Brihat Parāśara Horā Shastra

Of
MAHARISHI PARĀŚARA

महर्षि पराशर कृत.

बृहत्पाराशर होरा शास्त्रम्

VOL. I

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Preface

Presented herewith with pleasure is the first-ever English translation of the full text of the available version of Maharishi Parāśara's Brihat Parāśara Horā Shasta. But for the blessings of Lore: Ganesh this would have been as uphill task for me.

Sri Maha Vishnu is the god of gods. So is Parāśara Horā the book of books in the field of astrology.

The work is in the form of a carritch between sage Parāśara and his disciple Maitreya who later himself became a worthy sage. Parāśara belonging to Vasishta's lineage was Veda Vyasa's father. As could be seen in the course of progressing through the text, sage Saunaka was the preceptor of Parāśara in the matter of astrology. Saunaka was one of the earliest sages and was Garga's disciple.

The date of Parāśara could be attributed to be roughly the eta of Dharma Raja of Maha Bharata. This can be understood when the sage states "in the present Yuga, Dharma Raja is born with the combination of…" He further states that Salivahana will be born with the same combination ... Further, the reader could find statements relating to the horoscopic yogas of Maha Vishnu, Prajapati, Swayambhu Manu etc. which statement could possibly be made by no ordinary mortal.

Varaha Mihira in Brihat Samhita, Kalyana Varma Saravali and many such other illustrious authors gave references of Parāśara's astrological statements.

Parāśara Horā finds its translation in Bengali, Malayalam etc. which translations however have not been seen by me. I have with me the following versions.

1. Sri Yenkateswata Press, Bombay, partly rendered in Hindi. For a majority of shlokas, one can find Sanskrit commentary only,

2. Hindi translation by: snaram Jha. (Master Khelari Lal, Varanasi edition)

3. Hindi translation by Devachandra Jha (Chaukambha edition)

4. Hindi translation by Ganesa Datta Pathak (Thakur Prasad edition)

After scrutinizing critically, the four manuscripts, I have for reasons of more credibility chosen the Sanskrit version endeared by Sitararm Jha. The Chaukambha version is almost the same as that of Khelari Lats.

Other versions that I have come across are:

1. Tamil translation by C. G. Rajan for only 36 chapters, without Sanskrit verses.

2. English translation by N. N. K. Rao for only 25 chapters, without Sanskrit shlokas.

Thus, I have felt a need to make the original version available in English to the fullest possible extent. Our version has 97 chapters containing English translation and exhaustive annotations and examples.

To handle the publication easily, we have divided the work in two volumes. The present Volume-first volume-contains 45 chapters while the remaining 52 chapters have been put in the second volume.

Chapter I and chapter 2 give some preliminary extra astrological information. From chapter 3, the astrological information begins. In this chapter, planetary

descriptions, benefices and malefic, planetary deities, complexions, sex, primordial compounds, seasons, relationships, dignities etc. are given. Methods of calculating the 5 Upagrahas like Dhooma and Muhurta Velas like Gulika are given. These are totally ten and have their own say on a nativity, as the other nine main Grahas have. So, to say, these Upagrahas and Muhurta vela/; can alter in suitable proportions the effects due to Nava Grahas.

In the matter of calculation of Gullka, a different concept comes to light from this oldest work. The later authors have given an altogether variable in knowing Gulika's position whereas Parāśara advised that It should be cast for the beginning of Saturn's Muhurta. Whereas some suggest that it should be for the ending Muhurta of Saturn.

In chapter 4, each Rāśhi is described from various angles. Shlokas 15-30 are the climax of this chapter. An unerring method to find out the Nisheka Lagna (or the moment of Intercourse causing conception) from the time of birth is outlined. Though the process of calculation is as simple as a school student's mathematical quiz, it has great truth in it which even modern science could not discover. To prove the truth of the statement in the sage's instruction, a practical example has been given by me. An assumed example cannot better solve the problem. A practical case where the time of coitus is astrologically chosen is taken in hand; time of birth has also been got accurately noted. From the time of birth, the time of Nisheka (or of coitus) is traced which is not in variation, even to the slightest ex tent, with the originally noted Nisheka time. Again, from the time of Nisheka, the birth time is traced in a forward manner using only traditional rules of astrology. This exercise proves three important points, viz.

1. The point of M.C. is to be found out in the natal horoscope and houses intersected accordingly. This is popularly called Sripati Paddhati. Originally Parāśara advocated this system.

2. Gulika's position should be found out for the beginning of Saturn's Muhurta only.

3. Lahiri's Ayanamsa is the first best. The reader will find that we have used Moon's exact longitude in the above process. Simple angular distance by any Ayanamsa will not alter the solution, but a slight change in Moon's position will take us far away from the truth. With Lahjri's Ayanamsa, we can safely work out even Nadiamsas, which change fast.

The method given by me in working out the future birth time from the time of coition can very well help the astrologers to foretell the exact moment of birth from the time of query. Researches reveal that time of query has a perfect alignment with the time of Nisheka.

Chapter 5 touches various special Lagna, like Ghatika Lagna, Horā Lagna and Bhava Lagna. The importance of these ascendanss cannot be underestimated. A final Bhava chart can emerge after merging the different Bhava charts caused by these various special ascendants. This final Bhava chart can only reveal the extent of planetary effects when considered house wise whereas the Bhava chart exclusively prepared on natal ascendant alone can sometimes mislead. This is what the sage emphasises in shloka 9.

Come to chapter 6. The zodiac is divided in to sixteen Vargas or divisions. These are called Shodasha Vargas. How to find out such Vargas and their use are fully explained. These are from Rāśhi down to Shashtiamsa. In the classification, the Vargas are made in four groups, i.e. 6 Vargas, 7 Vargas, 10 Vargas and 16 Vargas and special technical names have been given for the total number of desirable Vargas a planet attained for easy identification. For example, if a planet is said to be in Golokamsa, it indicates that out of 16 Vargas, it is in 15 good Vargas. These technical names appear in the gradation of Raja Yogas.

Each Varga finds a certain specific use in preference to a planet's Rāśhi position. For example, without considering the Dvadashamsa chart no tangible resuits due to the native's parents can be known. In deciding one's career, the Dashamsa positions of the planets are of supreme importance. These are highlighted in chapter 7. In this very chapter the sage enunciates what is called Vimsopaka strength of a planet. He assigns a maximum of 20 points taking again differently the four Varga classifications, viz. Shad-Varga, Sapta Varga, Dasha Varga and Shodasha Varga. Toe consideration here is whether a planet is placed in own sign, friendly sign, enemy's sign and the like in the concerned Varga scheme. Then an evaluation is done to get Vimsopaka strength. This strength enables us decide the extent of auspicious effects a planet will be capable of revealing ill a Dasha.

Chapter 8 deals with what is called Jaimini aspects on Rāśhi basis. Maharishi Jaimini was the sage who expanded these Parāśari principles very extensively in Sutra form for easy memorization and successful applicability. The original concept is however from the pen of Parāśara.

Childhood evils are discussed in chapter 9 while chapter 10 prescribes planetary combinations to combat such possible evils.

Basic information about the 12 houses could be found in chapter II while specific attention may be given to shlokas 14-16. These 3 shlokas serve an important key in knowing how a Bhava is going to give effects under various circumstances.

Chapters 12-23 give a variety of information and instructions in analysing the 12 houses of a horoscope in a systematic manner. A close study of these rules will tame one's mind to scientifically approach the horoscope for fruitful results.

Chapter 24 is again one of the most important chapters. Here, the various effects of a Bhava lord being in a specific house are given. All the 12 lords are fully covered. How to sort out a situation in case of contrary indications is given in shlokas 145-148.

The Bhava effects of Dhooma, Vyatipata, Gulika, etc. are narrated fully in chapter 25. Prana-Pada Lagna's position vis a vis natal ascendant also reveals certain special effects as could be seen in this very chapter.

Shad-bala calculations, Ishta and Kashta phalas and other related mathematical aspects are elaborately laid down in the 3 chapters, viz. 26, 27 and 28.

It is not in order if planets art studied with reference to mere natal chart Paclas for various houses will further alter the planetary effects. This is what is taught in chapter 29. Raja Yogas, inter alia are best analysed through Arudha chart or Pada chart. The sage suggests Graha Padas as well, but unfortunately, he leaves it at that without adding much information,

For still deeper research, Upapada will be more effective. This area will give more clues particularly about marriage, finance and diseases. See chapter 30.

Chapter 31 entitled Argaladhyaya though brief has worthy information on planetary interventions, obstructions and effects thereof

Significance of planets is treated in chapter 32.

Karakamsa is the Navamsha Rashi occupied by Atmakaraka. Planets forming a certain relationship with Karakamsa and their effects are narrated in chapter 33 extending to 99 shlokas.

Chapter 34 is again one of the most instructive. Planets assume a certain tendency by virtue of owning a certain house. The sage elaborately touches such roles for various planets for all the 12 ascendants. He decides on such principles the Yoga

Karakas, Yoga Bhanga, Karakas and Marakas for each ascendant. This will enable us understand whether planet will give beneficial results or adverse effects. Death dealing planets or Marakas allow us to guess the period of one's death,

As the name implies, chapter -35 lists Nabhasa Yogas which are available in most standard texts. Many new Raja Yogas could be found in chapter 36, like Khadga, Mridanga, Chamara, Kabala etc.

Chapters 37 and 38 deal with Lunar and Solar yogas which are popularly known. Raja yogas in chapter 39, Yogas for royal association in chapter 40, and financial combinations in chapter 41 deserve special mention, containing a variety of authoritative information.

Maraka or death dealing planets have a say on the finances of the native apart from causing his end. These are tersely enlightened in the 42nd chapter.

The chapter on longevity, bearing No. 43, is among the most important ones. Pindayu, Naisargayu, Amsayu and the like, and computations based on ascendant/planetary pairs linking with movable, fixed and common signs contain instructive information. In the notes, I have taken Pindayu calculations and worked out a full-fledged example touching all aspects of computation. I have adopted a scientific method for deductions for planetary contributions arising by placement in Bhavas 12 to 7. I have simply not considered Bhava positions in these deductions but degree-wise positions of the various planets. I have given one common formula covering the six Bhavas and the reader can work out the exact loss of longevity. This can be usefully extend to any loss of years as far as Bhavas 12 to 7 is concerned in other system, a, well. Other longevity calculations have been suitably annotated by me.

The reader will also do well to study chapter 44 concerning Marakas before he takes a decision on longevity. Rahu/Ketu have also been assigned Marakatwa roles.

The concluding chapter of Vol I is the 45th dealing with a number of kinds of Avasthas of the planets. Out of these, the 12 Avasthas, known as Sayanadi Avastbas are of supreme importance. If one tries to interpret these Avasthas in proper spirit, he will be able to detect the diseases the native will suffer. I have supported my views with the help of information from Adbhuta Sagara of Ballala Sena and Horā Raina of Balabhadra. For example, if Mars is in Agamanavastba, one will suffer from deep ear pains. In the normal parlance, we consider only Jupiter in the context of ear defects. Diseases of hand and foot are assigned to Venus in Agamanavastha. If one conducts

a scientific research in the matter of diseases with the help of planetary Avasthas, viz. Sayanadi Avasthas, one is bound to reach many brilliant clues.

The present work offers a vast scope for success in predictive astrology. One can build up his own applied astrology instead of theoretical astrology if he works on the lines suggested by Maharishi Parāśara.

A word of caution is necessary for the benefit of the reader. In order to understand the bidden aspects of the various rules given herein, what is required is a thorough understanding of these principles. Skipping over fast to an ensuing chapter may not convey the real idea of a 'present' chapter. To make the reader's Job easier, I have explained every difficult aspect as clearly as I understand based on my own experience and study of other authoritative texts,

In the end, I would like to mention that my attempt to translate this great work and annotate may not have been wholly successful. I surely would have left some shortcomings unnoticed and unrectified. From the readers, I can only expect the affection of forgiving me for any innocent lapses.

New Delhi
Vijaya Dashami 1984
R. Santhanam

श्री गणेशाये नमः

अथ बृहत्पाराशरहोराशस्त्रम्

BRIHAT PARĀŚARA HORĀ SHASTRA

[गजाननं भूतगणादिसेवितं कपित्थजम्बूफलसारभक्षणम् ।

उमासुतं शोकविनाशकारणं नमामि विघ्नेश्वरपादपंकजम् ॥

I prostrate before the lotus-feet of Lord Vighneswara, the off spring of Uma, the cause of destruction of sorrow, who is served by Bhuta ganas (the five great elements of the universe) etc.; who has the face of a tusker and who consumes the essence of Kapiththa and Jambu fruits.].

सृष्टिक्रमकथनाध्याय:॥१॥

Chapter 1. The Creation

अथैकदा मुनिश्रेष्ठं त्रिकालज्ञं पराशरम् ।
पप्रच्छोपेत्य मैत्रेय: प्रणिपत्य कृताञ्जलि:॥१॥
भगवन्! परमं पुण्यं गुहां वेदाङ्गमुत्तमम् ।
त्रिस्कन्धं ज्यौतिषं होरा गणितं संहितेति च॥२॥
एतेष्वपि त्रिषु श्रेष्ठा होरेती श्रूयते मुने! ।
त्वतस्तां श्रोतुमिच्छामि कृपया वद मे प्रभो!॥३॥
कथं सृष्टिरियं जाता जगतश्च लय: कथम्? ।
खस्थानां भूस्थितानां च संबन्धं वद विस्तरात्?॥४॥

1-4. Offering his obeisance to all-knowing sage Parāśara and with folded hands, Maitreya said, O Venerable, Astrology, the supreme limb of the Vedas, has three divisions; viz. Horā, Ganita and Samhita. Among the said three divisions, Horā or genethliac part of astrology is still more excellent, I desire to know of its glorious aspects from you. Be pleased to tell me, "How this Universe is created? How does it end? What is the relationship of the animals born on this earth with the heavenly bodies? Please speak elaborately".

Notes: Maitreya was Parāśara's ardent disciple. Sage Parāśara was the illustrious father of Bhagawan Veda Vyasa. Parāśara Smriti, Parāśara Samhita and the present work Parāśara Horā are some of the immortal contributions made by our sage.

Parāśara's preceptor was sage Saunaka, the reputed author of Rig-Veda Pratisakhya and other Vedic compositions, from whom he took instructions in astrology. Saunaka was taught by Narada, son of Lord Brahma Pitamaha in the matter of astrology and others. Narada got direct instructions from Pitamaha. These details are stated by sage Parāśara in, the concluding chapter of the present work.

The sage predicts in the course of his treatise that Salivahana will be born in a yoga caused by relationship between an angular lord and a trinal lord as both are in Simhasanamsa, vide Ch. 41 shloka 32. While the technicalities of the astrological part of this statement will be understood by the reader as be progresses with the study of this work, it will be evident that Parāśara was much before Salivahana. The era of Salivahana commenced In AD 72. Since Veda Vyasa is reverentially referred as Parashar-atmaja, meaning the offspring of Parāśara, Sage Parāśara lived during Maha Bharata era.

Sage Maitreya's name appears in Veda Vyasa's Srimad Bhagavata Purana. Maitreya was sage Kusaru's offspring. Sage Maitreya achieved a great deal of

knowledge in spiritual and other topics. Vidura abandoned his kith and kin and met sage Maitreya to achieve religious merits.

As can be seen, our text is in the form of a carritch between sage Parāśara and Maitreya the Master and the Disciple respectively.

Astrology has three divisions, viz. Horā, Ganita and Samhita. Horā deals with genethliac part while mathematical aspects like planetary movements, strength, etc. are taught by the Ganita branch, Samhita means a collection or compendium of law, code and digest of any branch of learning. These are like Rig Veda Samhita. Charaka Samhita, Vasishta Samhita etc. Thus, Samhita is not an original work.

साधु पृष्टं त्वया विप्र लोकानुग्रहकारिना ।

अथाहं परमं ब्रह्म तच्छक्तिं भारतीं पुनः॥५॥

सूर्य नत्वा ग्रहपतिं जगदुत्पत्तिकारणम् ।

वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतम्॥६॥

शान्ताय गुरुभक्ताय सर्वदा सत्यवादिने ।

आस्तिकाय प्रदतव्यं ततः श्रेयो ह्यवाप्स्यति॥७॥

न देयं परशिष्याय नास्तिकाय शठय वा ।

दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः॥८॥

5-8. Parāśara answered, O Brahmin, your query (so to say, the desire to know of the intricacies of astrology) has an auspicious purpose in it for the welfare of the Universe. Praying Lord Brahma and Sri Sarasvati, His power (and consort), and the Sun God, the leader of the planets and the cause of Creation, I shall proceed to narrate to you the science of astrology as heard through Lord Brahma. Only good will follow the teaching of this science to the students who are peacefully disposed, who honour the preceptors (and elders) who speak only truth and who are God-fearing. Woeful forever doubtlessly will it be to impart knowledge of this science to an unwilling student, to a heterodox and to a crafty person.

एको'व्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः ।

शुद्धसत्वो जगत्स्वामी निर्गुणस्त्रिगुणान्वितः॥९॥

संसारकारकः श्रीमान्निमित्तात्मा प्रतापवान् ।

एकांशेन जगत्सर्व सृजत्यवति लीलया॥१०॥

त्रिपादं तस्य देवत्य ह्यमृतं तत्त्वदक्रइअनः ।

विदन्ति तत्प्रमाणं च सप्रधानं तथैकपात्॥११॥

व्यक्ताव्यक्तात्मको विष्णुर्वासुदेवस्तु गीयते ।

यदव्यक्तात्मको विष्णुः शक्तितद्वयसमन्वितः॥१२॥

9-12. Sri Vishnu who is the lord (of all matters), who has undefiled spirit, who is endowed with the three Gunas although he transcends the grip of Gunas (i.e. Gunatita), who is the Author of this Universe, who is glorious, who is the Cause and who is endowed with valour has no beginning. He authored the Universe and administers it with a quarter of his power. The other three quarters of Him, filled with nectar, are knowable to (only) the philosophers (of maturity). The Principal Evolver who is both perceptible and imperceptible is Vasu Deva. The Imperceptible part of the Lord is endowed with dual powers while the Perceptible with triple powers.

सत्त्वप्रधाना श्रीशक्तिर्भूशक्तिश्च रजोगुणा॥१३॥

शक्तिस्तृतीया या प्राक्ता नीलाख्या ध्वान्तरूपिणी ।

वासुदेवश्चतुर्थोभूच्छ्रीशक्त्या प्रेरितो यदा॥१४॥

संकर्षणश्च प्रद्युम्नोनिरुद्ध इति मूर्तिधृक् ।

तमःशक्त्यान्विता विष्णुर्देवः संकर्षणाभिधः॥१५॥

13-15: The three powers are: Sri Sakti (Mother Lakshmi) with Sattwa Guna, Bhoo Sakti (Mother Earth) with Rajoguna and Neela Sakti with Tamo-Guna. Apart from the three, the fourth kind of Vishnu, influenced by Sri Sakti and Bhoo Sakti, assumes the form of Sankarshana with Tamo-Guna, of Pradyumna with Rajo-Guna and of Anirudha with Satwa Guna.

प्रद्युम्नो रजसा शक्त्यानिरुद्धः सत्त्वया युतः ।

महान्संकर्षणाज्जातः प्रद्युम्नाद्यदहंअकृतिः॥१६॥

अनिरुद्धात्स्वयं जातो ब्रह्माहंकाकमूर्तिधृक् ।

सर्वषु सर्वशक्तिश्च स्वशक्त्याधिकया युतः॥१७॥

16-17. Mahattatwa, Ahamkara and Ahamkara Murthi, Brahma, are born from Samkarshana, Pradyumna and Anirudha respectively. All these three forms are endowed with all the three Gunas, with predominance of the Guna due to their origin.

अहंकारस्त्रिध भूत्वा सर्वमेतद्विस्तरात् ।

सात्त्विको राजसश्चैव तामसश्चेदहंकृतिः॥१८॥

देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि ।

तामसच्चैवभू तानि खादीनि स्वस्वशक्तिभिः॥१९॥

18-19. Ahamkara is of three classes, i.e. with Satwik, Rajasik and Tamasik dispositions. Divine class, sensory organs and the five primordial compounds (air, earth etc.) are respectively from the said three Ahamkaras.

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयम् ।

भूशक्त्या सृजते ब्रह्मा नीलशक्त्या शिवोत्ति हि॥२०॥

20. Lord Vishnu coupled with Sri Sakti rules over the three worlds. Coupled with Bhoo Sakti, He is Brahma causing the Universe. Coupled with Neela Sakti, He is Siva, destroying the Universe.

सर्वेषु चैव जीवेषु परमात्मा विराजते ।

सर्वं हि तदिदं ब्रह्मन्स्थितं हि परमात्मनि॥२१॥

सर्वेषु चैव जीवेषु स्थितंह्यंशद्वयं क्वचित् ।

जीवांशो ह्यधिकस्तद्वत्परमात्मांशकः किल॥२२॥

सूर्यादयो ग्रहाः सर्वे ब्रह्मकामद्विषादयः ।

एते चान्ये च बहवः परमात्मांशकाधिकाः॥२३॥

शक्तयश्च तथैतेषमधिकांशाः श्रियादयः ।

स्वस्वशक्तिषु चान्यासु ज्ञेया जीवांशकाधिकाः॥२४॥

21-24. The Lord is in all beings and the entire Universe is in Him. All beings contain both Jeevatma and Paramatma Amsas. Some have predominance of the former while yet some have the latter in predominance. Paramatmamsa is predominant in the Grahas viz. Sun etc. and Brahma, Siva and others. Their powers or consorts too have predominance of Paramatmamsa. Others have more of Jeevatmamsa.

अथावतारकथानाध्याय:॥२॥

Chapter 2. Great Incarnations (of the Lord)

रामकृष्णादयो ये ह्यवतारा रमापतेः।

तेऽपि जीवांशसंयुक्ताः किंवा ब्रूहि मुनिश्वर॥१॥

1. Maitreya: O sage, are the incarnations of Vishnu, viz. Sri Rama, Sri Krishna etc. endowed with Jeevamsa?

रामः कृष्णश्च भो विप्र नृसिंहः सूकरस्तथा।

एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः॥२॥

2. Parāśara: O Brahmin, the four incarnations, viz. Rama, Krishna, Narasimha and Varaha are wholly with Paramatmamsa. The other incarnations (than these, out of the ten) have in them Jeevamsa too.

अवताराण्यनेकानि ह्यजस्य परमात्मनः।

जीवानां कर्मफलदो ग्रहरूपी जनार्दनः॥३॥

दैत्यानां बलनाशाय देवानां बलबृद्धये।

धर्मसंस्तापनार्थाय ग्रहाज्जाताः शुभाः क्रमात्॥४॥

3-4. The Unborn lord has many incarnations. He has incarnated as the planets (Nava Grahas) to bestow on the living beings the results due to their Karmas. He is Janardana. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings.

रामोऽवतारः सूर्यस्य चन्द्रस्य यदुनायकः।

नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥५॥

वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च।

कूर्मो भास्करपुत्रस्य सैंहिकेयस्य सूकरः॥६॥

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।

परात्मांशोऽधिको येषु ते सर्वे खेचराभिधः॥७॥

5-7 From the Sun God the incarnation of Rama, from the Moon that of Krishna from Mars that of Narasimha, from Mercury that of Buddha, from Jupiter that of Yamana, from Venus that of Parasu Rama, from Saturn that of Koorma (Tortoise), from Rahu that of Varaha (Pig) and from Ketu that of Meena (Fish) occurred. All other

incarnations than these also are through the Grahas. The beings with more Paramatmamsa are called divine beings.

जीवांशोह्यधिको येषु जीवास्ते चै प्रकीर्तितः।
सूर्यादिभो ग्रहेभ्यश्च परमात्मांशनिःसृताः॥८॥
रामकृष्णादयः सर्व ह्यवतारा भवन्ति चै।
तत्रैव ते विलीयन्ते पुनः कार्योत्तर सदा॥९॥
जीवांशनिःसृतास्तेषां तेभ्यो जाता नरादयः।
तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि॥१०॥
इदं ते कथितं विप्र सर्वं यस्मिन् भवेदिति।
भूतान्यपि भविष्यन्ति तत्तज्जातन्ति तद्विदः॥११॥
विना तज्ज्यैतिषं नान्यो ज्ञातुं शक्नोति कर्हिचित्।
तत्मादवश्यमध्येयं ब्राह्मणेश्च विशेषतः॥१२॥
यो नरः शास्त्रमज्ञात्वा ज्यौतिषं खलु निन्दति।
रौरवं नरकं भुक्त्वा चान्धत्वं चान्यजन्मनि॥१३॥

8-13: The beings with more Jeevatmamsa are (mortal) beings. The high degree of Paramatmamsa from the Grahas, viz. Sun etc. did incarnate as Rama, Krishna etc. After completing the mission, the Paramatmamsas (of the respective) Grahas again merge (in the respective) Grahas. The Jeevatma portions from the Grahas take births as human beings and live their lives according to their Karmas and again merge in the Grahas. And at the time of Great Destruction, the Grahas as well merge in the Lord Vishnu. One who knows of all these, will become versed in the knowledge of the past, present and future. Without knowledge of astrology these cannot be known. Hence everyone should have knowledge of Astrology particularly the Brahmin. One who, devoid of astrological knowledge, blames this science will go to the hell called 'Raurava', and will be reborn blind.

अथ ग्रहगुणस्वरूपाध्याय:॥३॥

Chapter 3. Planetary Characters and Description

कथितं भवता प्रेम्णा ग्रहावतरणं मुने।

तेषं गुणस्वरूपाद्यं कृपया कथ्यतां पुनः॥१॥

1. Maitreya: O Sage, you have affectionately explained about the planetary incarnations. Now kindly detail their character and dispositions.

शृणु विप्र प्रवक्ष्यामि भग्रहाणां परिस्थितिम्।

आकाशे यानि दृश्यन्ते ज्योतिर्बिम्बात्यनेकशः॥२॥

तेषु नक्षत्रसंज्ञानि ग्रहसंज्ञानि कानिचित्।

तानि नक्षत्रनामानि स्थिरस्थानानि यानि चै॥३॥

2-3. Parāśara: O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies, some are stars; yet some are planets (i.e. Grahas). Those that have no movements are the Nakshatra (or asterisms).

Notes: Placed in the firmaments are many stars among which we have, for astrological purposes, 27 stars and 7 planets. Rahu and Ketu though recognised as planets for astrological delineations are shadowy. These two are nodes of the Moons and are exactly apart 180 degrees mutually. Their positions are formed when the Moon crosses the ecliptic from northern latitude to southern one and vice versa.

गच्छन्तो भानि गृह्णन्ति सततं ये तु ते ग्रहः।

भचक्रस्य नगश्व्यंशा अश्विन्यादिसमाह्वयाः॥४॥

तद्द्वादशविभागास्तु तुल्य मेषादिसंज्ञकाः।

प्रसिद्धा राशयः सन्ति ग्रहास्त्वर्कादिसंज्ञकाः॥५॥

राशीनामुदयो लग्नं तद्वशादेव जन्मिनाम्।

ग्रहयोग्वियोगाभ्यां फलं चिन्त्यं शुभाशुभम्॥६॥

4-6: Those are called planets (gr Grahas) that move through the Nakshatra (or asterisms) in the zodiac. The said zodiac comprises of 27 asterisms commencing from Ashwini. The same area is divided in 12 parts equal to 12 Rāśhis (or signs) commencing from Aries. The names of the planets commence from the Sun. The sign rising is known as Lagna (or the ascendant). Based on the ascendant and the planets joining and departing from each other, the native's good and bad effects are deduced.

Notes: Planets move in the zodiac through stellar mansions or Nakshatras. The names of the 27 Nakshatras are:

1. Ashwini	2. Bharani	3. Krittika
4. Rohini	5. Mrigasira	6. Arudra
7. Punarvasu	8. Pushyami	9. Aslesha
10. Makha	11. Poorva Phalguni	12. Uttara Phalguni
13. Hastha	14. Chitta	15. Swati
16. Visakha	17. Anuradha	18. Jyeshta
19. Moola	20. Poorvashadha	21. Uttarashadha
22. Sravana	23. Dhanishta	24. Sathabhishak
25. Poorvabifadra	26. Uttarabhadra	27. Revati

The names of the planets are given in shloka 10 of this chapter.

The ascendant is a very important point in the horoscope. It is the sign that rises in the east, on the latitude of birth. The apparent rising of a sign is due to the rotation of the earth on its own axis at a rate of motion causing every degree of the zodiac seems to ascend on the eastern horizon. Approximately, two hours are required for a sign to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is actually dependent on the concerned latitude.

Actually, the Sun has no motion. His is an apparent one as viewed from the rotating earth. Other planets including the nodes have varied rates of motion. The average daily motions of the planets, which are not, however standard, are as follows:

The Sun	: 1°
The Moon	: 13 - 15°
Mars	: 30 - 45'
Mercury	: 65 - 100'
Venus	: 62 - 82'
Jupiter	: 5 - 15'
Saturn	: 2'
Node	: 3'

With such different motions, a planet forms various aspects with others. These aspects through longitudinal distances have a great deal of utility in astrology. This is what the sage suggests to be considered.

संज्ञा नक्षत्रवृन्दानां ज्ञेयाः सामान्यशास्त्रतः।

एतच्छास्त्रानुसारेण राशिखेटफलं ब्रुवे॥७॥

7. Details (of astronomical nature) of stars be understood by general rules while I narrate to you about the effects of planets and signs.

Notes: Planetary movements can be fully understood from astronomical literature and Samhitas. Narada Samhtra, Garga Samhita, Vasishta Samhita etc. are

hinted at by Parāśara, by "general rules" or सामान्य शास्त्र. This may well mean other ordinary literature devoted to stellar movements.

यस्मिन् काले यतः खेटा यान्ति दृग्गणितैकताम्।

तत एव स्फुटाः कार्याः दिक्कालौ च स्फुटौ विद॥८॥

स्वस्वदेशोद्भवैः साध्यं लग्नं राश्युदयैः स्फुटम्।

अथादौ वच्मि खेटानां जातिरूपगुणानहम्॥९॥

8-9: The positions of the planets for a given time be taken as per Drikganita. And with the help of Rashi durations applicable to the respective places, the ascendant at birth should be known. Now I tell you about the castes, descriptions and dispositions of the planets.

अथ खेटा रविश्चन्द्रो मङ्गलश्च बुधस्तथा।

गुरुः शुक्रः शनी राहुः केतुश्चैते यथाक्रमम्॥१०॥

10. NAMES OF PLANETS: The names of the nine planets respectively are: The Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

Notes: In the Sanskrit literature on astrology, the planets are denoted by different names. Please see. Ch. 2 of my English translation of Horā-Sara, for additional information in this regard.

तत्रार्कशनिभूपुत्राः क्षीणेन्दुराहुकेतवः।

क्रूराः शेषग्रहा सौम्याः क्रूरः क्रूरयुतो बुधः॥११॥

11. BENEFICES AND MALEFIC: Among these, the Sun, Saturn, Mars, decreasing Moon, Rahu and Ketu (the ascending and the descending nodes of the Moon) are malefic while the rest are benefices. Mercury, however, is a malefic if he joins a malefic.

Notes: The decreasing Moon and increasing Moon are respectively a malefic and a benefice is the view conveyed by the sage. Yet some exponents and commentators hold the following view:

When the Moon is ahead of the Sun but within 120', she has medium strength. Between 120° to 240' she is very auspicious, see अतिशुभप्रदो. From 240' to 0° she is bereft of, strength. This is Yavanas' view; vide P. 70 of my English Translation of Saravali. This view is, however, related to the Moon's strength or otherwise, while waning Moon (Krishna Paksha or dark half Moon) is a malefic and waxing Moon (Sukla Paksha or bright half Moon) is a benefice.

Should the Moon be conjunct a benefice or aspected by a benefice, she turns a benefice, even if in a waning state. ---

As regards Mercury, we have clear instructions from Parāśara, that he becomes a malefic if he joins a malefic. If waning Moon and Mercury are together, both are benefices.

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः।

सत्त्वं कुजो बुधैः प्रोक्तो बुधो वाणीप्रदायकः॥१२॥

देवेज्यो ज्ञानसुखदो भृगुर्वीर्यप्रदयकः।

ऋषिभिः प्राक्तनैः प्रोक्तश्छायासूनुश्च दुःखदः॥१३॥

12-13. PLANETARY GOVERNANCES: The Sun is the soul of all. The Moon is the mind. Mars is one's strength. Mercury is speech-giver while Jupiter confers Knowledge and happiness, Venus governs semen (potency) while Saturn denotes grief.

Notes: The degree of benefice effects of the indications mentioned above will be commensurate with the strength of the concerned planet. If the Sun is strong, one will have a matured soul and will make abundant spiritual progress. Knowledge and general happiness will be well acquired if Jupiter is well-disposed. Grief will not be there, if Saturn is benefit of strength.

रविचन्द्रौ तु राजानौ नेता ज्ञेयो धरात्मजः।

बुधो राजकुमारश्च सचिवौ गुरुभार्गवौ॥१४॥

प्रेष्यको रविपुत्रश्च सेना स्वर्भानुपुच्छकौ।

एवं क्रमेण वै विप्र सूर्यादीन् प्रविचिन्तयेत्॥१५॥

14-15. PLANETARY CABINET: Of royal status are the Sun and the Moon while Mars is the army chief. Prince-apparent is Mercury. The ministerial planets are Jupiter and Venus. Saturn is a servant. Rahu and Ketu form the planetary army.

रक्तश्यामो दिवाधीशो गौरगात्रो निशाकरः।

नात्युच्चाङ्गः कुजो रक्तो दूर्वाश्यामो बुधस्तथा॥१६॥

गौरगात्रो गुरुर्ज्ञेयः शुक्रः श्यावस्तथैव च।

कृष्णदेहो रवेः पुत्रो ज्ञायते द्विजसत्तम॥१७॥

16-17. PLANETARY COMPLEXIONS: The Sun is blood-red. The Moon is tawny. Mars who is not very tall is blood-red while Mercury's hue is akin to that of green grass. Tawny, variegated and dark are Jupiter, Venus and Saturn in their order.

वह्न्यम्बुशिखिजा विष्णुविढौजः शचिका द्विज।

सूर्यादीनां खगानां च देवा ज्ञेयाः क्रमेण च॥१८॥

18. PLANETARY DEITIES: Fire (Agni), Water (Varuna), Subrahmanya (Lord Siva's son following Ganesa), Maha Vishnu, Indra, Sachi Devi (the consort of Lord Indra) and Brahma are the presiding deities of the 7 planets in their order.

Notes: The deities or Adhidavatas of the planets as given above may be invoked to get the respective planets afflictions cured. For example, evils indicated by Mercury can be brought under control by offering prayers to Sri Vishnu Bhagawan.

The names of the planetary deities are additionally employed by Varaha Mihira in selecting a name for the child. The consonants and vowels are attributed to the seven planets as under.

Sun: The Vowels (12 in number from अ to औ)

Moon: Semi Vowels viz य, र, ल, व

Sibilants viz. श, ष, स

Aspirate viz. ह

Mars: Guttural viz. क, ख, ग, घ, &ङ

Venus: Palatals viz. च, छ, ज, झ, &ञ

Mercury: Cerebrals viz. ट, ठ, ड, ढ, &ण

Jupiter: Dentals viz. ट, थ, द, ध, &न

Saturn: Labials viz. प, फ, ब, भ, &म

The name of the child can be selected with an initial letter as above based on the stronger of the two, viz. natal ascendant lord and Navamsha ascendant lord. For example, if Mars is stronger, the name can have a guttural in the beginning appropriate to the presiding deity. In this case, Subrahmanya is the deity and the name can be Kumara (कुमार) or Guha (गुह). Similar deductions can be suitably made in other cases. If the initial letter belongs to a planet without dignity, it will bring bad luck.

Likewise, the Nakshatra too have presiding deities. Any affliction caused to natal star by way of malefic occupation or by eclipses at birth or in a future date, can be warded off by suitable propitiation to the deity concerned. The 27 deities are denoted below:

Ashwini	-	Ashwini Kumara
Bharani	-	Yama
Krittika	-	Agni
Rohini	-	Brahma
Mrigasira	-	Moon
Arudra	-	Siva
Punarvasu	-	Aditi
Pushyami	-	Jupiter
Aslesha	-	Rahu
Makha	-	Sun
Poorva Phalguni	-	Aryama
Uttara Phalguni	-	Sun
Hastha	-	Viswa Karma
Chitta	-	Vayu

Swati	-	Indra
Visakha	-	Mitra
Anuradha	-	Indra
Jyeshta	-	Niruti
Moola	-	Yaruna
Poorvashadha	-	Viswadeva
Uttarashadha	-	Brahma
Sravana	-	Vishnu
Dhanishta	-	Vasu(वसु)
Sathabishak	-	Varuna
Poorvabhadra	-	Ajacharana
Uttarabhadra	-	Ahirbudhanya
Revati	-	Poosha

A malefic planet in a particular star will yield its evil effects in the Dasha related to that star, for example, if Ketu is in Krittika in the 9th house, the evil effects due to father will be given by Ketu in Sun's Dasha (related to Krittika). Hence propitiation of Fire god will counter the possible evil. Alternatively, Lord Ganesh representing Ketu may also be pleased suitably.

क्लीवौ द्वौ सौम्यसौरी च युवतीन्दुभृगू द्विज।

नराः शेषाश्च विज्ञेया भानुर्भौमो गुरुस्तथा॥१९॥

19. SEX OF THE PLANETS: Mercury and Saturn are neuters. The Moon and Venus are females while the Sun, Mars and Jupiter are males.

अग्निभूमिनभस्तोयवायवः क्रमतो द्विज।

भौमादीनां ग्रहाणां च तत्त्वानीति यथाक्रमम्॥२०॥

20. PRIMORDIAL COMPOUNDS: The Pancha Bhootas, viz. fire, earth, ether, water and air are respectively governed by Mars, Mercury, Jupiter, Venus and Saturn.

गुरुशुक्रौ विप्रवर्णौ कुजार्कौ क्षत्रियौ द्विज।

शशिसोम्यौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम्॥२१॥

21. PLANETARY CASTES: Jupiter and Venus are Brahmins. The Sun is a royal planet while the Moon and Mercury belong to commercial community. Saturn rules the Sudras (4th caste).

जीवसूर्येन्द्रवः सत्त्वं बुधशुक्रौ रजस्तथा।

सूर्यपुत्रभरापुत्रौ तमःप्रकृतिकौ द्विज॥२२॥

22. Satwik planets are the luminaries and Jupiter, Venus and Mercury are Rajasik while Mars and Saturn are Tamasik planets.

Notes: The Satwa, Rajas and Tamasik natures of planets will have a say on the disposition of the native. For further information, see my notes, vide P. 51 of Saravali.

मधुपिङ्गलदृक्सूर्यश्चतुरस्रः शुचिर्द्विज।

पित्तप्रकृतिको धीमान् पुमानल्पकचो द्विज॥२३॥

23. DESCRIPTION OF THE SUN: The Sun's eyes are honey-coloured. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head).

Notes: Much additional details could be gathered from my notes in Ch. 4 of Saravali and Ch. 2 of Horā-Sara. The native will be influenced in appearance, disposition etc. by the strongest planet or the ascendant lord or the Navamsha ascendant lord.

बहुवातकफः प्राज्ञश्चन्द्रो वृत्ततनुर्द्विज।

शुभदृङ्मधुवाक्यश्च चञ्चलो मदनातुरः॥२४॥

24. DESCRIPTION OF THE MOON: The Moon is very windy and phlegmatic. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful.

क्रूरो रक्तेक्षणो भौमश्चपलोदारमूर्तिकः।

पित्तप्रकृतिकः क्रोधी कृशमध्यतनुर्द्विज॥२५॥

25. DESCRIPTION OF MARS: Mars has blood-red eyes, is fickle-minded, liberal, bilious, given to anger and has thin waist and thin physique.

वपुःश्रेष्ठः श्लिष्टवाक्च ह्यतिहास्यरुचिर्बुधः।

पित्तवान् कफवान् विप्र मारुतप्रकृतिस्तथा॥२६॥

26. DESCRIPTION OF MERCURY: Mercury is endowed with an attractive physique and the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humours.

बृहद्गात्रो गुरुश्चैव पिङ्गलो मूर्द्धजेक्षणे।

कफप्रकृतिको धीमान् सर्वशास्त्रविशारदः॥२७॥

27. DESCRIPTION OF JUPITER: Jupiter has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent and learned in all Shasta.

सुखि कान्तवपु श्रेष्ठः सुलोचनो भृगोः सुतः।

काव्यकर्ता कफाधिक्योऽनिलात्मा वक्रमूर्धजः॥२८॥

28. DESCRIPTION OF VENUS: Venus is charming, has a splendorous physique, is excellent or great in disposition, has charming eyes, is a poet, is phlegmatic and windy and has curly hair.

Notes: The word (सुखी) in the text bas many purports like happy, virtuous, charming etc. Since Venus is a charming planet, the said meaning 'charming' has been used. However, do not imply that Venus is not a virtuous planet etc.

कृश्दीर्घतनुः शौरिः पिङ्गदृष्ट्यनिलात्मकः।

स्थूलदन्तोऽलसः पंगुः खररोमकचो द्विज॥२९॥

29. DESCRIPTION OF SATURN: Saturn has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent and lame and has coarse hair.

धूम्राकारो नीलतनुर्वनस्थोऽपि भयंकरः।

वातप्रकृतिको धीमान् स्वर्भानुस्तत्समः शिखी॥३०॥

30. DESCRIPTION OF RAHU AND KETU: Rahu bas smoky appearance with a blue-mix physique. He resides in forests and is horrible. He is windy in temperament and is intelligent. Ketu is akin to Rahu.

अस्थि रक्तस्तथा मज्जा त्वग् वसा वीर्यमेव च।

स्नायुरेषामधीशाश्च क्रमात् सूर्यादयो द्विज॥३१॥

31. PRIMARY INGREDIENTS (OR SAPTA DHATUS): Bones, blood, marrow, skin, fat, semen and muscles are respectively denoted by the planets from the Sun etc.

Notes: The Sun and others up to Saturn rule the Sapta Dhatus or primary ingredients of the body, as denoted above. Their strength or weakness indicate safety or otherwise to the Dhatu concerned. For example, if the Sun is afflicted at birth, the native is liable to suffer disorders of bones, breakage of bones, and the like. The native will incur disorders of blood if the Moon is primarily ill-disposed. Similarly, other aspects of the Dhatus may be considered.

देवालयजलं वह्निक्रीडादीनां तथैव च।

कोशशय्योत्कराणान्तु नाथां सूर्यादयः क्रमात्॥३२॥

32. PLANETARY A BODES: Temple, watery place, place of fire, sport-ground, treasure-house, bed-room and filthy ground: these are respectively the abodes for the seven planets from the Sun onward.

Notes: The abodes denoted have varied uses, particularly in horary astrology. If, for example, Mercury is related to the recovery of a lost article, it will be near a sport-ground. If it is Venus, it is in the bed-room, and so on and so forth,

अयनक्षणवारर्तुमासपक्षसमा द्विज।

सूर्यादीनां क्रमाज्ज्ञेया निर्विशंकं द्विजोत्तम॥३३॥

33. PLANETARY PERIODS: Ayana, Muhurtha, a day (consisting day and night), Ritu, month, fortnight and year: These are the periods allotted to the planets from the Sun to Saturn.

Notes: The durations cited can be related to the maturity of an event, particularly in Horāry astrology and in Dasha bhukti judgements. Should the Sun, for example, be related to the fruition of an event, it will be in about six months.

Ayana is the time taken by the Sun to complete one course - northern or southern in the zodiac. This is about six months. The Moon indicates Muhurtha, which is equal to 48 minutes. Ritu is approximately two months or the time required for the Sun's transit of two Rāśhis.

The period indicated by Rahu is 8 months and Ketu 3 months (vide shloka 46 of this Ch.). Also, see shloka 18, Ch. 4 of Saravali which states further use of these indications.

कटुक्षारतिक्तमिश्रमधुराम्लकषायकाः।

क्रमेण सर्वे विज्ञेयाः सूर्यादीनां रसा इति॥३४॥

34. PLANETARY TASTES: Pungent, saline, bitter, mixed, sweet, aciduous and astringent are respectively tastes lorded by the Sun etc.

Notes: The strongest planet will give the native a penchant for the particular taste ruled by it. Alternatively, one may like the taste denoted by be 2nd lord or the planet conjunct the 2nd lord. The planet in the 2nd too has a say in the matter. If many are thus related, the strongest one prevails.

बुधेज्यौ बलिनौ पूर्वे रविभौमौ च दक्षिणे।

पश्चिमे सूर्यपुत्रश्च सितचन्द्रौ तथोत्तरे॥३५॥

निशायां बलिनश्चन्द्रकुजसौरा भवन्ति हि।

सर्वदा ज्ञो बली ज्ञेयो दिने शेषा द्विजोत्तम॥३६॥

कृष्णे च बलिनः क्रूराः सौम्या वीर्ययुताः सिते।

सौम्यायने सौम्यखेटो बली याम्यायनेऽपरः॥३७॥

वर्षमासाहहोराणां पतयो बलिनस्तथा।

शमंबुगुशुचंराद्या वृद्धितो वीर्यवत्तरः॥३८॥

35-38. PLANETARY STRENGTHS: Strong in the east are Mercury and Jupiter. The Sun and Mars are so in the south while Saturn is the only planet that

derives strength in the west. The Moon and Venus are endowed with vigour when in the north. Again, strong during night are the Moon, Mars and Saturn while Mercury is strong during day and night. The rest (i.e. Jupiter, the Sun and Venus) are strong only in day time. During the dark half, malefic are strong. Benefices acquire strength in the bright half of the month. Malefic and benefices are respectively strong in Dakshinayana and Uttarayana. The lords of the year, month, day and Horā (planetary hour) are stronger than the other in ascending order. Again, stronger than the other in the ascending are Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun.

Notes: Indicated in the first instance are directional strengths or Digbala. The following are the directions related to a horoscope,

East : Ascendant
North : 4th house or the Nadir
West : 7th house or the descendant
South : 10th house or the meridian

These are to be reckoned only from the ascendant and not from the Moon.

Jupiter and Mercury have Digbala in the ascendant. The Sun and Mars acquire this strength in the 10th house; Saturn does in the 7th. The 4th gives directional strength to the Moon and Venus. The planet gets no Digbala if it is in the opposite sign with reference to its Digbala house. For example, Saturn has no Digbala if he rises.

The use of Digbala is: The planet with Digbala will direct the native fruitfully in its Dasha periods to the respective direction lorded by it. If Jupiter is in the ascendant, the periods of Jupiter will give success in north-east, the direction ruled by it. The directions of the planets may be understood as under:

The Sun - east
Saturn - west
Venus - south-east
The Moon - north-west
Mass - south
Mercury - north
Jupiter - north-east
Rahu - south-west

Conversely, if one undertakes living in or journeying to the direction denoted by a planet without directional strength, there will be obstructions and losses.

To understand other strengths, the reader is referred to Saravali, Part I, my English translation and notes thereof in this context.

सूर्ये जनयति स्थूलान् दुर्भगान् सूर्यपुत्रकः।
क्षीरोपेतांस्तथा चन्द्रः कटुकाद्यान् धरासुतः॥३९॥
पुष्पवृक्षं भृगोः पुत्रे गुरुज्ञौ सफलाफलौ।
नीरसान् सूर्यपुत्रश्च एवं ज्ञेयाः खगा द्विज॥४०॥

39-40. RELATED TO TREES: The Sun rules strong trees (i.e. trees with stout trunks). Saturn useless trees, the Moon Milky trees (like rubber yielding plants), Mars

bitter ones (like lemon plants), Venus floral plants, Jupiter fruitful ones and Mercury fruitless ones.

Note: Much information can be seen in Brihat Jataka and Saravali in regard to birth of trees.

राहुश्चाण्डालजातिश्च केतुर्जात्यन्तरस्तथा।

शिखिस्वर्भानुमन्दानां वल्मीकः स्थानमुच्यते॥४१॥

चित्रकन्था फनीन्द्रस्य केतुश्छिद्रयुतो द्विज।

सीसं रहोर्नीलमणिः केतोर्ज्ञेयो द्विजोत्तम॥४२॥

गुरोः पीताम्बरं विप्र भृगोः क्षौमं तथैव च।

रक्तक्षौमं भास्करस्य इन्दोः क्षौमं सितं द्विज॥४३॥

बुधस्य कृष्णक्षौमं तु रक्तवस्त्रं कुजस्य च।

वस्त्रं चित्रं शनेर्विप्र पट्तवस्त्रं तथैव च॥४४॥

41-44. OTHER MATTERS: Rahu rules the outcaste while Ketu governs mixed caste; Saturn and the nodes indicate anthills. Rahu denotes multi-coloured clothes and Ketu mgs. Lead and blue gem belong to Rahu and Ketu. Jupiter, Venus, the Sun, the Moon, Mercury, Mars and Saturn in their order govern saffron, silken, red silken, white silken, black silken, red and multi-coloured robes.

Notes: "Chandala" is translated as outcaste, though it additionally means one cruel in deeds (like a butcher, for instance). It further means a person illegally born to a Sudra (4th caste in Hindu tradition of ancient days) father and Brahmana mother. Ketu denotes a person born through an inter-caste marriage.

Some authorities hold the following view about planetary robes:

The Sun-coarse, the Moon-new, Mars-burnt, Mercury - -water soaked, Jupiter-of recent origin but not new, Venus durable, Saturn-torn, Rahu-multi-coloured and Ketu-much torn.

भृगोर्ऋतुर्वसन्तश्च कुजभान्वोश्च ग्रीष्मकः।

चन्द्रस्य वर्षा विज्ञेया शरच्चैव तथा विदः॥४५॥

हेमन्तोऽपि गुरोर्ज्ञेयः शनेस्तु शिशिरो द्विज।

अष्टौ मासाश्च स्वर्भानोः केतोर्मासत्रयं द्विज॥४६॥

45-46. PLANETARY SEASONS: Vasanta, Greeshma, Varsha, Sarad, Hemanta and Sisira are the six Ritus respectively governed by Venus, Mars, Moon, Mercury, Jupiter and Saturn. Rahu and Ketu denote 8 months and 3 months respectively.

Notes: Since the Sun is the cause of the seasons, he is not specifically allotted any season. However, the Sun is a co-ruler of Greeshma Ritu apart from Mars.

The durations of Ritus or seasons are as follows:

Vasanta - 20th March to 19th May

Greeshma - 20th May to 19th July
Varsha - 20th July to 19th September
Sarat - 20th September to 19th November
Hemanta - 20th November to 19th January
Sisira - 20th January to 19th March

But in the matter of lost horoscopy, a different nomenclature is followed by many to ascertain natal Sun's placement by Ritu. For details, please see page 12 of my English rendering of Nashta Jataka.

राह्वारपंगुचन्द्रश्च विज्ञेया धातुखेचराः।

मूलग्रहौ सूर्यशुक्रौ अपरा जीवसंज्ञकाः॥४७॥

47. DHATU, MOOLA AND JEEVA DIVISIONS: Dhatu planets are Rahu, Mars, Saturn and the Moon while the Sun and Venus are Moola planets. Mercury, Jupiter and Ketu rule Jeevas.

Notes: The divisions of Dhatu (metals), Moola (roots, vegetables etc.) and Jeeva (living beings) have a great use in, horary astrology, particularly to know the unexpressed query. If, for example, Rahu is in the ascendant or is a significant planet in a horary chart, then the query relates to a metal. For a fuller appreciation, see Bhuvana Deepaka of Padma Prabhu Soori.

ग्रहेषु मन्दो वृद्धोऽस्ति आयुर्वृद्धिप्रदायकः।

नैसर्गिके बहुसमान् ददाति द्विजसत्तम॥४८॥

48. SATURN: Out of all the planets Saturn is the eldest (i.e. with the highest age). He bestows maximum number of years in Naisargika Vasa.

मेषो वृषो मृगः कन्या कर्को मीनस्तथा तुला।

सूर्यादीनां क्रमादेते कथिता उच्चराश्यः॥४९॥

भागा दश त्रयोऽष्टाश्व्यस्तिथ्योऽक्षा भमिता नखाः।

उच्चात् सप्तमभं नीचं तैरेवांशैः प्रकीर्तितम्॥५०॥

49-50. EXALTATION AND DEBILITATION: For the seven planets from the Sun on, the, signs of exaltation are respectively Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra.

The deepest exaltation degrees are respectively 10, 3, 28, 15, 5, 27 and 20 in those signs. And in the seventh sign from the said exaltation sign each planet has its own debilitation. The same degrees of deep exaltation apply to deep fall.

Notes: Each planet assumes significance in a certain sign. In the opposite sign, there from, it is debilitated. Even in the exaltation sign or the debilitation sign, it is very highly favourable or highly detrimental as the case may be, in a certain degree. For example, the Sun is exalted in Aries and is the most powerful on the 10th degree therein. In Libra, he gets debilitated and if be in 10th degree of Libra, he is worst affected. Similarly, suitable deductions be made for other planets.

As for the exaltations and debilitation of the nodes, there are different views. Please see page 20 of my English translation of Horā-Sara for necessary information.

रवेः सिम्हे नखांशाश्च त्रिकोणमपरे स्वभम्।

उच्चमिन्दोर्वृषे त्र्यंशास्त्रिकोणमपरेंऽशकाः॥५१॥

मेषेऽर्कांशास्तु भौमस्य त्रिकोणमपरे स्वभम्।

उच्चं बुधस्य कन्यायामुक्तं पञ्चदशांशकाः॥५२॥

ततः पञ्चांशकाः प्रोक्तं त्रिकोणमपरे स्वभम्।

चापे दशांशा जीवस्य त्रिकोणमपरे स्वभम्॥५३॥

तुले शुक्रस्य तिथ्यंशास्त्रिकोणमपरे स्वभम्।

शनेः कुम्भे नखांशाश्च त्रिकोणमपरे स्वभम्॥५४॥

51-54. ADDITIONAL DIGNITIES: In Leo, the first 20 degrees are the Sun's Moola-Trikona while the rest is his own house. After the first 3 degrees of exaltation portion in Taurus, forte Moon the rest is her Moola-Trikona. Mars has the first 12 degrees in Aries as Moola-Trikona with the rest there in becoming simply his own house. For Mercury, in Virgo the first 15 degrees are exaltation zone, the next 5 degrees Moola-Trikona and the last 10 degrees are own house. The first one third of Sagittarius is the Moola-Trikona of Jupiter while, the remaining part thereof is his own house. Venus divides Libra into two halves keeping the first as Moola-Trikona and the second as own house. Saturn's arrangements are same in Aquarius as the Sun has in Leo.

त्रिकोणात् स्वात्सुखस्वाऽन्त्यधीधर्मायुःस्वतुङ्गपाः।

सुहृदो रिपवश्चान्वे समाश्चोभयलक्षणाः॥५५॥

55. NATURAL RELATIONSHIPS: Note the signs which are the 4th, 2nd, 12th, 5th, 9th and the 8th from the Moola-Trikona of a planet. The planets ruling such signs are its friends, apart from the lord of its exaltation sign. Lords other than these are its enemies. If a planet becomes its friend as well as its enemy (on account of the said two computation) then it is neutral or equal.

Notes: A simple formula is given in this shloka to compute planetary relationships. From the Moola-Trikona sign of a planet, the 2nd, 4th, 5th, 8th, 9th and 12th lords are its friends. The rest viz. 3rd, 6th, 7th, 10th and 11th lords from Moola-Trikona are its enemies. The exaltation sign's lord is always friendly even if he owns the 3rd, 6th, 7th, 10th or the 11th from Moola-Trikona. If, however, friendship and enmity occur simultaneously none prevails but equality or neutrality.

Take for example the case of Mars. The Moola-Trikona for him is Aries. The 11th lord from there is Saturn and hence he is inimical. But he is as well a friend, as he is the lord of exaltation sign of Mars. Since we get enmity on one count and friendship on the other, Saturn becomes equal to Mars. Take again the relationship of

Venus. He owns the 2nd and 7th from the Moola-Trikona of Mars, thus becoming friend and enemy respectively. Hence, he is neutral to Mars.

See table below for an easy grasp of relationship:

Planet	Friends	Enemies	Equals
Sun	Moon, Mars, Jupiter	Venus, Sat	Mercury
Moon	Sun, Mercury	-	Mars, Jupiter, Venus, Saturn
Mars	Sun, Moon, Jupiter	Mercury	Venus, Saturn
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars,	Mercury, Venus	Saturn
Venus	Mercury, Saturn	Moon, Sun	Mars, Jupiter
Saturn	Mercury, Venus	Sun, Moon, Mars	Jupiter

The Moon does not consider anyone as her enemy as per the following statement of Parāśara (Benares edition by Chaukamba चन्द्रस्य नारी रविचन्द्रपुत्रोमित्रे समाः शेषनभश्चराः meaning further that the Sun and Mercury are Moon's friends while others are her neutrals. Saravali also has an identical view.

As for Rahu and Ketu, the following may be of additional interest.

Rahu: The Sun, Moon and Mars are his enemies. Jupiter, Venus and Saturn are his friends, Mercury is his neutral.

Ketu: The luminaries are his enemies. Mars, Venus and Saturn are his friends, while Mercury and Jupiter are his neutrals.

दशवन्ध्वायसहजस्वान्त्यस्थास्तु परस्परम्।

तत्काले मित्रतां यान्ति रिपवोऽन्यत्र संस्थिताः॥५६॥

56. TEMPORARY (HOROSCOPIC) RELATIONSHIPS: The planet posited in the 10th, 4th, 11th, 3rd, 2nd or the 12th from another becomes mutual friend. There is enmity otherwise. (This applies to a given horoscope).

Notes: The hints given in shloka 55 are to understand the constant relationship among planets. In the present shloka, we are advised of planets having a certain relationship based on their positions, i.e. for given moment. If two are mutually in 4th and 10th, or in 3rd and 11th or in 2nd and 12th, they become temporarily cordial to each other. Should they be otherwise, there prevails mutual temporary enmity. This rule is very simple and needs no explanation.

तत्काले च निसर्गे च मित्रं चेदधिमित्रकम्।

मित्रं मित्रसमत्वे तु शत्रुः शत्रुसमत्वके॥५७॥

समो मित्ररिपुत्वे तु शत्रुत्वे त्वधिशत्रुता।

एवं विविच्य दैवज्ञो जातकस्य फलं वदेत्॥५८॥

57-58. COMPOUND RELATIONSHIP: Should two planets be naturally and temporarily friendly, they become extremely friendly. Friendship on one count and neutrality on another count make them friendly. Enmity on one count combined with affinity on the other turns into equality. Enmity and neutral ship cause only enmity. Should there be enmity in both manners, extreme enmity is obtained. The astrologer should consider these and declare horoscopic effect accordingly.

Notes: The final relationship, as a result of natural and temporary dispositions is called 5-fold relationship, or पंचधा संबंध. The same is shown below in an easy form:

Speculum of Compound Relationships

One Relationship		Another Relationship		Net relationship
Friendship	+	Friendship	=	Extreme friendship
Neutrality	+	Friendship	=	Friendship
Enmity	+	Enmity	=	Extreme enmity
Neutrality	+	Enmity	=	Enmity
Enmity	+	Friendship	=	Neutral

It is understood that if there is friendship with enmity, then also neutrality will prevail.

स्वोच्चे शुभं फलं पूर्ण त्रिकोणे पादवर्जितम्।
स्वर्क्षेऽर्धं मित्रगेहे तु पादमात्रं प्रकीर्तितम्॥ ५९॥
पादार्धं समभे प्रोक्तं शून्यं नीचास्तशत्रुभे।
तद्वद्दुष्टफलं ब्रूयद् व्यत्ययेन विचक्षणः॥ ६०॥

59-60. RATIO OF EFFECTS: A planet in exaltation gives fully good effects while in Moola-Trikona it is bereft of its auspicious effects by one fourth. It is half beneficial in its own house. Its beneficence is in one fourth in a friendly sign. In an equals sign one eighth of auspicious disposition is useful. The good effects are nil in debilitation or enemy's camp. Inauspicious effects are quite reverse with reference to what is stated.

त्र्यंशाढ्यविश्वभागैश्च चतुर्भिः सहितो रविः।
धूमो नाम महादोषः सर्वकर्मविनाशकः॥ ६१॥
धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः।
सषड्द्रोऽत्र व्यतीपातः परिवेषोऽतिदोषकृत्॥ ६२॥
परिवेषश्च्युतश्चक्रादिन्द्रचापस्तु दोषदः।
वित्र्यंशास्यष्टिभागाध्यश्चापः केतुखगोऽशुभः॥ ६३॥

एकराशियुतः केतुः सूर्यतुल्यः प्रजायते।

अप्रकाशग्रहाश्चैते पापा दोषप्रदाः स्मृताः॥६४॥

61-64. NON-LUMINOUS UPAGRAHAS (SUB-PLANETS): Add 4 signs 13 degrees and 20 minutes of arc to the Sun's longitude at a given moment to get the exact position of the all-inauspicious Dhooma. Reduce Dhooma from 12 signs to arrive at Vyatipata. Vyatipata is also inauspicious. Add six signs to Vyatipata to know the position of Parivesha.

He is extremely inauspicious. Deduct Parivesha from 12 signs to arrive at the position of Chapa (Indra Dhanus) who is also inauspicious. Add 16 degrees 40 minutes to Chapa which will give Ketu (Upaketu) who is a malefic. By adding a sign to Upaketu, you get the original longitude of the Sun. These are planets devoid of splendour which are malefic by nature and cause affliction.

Notes: The Aprakasa Grahas or upagrahas are to be calculated as under based on the above four verses:

1. Sun + 133°20' = Dhooma
2. Dhooma + 53°20' = Vyatipata
3. Vyatipata + 180° = Parivesha
4. Parivesha + 53°20' = Indra Cahpa (Indra Dhanus)
5. Chapa + 16°40' = Upaketu (Sikhi)

Upaketu, if increased by 30 degrees, will reach the Sun's exact, position at a given moment.

Let us assume that the Sun is in Taurus 10 degrees and Calculate the 5 Upagrahas, as under:

Sun	=	(40°) + 133°20'	=	Dhooma	=	173°20'.
Dhooma	=	(173°20') + 53°20'	=	Vyatipata	=	226°40'
Vyatipata	=	(226°40') + 180°	=	Parivesha	=	406°40' (or 46°40')
Parivesha	=	(46°40') - 53°20'	=	ChaPa	=	353°20’
Chapa	=	(353°20') + 16°40'	=	UPaketu	=	10°
Upaketu	=	(10°) + 30°	=	Stm	=	40°

It may be seen that by adding 30° to Upaketu, the last calculated Upagraha; we reached the Sun's original point which is the basis for Upagraha calculations.

सूर्येन्दुलग्नगेष्वेषु वंशायुर्ज्ञाननाशनम्।

इति धूमादिदोषाणां स्थितिः पद्मासनोदिता॥६५॥

65. EFFECTS OF SUB-PLANETS: If one of these afflicts the Sun, the native’s dynasty will decline while the Moon and the ascendant respectively associated with one of these will destroy the longevity and wisdom. So, declared Lord Brahma, the lotus-born.

Notes: If the Sun is afflicted by one of these Upagrahas the native's dynasty will not spread, so to say there will be loss of all sons or lack of sons. If the ascendant is afflicted short life will come to pass. The Moon in the grip of an Upagraha will cause mental afflictions. Though the text denotes 'conjunction' of an Upagraha with the Sun. we better treat it as 'affliction' for the Sun can never be conjunct any of the five Upagrahas, except Vyatipata as can be seen from the example calculation.

रविवारादिशन्यन्तं गुलिकादि निरूप्यते।

दिवसानष्टधा भक्त्वा वारेशाद् गणेयत् क्रमात्॥ ६६॥

अष्टमोंऽशो निरीशः स्याच्छन्यंशो गुलिकःस्मृतः।

रात्रिमप्यष्टधा कृत्वा वारेशात् पञ्चमादितः॥ ६७॥

गणयेदष्टमः खण्डो निष्यतिः परिकीर्तितः।

श्न्यंशो गुलिकः प्रोक्तो रव्यंशः कालसंज्ञकः॥ ६८॥

भौमांशो मृत्युरादिष्टो गुर्वंशो यमघण्ट्कः।

सोम्यांशोऽर्धप्रहरकः स्वस्वदेशोद्भवः स्फुटः॥ ६९॥

66-69. CALCULATIONS OF GULIKA ETC.: The portions of the Sun etc. up to Saturn denote the periods of Gulika and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is lord less. The seven portions are distributed to the seven planets commencing from the lord of the week day. Whichever portion is ruled by Saturn will be the portion of Gulika. Similarly make the nigh t duration into eight equal parts and distribute these commencing from the 5th week lord. Here again the eighth portion is lord less while Saturn's port ion is Gulika. The Sun's portion is Kaal (काल), Mars portion is Mrityu, Jupiter's portion is Yamaghantaka and Mercury's portion is Ardha Ptahara. These (durations) differently apply to different places (commensurate with variable day and night durations).

Notes: Ardha Prahara, Yamaghant aka, Mrityu, Kala and Gulika are the 5 Kala Velas, suggested by the sage. The day duration according to latitude is divided into eight equal parts. The eighth portion is un-lorded. The first portion is allotted to the week day lord. Other portions follow in the order of week day lords. We consider planetary portions ignoring that of the Moon and Venus. The portions of the Sun, mars, mercury, Jupiter and Saturn are respectively called Kala, Mrityu, Ardha-prahara, Yamaghantaka and Gulika.

In the case of night, the durations or I/8th parts are allotted in a different order. The first portion goes to the planet ruling the 5th weekday lord counted from the day in question. The others follow in the usual order. Here again, the 8th part is lord less. The planetary portions from Kala to Gulika are the same in nomenclature, in the night also.

Gulika and Mandi are one and the same and not different.

This is borne by the statement of Parāśara (vide Brihat Parāśara Horā Shastra, Ch. 4, shloka 15, Benares Hindi edition of Chaukhambha Sanskrit

Sansthana), viz. "Namantaram tu tasyaia Mandirityabhidheeyate". This quarter is not available in our version. In this connection, please refer to Prasna Marga and Jataka Parijatha.

Keeranuru Nataraja of Jatakalankoram (Tamil version) gives signs of dignities for these Upagrahas and Gulika etc. The same is as under:

Upagraha & Gulika etc.	Exaltation	Debilitation	Swakshetra (own sign)
Dhooma	Leo	Aquarius	Capricorn
Vyatipata	Scorpio	Taurus	Gemini
Parivesha	Gemini	Sagittarius	Sagittarius
Indrachapa	Sagittarius	Gemini	Cancer
Upaketu	Aquarius	Leo	Cancer
Gulika	-	-	Aquarius
Yamaghantaka	-	-	Sagittarius
Ardhapiahara	-	-	Gemini
Kala	-	-	Capricorn
Mrityu	-	-	Scorpio

From the Sun to Saturn, no one is exalted in the abovementioned exaltation signs, nor debilitated in the above-mentioned debilitation signs.

Out of the 5 Kalavelas, viz. Gulika etc. four except Kala (related to the Sun) have own sign system in the respective signs ruled by their fathers. Gulika, son of Saturn, has Aquarius as own house. Jupiter's son, Yamaghantaka, has it in Sagittarius. Ardhaprahara, Mercury's son, is in own sign if in Gemini. Mrityu, son of Mars has Scorpio as own house. It is not known why Kala, a son of the Sun shifted to Capricorn, a sign of his brother (Saturn) leaving his father's Leo. Obviously, Saturn has given his Moola-Trikona to his son Gulika while he gave Capricorn (a secondary sign) to his 'brother' Kala.

गुलिकेष्टवशाल्लग्नं स्फुटं यत् स्वस्वदेशजम्।

गुलिकं प्रोच्यते तस्माज्जातकस्य फलं वदेत्॥७०॥

70. GULIKA'S POSITION: The degree ascending at the time or start or Gulika's portion (as above) will be the longitude or Gulika at a given place. Based on this longitude only, Gulika's effects for a particular nativity be estimated.

Notes: The day duration or night duration as the case may be for calculation the five Kalavelas, viz. Gulika etc. be considered for the latitude of birth. Some authorities suggest to use the end of the period for ascertaining longitudes of these.

Sage Parāśara's view is correct in this respect, as exemplified in the notes for shlokas 25-30, Ch. 4 infra. "Mandi" and "Gulika" are interchanged in our own text to mean one and the same.

भांशपादसमैः प्राणैश्चराद्यर्कत्रिकोणभात्।

उदयादिष्टकालान्तं यद्भं प्राणपदं हि तत्॥७१॥

स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत्।

चरागद्विभसंस्थेऽर्के भनौ युङ् नवमे सुते॥७२॥

स्फुटं प्राणपदाख्यं तल्लग्नं ज्ञेयं द्विजोत्तम।

लग्नाद् द्विकोणे तुर्ये च राज्ये प्राणपदं तदा॥७३॥

शुभं जन्म विजानीयात्तथैवैकादशेऽपि च।

अन्यस्थाने स्थितं चेत् स्यात् तदा जन्माशुभं वदेत्॥७४॥

71-74. CALCULATION OF PRANA-PADA: Convert the given time into vighatikas and divide the same by 15. The resultant Rashi, degrees etc. be added to the Sun if he is in a movable sign which will yield Paranapada. If the Sun is in a fixed sign, add 240 degrees additionally and if in dual sign add 120 degrees in furtherance to get Prana-Pada. The birth will be auspicious if Prana-Pada fall in the 2nd, 5th, 9th, 4th, 10th or 11th from the natal ascendant. In other houses, Prana-Pada indicates an inauspicious birth.

Notes: The calculation of Prana-Pada Lagna is exemplified below, as per the above shlokas: Assume birth is at 16gh 25vi. When this is converted into vighatikas, we get 985. Divided by 15, this yields 65.66. Rashi which means 65 signs and 20 degrees. Expunging the multiples of 12, we have 5s 20° or 170°.

The next step is to add this straightaway to the Sun's longitude if he is in a movable sign. Suppose the Sun is in Aries 15 degrees, we get 170+ 15=185 or Libra 5 degrees as Prana-Pada ascendant.

In the same example if the Sun is in a fixed sign, say Taurus 15 degrees, we have to add another 240 degrees. So, to say, 45 (the Sun) +240 + 170=455 or 95 degrees (Cancer 5 degrees) as Prana-Pada ascendant.

Again, alternatively if the Sun is in a dual sign, say Gemini 15°, we have to add only 120 degrees in place of 240 degrees. That is 75 (Sun's longitude) + 120 + 170=365=5° Aries is Prana-Pada Lagna.

अथ राषिस्वरूपाध्याय:॥४॥

Chapter 4. Zodiacal Signs Described

अहोरात्रस्य पूर्वान्त्यलोपाद् होराऽवशिष्यते।
तस्य विज्ञानमात्रेण जातकर्मफलं वदेत्॥१॥
यदव्यक्तात्मको विष्णुः कालरुपो जनार्दनः।
तस्याङ्गानि निबोध त्वं क्रमान्मेषादिराश्यः॥२॥

1-2. IMPORTANCE OF HORĀ: The word Horā (होरा) is derived from Ahorātra (अहोरात्र) after dropping the first and last syllables. Thus Horā (ascendants) remains in between Ahorātra (i.e. day and night) and after knowing Horā, the good and bad effects of a native be known. Sri Vishnu, the Invisible; is Time personified. His limbs are the 12 Rāśhis commencing from Aries.

मेषो वृषश्च मिथुनः कर्कसिंहकुमारिकाः।
तुलालिऽश्च धनुर्नक्रे कुम्भो मीनस्ततः परम्॥३॥

3, NAMES OF SIGNS: The -12 signs of the zodiac in order are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

शीर्षानने तथा बाहू हृत्क्रोडकटिबस्तयः।
गुह्योरुयुगले जानुयुग्मे वै जङ्घके तथा॥४॥
चरनौ द्वौ तथा मेषात् ज्ञेयाः शीर्षादयः क्रमात्।

4-4½: LIMBS OF KALAPURUSHA: The time personified has his limbs as under with reference to the 12 signs respectively: Head, face, arms, heart, stomach, hip, space below navel, privities, thighs, knees, ankles and feet.

Notes: The limbs of Kalapurusha or Time Personified are divided treating Aries as ascendant. For an individual, the ascending sign will denote head, 2nd sign face and so on and so forth. See the diagram given below in the case of a Scorpio native, for an easy grasp.

(5) Stomach	(6) Hip	(7) Below navel	(8) Privities

Zodiacal Signs Described

(4) Heart			(9) Thighs
(3) Arms			(10) Knees
(2) Face	Lagna head	(12) Feet	(II) Ankles

The use of the above is to know of the planetary influences on the concerned limb. In the above case, if Rahu is in Scorpio ascendant, there will be a scar etc. on the head. Or when his Dasha starts, if he is afflicted at birth, he will cause danger to head. The limbs related to malefic will suffer defects and adversities while the ones related to benefices will be beautiful, strong and immune to danger. These are sthoola (broad) scheme. For Sookshma (minute) scheme of limbs, the 36 decanates are resorted to.

चरस्थिरद्विस्वभावाः क्रूराक्रूरौ नरस्त्रियौ॥५॥

पित्तानिलत्रिधात्वौक्यश्लेष्मिकाश्च क्रियादयः।

5-5½ CLASSIFICATION OF SIGNS: Movable, Fixed and dual are the names given to the 12 signs in order. These are again known, as malefic and benefice, successively. Similarly, these are male and female. Aries, Leo and Sagittarius are bilious. Taurus, Virgo and Capricorn are windy. Gemini, Libra and Aquarius are mixed while the rest are phlegmatic.

Notes: The 12 signs are divided into movable, fixed and dual. Movable are Aries, Cancer, Libra and Capricorn. The signs Taurus, Leo, Scorpio and Aquarius are fixed or immovable. Gemini, Virgo, Sagittarius and Pisces are dual or common.

Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are these are also known as malefic or cruel signs. Taurus/Cancer, Virgo, Scorpio, Capricorn and Pisces are female signs. These are beneficial or soft signs.

Aries and its trines are bilious. Taurus and its trines are windy. Gemini and its trines have a mix of all the three temper aments, viz. bile, wind and phlegm. Cancer and its trines are phlegmatic.

The temperaments of the signs have a specific use in medical astrology. If, for example, a phlegmatic sign happens to be the 6th house and is occupied by an afflicted planet with phlegmatic temperament, tuberculosis, severe cough and other pulmonary disorder will crop up. If a windy sign is afflicted by a windy planet, rheumatism, colics, paralysis etc. will trouble the native. When a bilious planet affects

a bilious sign, one will be liable to premature grey hair, yellowish body, secretion of bile, jaundice etc. If a mixed sign gets affected by Mercury, the native will be predisposed to suffer many imbalances. The planets have been described as windy, phlegmatic and bilious as could be seen in Ch. 3 supra.

रक्तवर्णो बृहद्गात्रश्चतुष्पाद्रात्रिविक्रमी॥६॥

पूर्ववासी नृपज्ञातिः शैलचारी रजोगुणी।

पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः॥७॥

6-7. ARIES DESCRIBED: The sign Aries is blood-red in complexion, it has a prominent (big) physique. It is a quadruped sign .and strong during night. It denotes courage. It resides in the east and is related to kings. It wanders in hills and predominates in Rajoguna (is the second of the three constituent qualities and is the cause of great activity in living beings). It rises with its back (a Prishtodaya sign) and is fiery, its ruler is Mars

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली।

याम्येट् ग्राम्यो वणिग्भूमिरजः पृष्ठोदयो वृषः॥८॥

8. TAURUS DESCRIBED: Its complexion is white, and is lorded by Venus. It is long and is a quadruped sign. It has strength in night and resides in the south. It represents villages and businessmen. An earthy sign, Taurus rises with its back.

शीर्षोदयी नृमिथुनं सगदं च सवीणकम्।

प्रत्यग्वायुर्द्विपाद्रात्रिबली ग्रामव्रजोऽनिली॥९॥

समगात्रो हरिद्विर्णो मिथुनाख्यो बुधाधिपः।

9-9½ GEMINI DESCRIBED: The sign Gemini rises with its head and represents a male and a female holding a mace and Jute. It lives in the west and is an airy sign. It is a biped sign as well and is strong in nights. It lives in villages and is windy in temperament. It has an even body with green grass hue. Its ruler is Mercury.

पाटलो वनचारी च ब्राह्मणो निशि वीर्यवान्॥१०॥

बहुपादचरः स्थौल्यतनुः सत्त्वगुणी जली।

पृष्ठोदयी कर्कराशिर्मृगांकाऽधिपतिः स्मृतः॥११॥

10-11. CANCER DESCRIBED: The sign Cancer is palered. It resorts to forests and represents Brahmins. It is strong in nights. It has many feet (i.e. it is a centipede sign) and baa a bulky body. It is Satwik in disposition (seen in gods) and is a watery sign. It rises with its back and is ruled by the Moon.

सिंहः सूर्याधिपः सत्त्वी चतुष्पात् क्षत्रियो वनी।

शीर्षोदयी बृहद्गात्रःपाण्डुः पूर्वेड् द्युवीर्यवान्॥१२॥

12. LEO DESCRIBED: Leo is ruled by the Sun and is Satwik. It is a quadruped sign and a royal sign. It resorts to forests and rises with its head. It has a large, white body. It resides in the east and is day-strong.

पार्वतीयाथ कन्याख्या राशिर्दिनबलान्विता।

शीर्षोदया च मध्यांगा द्विपाद्याम्यचरा च सा॥१३॥

सा सस्यदहना वैश्या चित्रवर्णा प्रभञ्जिनी।

कुमारी तमसा युक्ता बालभावा बुधाधिपा॥१४॥

13-14. VIRGO DESCRIBED: This sign is a hill-resorter, and is strong in day-time. It rises with its head and has a medium build. It is a biped sign and resides in the south. It has grains and fire in its hands. It belongs to business community and is variegated. It relates to hurricanes (प्रभञ्जिनी). It is a Virgin and is Tamasa (a disposition or demons). Its ruler is Mercury.

शीर्षोदयी द्युवीर्याढ्यस्तुलः कृष्णो रजोगुणी।

पश्चिमो भूचरो घाती शूद्रो मध्यतनुर्द्विपात्॥१५॥

शुक्राऽधिपोऽथ स्वल्पांगो बहुपाद्ब्राह्मणो बिली।

सौम्यस्थो दिनवीर्याढ्यः पिशंगो जलभूवः॥१६॥

15-16. LIBRA AND SCORPIO DESCRIBED: Libra is a Seenhodaya sign rising with its head and is strong in day time. It is black in complexion and is predominant with Rajoguna. It relates to the western direction and resorts to land. It is destructive or mischievous (घातिन). It represents Sudras or the 4th Varna and has a medium build and is a biped sign. Its lord is Venus. Scorpio bas a slender physique and is a centipede sign. It denotes Brahmins and resides in holes. Its direction is north and is strong in day time. It is reddish-brown and resorts to water and land. It has a hairy physique and is very sharp (or passionate). Mars is its ruler.

रोमस्वाढ्योऽतितीक्ष्णाग्रो वृश्चिकश्च कुजाधिपः।

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विकः॥१७॥

पिंगलो निशिवीर्याढ्यः पावकः क्षत्रियो द्विपाद्।

आदावन्ते चतुष्पादः समगात्रो धनुर्धरः॥१८॥

17-18. SAGITTARIUS DESCRIBED: The sign Sagittarius rises with its head and is lorded by Jupiter. It is a Satwik sign and is tawny in hue. It has strength in night and is fiery. A royal sign, Sagittarius is biped in first half. Its second half is quadruped. It has an even build and adores an arch. It resides in the east, resorts to land and is splendorous.

पूर्वस्थो वसुधाचारी तेजस्वी ब्रह्मणा कृतः।

मन्दाधिपस्तमी भौमी याम्येट् च निशि वीर्यवान्॥१९॥

पृष्ठोदयी बृहद्गात्रः कर्बुरो वनभूचरः।

आदौ चतुष्पदोन्ते तु विपदो जलगो मतः॥२०॥

19-20. CAPRICORN DESCRIBED: Capricorn is lorded by Saturn has predominance or Tamoguna (a disposition seen in demons). It is an earthy sign and represents the southern direction. It is strong in nights, and rises with back. It has a large body. Its complexion is variegated and it resorts to both forests and lands. Its first half is quadruped and second half footless moving in water.

कुम्भः कुम्भी नरो बभ्रुवर्णो मध्यतनुर्द्विपात्।

द्युवीर्यो जलमध्यस्थो वातशीर्षोदयी तमः॥२१॥

शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः।

21-21½: AQUARIUS DESCRIBED: The sign Aquarius represent a man holding a pot. Its complexion is deep-brown. It has a medium build and a biped sign. It is very strong in day time, it resorts to deep water and is airy. It rises with its head and is Tamasik. It rules Sudras, the 4th Varna and the west. Its lord is Saturn, the Sun's offspring.

मीनौ पुच्छास्यसंलग्नौ मीनराशिर्दिवाबली॥२२॥

जली सत्त्वगुणाढ्यश्च स्वस्थो जलचरो द्विजः।

अपदो मध्यदेही च सौम्यस्थो ह्युभयोदयी॥२३॥

सुराचार्याधिपश्चेति राशीनां गदिता गुणाः।

त्रिंशद्भागात्मकानां च स्थूलसूक्ष्मफलाय च॥२४॥

22-24. PISCES DESCRIBED: Pisces resembles a pair of fish, one tailed with the head of the other. This sign is night strong. It is a watery sign and is predominant with Satwa guna. It denotes resoluteness and is a water-resorter. It is footless and has a medium build. It rules the north and rises with both head and back. It is ruled by Jupiter. This is how the 12 Rāśhis each of 30-degree extent are described to evaluate gross and specific effects.

अथातः सम्प्रवक्ष्यामि शृणुष्व मुनिपुंगव।

जन्मलग्नं च संशोध्य निषेकं परिशोधयेत्॥२५॥

तदहं संप्रवक्ष्यामि मैत्रेय त्वं विधारय।

जन्मलग्नात् परिज्ञानं निषेकं सर्व्वन्तु यत्॥२६॥

यस्मिन् भावे स्थितो मन्दस्तस्य मान्देर्यदन्तरम्।

लग्नभाग्यान्तरं योज्यं यच्च राश्यादि जायते॥२७॥

मासादि तन्मितं ज्ञेयं जन्मतः प्रक् निषेकजम्।

यद्यदृश्यदलेङ्गेशस्तदेन्दोर्भुक्तभागयुक्॥२८॥

तत्काले साधयेल्लग्नं शोधयेत् पूर्ववत्तनुम्।

तस्माच्छुभाशुभं वाच्यं गर्भस्थस्य विशेषतः॥२९॥

शुभाशुभं वदेत् पित्रोर्जीवनं मरणं तथा।

एवं निषेकलग्नेन सम्यग् ज्ञेयं स्वकल्पनात्॥३०॥

25-30. NISHEKA LAGNA: O excellent of the sages, explain now is a step to arrive at the Nisheka Lagna when the natal ascendant is known. Note the angular distance between Saturn and Mandi (Gulika). Add this to the difference between the ascendant Lagan Bhava (Madhya or cusp) and the 9th Bhava (cusp). The resultant product in Rāśhis, degrees etc. will represent the months, days, etc. that elapsed between Nisheka and birth. At birth if the ascendant lord is in the invisible half (i.e. from ascendantal cusp to descendental cusp) add the degrees etc. The moon moved in a particular Rāśhi occupied by her to the above-mentioned product. Then the ascendant at Nisheka can be worked out and the good and bad experienced by the native in the womb can be guessed. One can also guess, with the help of Nisheka Lagna effects, like longevity, death etc. of the parents.

Notes: If birth time is accurately noted, we can trace out the correct time and date of coitus that caused the conception in question. Adhana Lagna or Nisheka Lagna means the Ascendant that prevailed at the time of coitus and not the one at conception. The Sanskrit word 'Adhans' or 'Nisheka' means a sexual cohabitation. (Some tests call the first union between a couple as 'Adbaalia' and the later ones in the usual course as 'Nisheka')

As per our present verses, we consider the birth chart of a Male child born on Friday, the 17th February 1984 at 22h 35m IST at New Delhi. The birth time has been correctly noted with a special request to the attending doctor. The time of coitus was astrologically chosen and promptly noted down in the records. And hence this case will serve as a foolpro of example. The natus as per Lahiri Ayanamsa (i.e. 23º 37' 51") is given below:

<table>
<tr><td></td><td></td><td>Rahu</td><td></td></tr>
<tr><td>Sun</td><td colspan="2"></td><td></td></tr>
</table>

Zodiacal Signs Described

Venus Mercury			Moon
Jupiter	Ketu	Lagna Saturn Gulika Mars	

The longitudes of required planets and important cusps are as given below:

Ascendant Cusp : 182° 23' 06" 9th cusp : 64° 03' 13"

10th cusp or M.C: 194° 36' 06" Gulika : 208° 32,' 06"

Saturn : 202° 45'.38" Moon : 134° 17' 00"

Sidereal Time at birth: 8h 1m 21s

The longitude of Gulika is cast for the beginning of Saturn's Muhurta, as suggested by the sage in Ch. 3 supra.

With the above data, we should be able to trace back the Adhana date and time. The formula is:

Adhana: Lagna=Date of birth and time minus "x" where "X" is obtained thus= A + B+ C

Now A, B and C are explained. "A" is the angular distance between Saturn and Gulika at birth. “B” is the distance between the cusp of the ascendant and that of the 9th house counted in a direct order (i.e. via 4th and 7th cusps). "C" is required if the ascendant lord is in the invisible half (i.e. ascendant and descendant intersected by the nadir). Otherwise, "C" is not required. In the example case, these are:

A = s 46’ 28"

B = 241° 40' 07"

C = 14° IT 00"

x = 261° 43' 35" = 261d 43gh 35 vigh.

It will be noticed that 1 degree is treated as one day in the above computation. That is, these are Sauramana (360 days per year). To apply this to Gregorian Calendar (NS), we must reduce this duration into Sauramana. Such tables are given in my English translation of Horā-Sara. From there we take the correction figures so that we obtain an equal Sauramana duration. Those corrections are meant to know the difference between Sauramana and Sauramana. When we reduce the correction factor from Sauramana to obtain Sauramana, the figure so obtained shall have to be increased by the correction factor excessively considered in the first mentioned correction factors. A reader even with average intelligence will appreciate this exercise. From the tables referred we obtain correction factor for 261d 43gh 35vigh as under:

	D	gh	Vigh	Lip	Vilipta
200 days:	2	55	16	56	40
60 days:	0	52	35	5	0
1 day:	0	0	52	35	5
43.58 gh:	0	0	38	0	0
Correction	3	49	22	36	45

We take the above figure to be 3d 49gh 23vigh as a round figure for convenience sake. When this correction factor is deducted from 261d 43gh 35vigh, we get 257d 54gh 12vigh. This needs a slight increase due to excessive correction contained by the above correction factor, 3d 49gh 23vigh. From the same table, we get a factor of 3gh 22 vigh which should be added to 257d 54gh 12vigh. Thus, we get 257d 57gh 34vigh. That is, the Adhana ought to have been so many days behind the birth date while the birth is on 17th Feb 1984, at 22-35 hrs. The time of Adhana as noted is 4th June 1983 at 10.40 PM, IST, at New Delhi. (The last menses period, or LMP date, as recorded is 315-1983.) The duration between the two is shown below month by month.

Month	Days	Hrs	Min
June 1983	26	1	20
July 1983	31	0	0
August 1983	31	0	0
September 1983	30	0	0
October 1983	31	0	0
November 1983	3	0	0
December 1983	31	0	0
January 1984	31	0	0
February 1984	16	22	35
Total gap	257	23	SS
=	257d	59gh.	47.5 Vigh

The above duration in June 1983 devoid of 3d 22h 40m as Adhana took place on 4th at the said hour. Similarly, in February 84, the duration is considered only up to the moment of birth. For calculation of ghatis, 12 midnight is treated as the starting point as English dates begin at 12 midnight.

The reader will note that we got the actual duration between birth and coitus counted backwards as 257 59gh 47 5 vigh whereas with the help of the rules, we could get 257d 57sh 34 vigh, having a difference of less than 2.5 ghatis. This difference is not inexplicable. We have considered the longitudinal difference of 1 degree equalling a day (of 60 ghatis). This means one minute of longitude is one ghatis. Since the birth time and coitus lime have been perfectly noted, the difference could be attributed to not considering the fraction of second of are in the various longitudes. Thus 2.5 gh difference means 2.5 minutes of arc. Please note that we have totally used the longitudes of five positions, viz. ascendant, 9th house, Gulika, Saturn, and Moon. A small fraction of seconds of difference at every stage can well cause some difference.

Albeit the time of coitus (or Adhana) has been recorded properly and albeit we got the same by reverse process with the help of birth time as per Mahanhi's principle, one may be yet wondering whether it ii a coincidence, To allay such a

misconception, we make again an exercise to arrive at the birth date and time in a forward manner with the help of coitus time indicated above. In such a process, we consider only classical rules as per standard books on Hindu Astrology, ignoring any suggestion from any ambiguous quarter.

Stage 1: Firstly, we find out whether the delivery should be before 273 days or after 273 days from Adhana. The relevant principle is from my translation of Nasbta Jatakam which principle owes its acknowledgment to Manushya Jatakam and Jataka Sapram. 273 days is the basis as the Moon takes 273.2 days to complete ten zodiacal revolutions The Adhana chart is as per the time 22 40 hours IST for June 4, 1983 at New Delhi. See the zodiac as under as per Lahiri Ayanamsa.

	Mercury	Sun Mars	Rahu
Moon 29°15’36’’			Venus
Lagna 10°20’37’’			
Ketu	Jup (R)	Sat (R)	

The Adhana Moon is waning in state and is in the invisible half of the zodiac. Should the Adhana Moon be waning and be in the invisible half, or with increasing rays in the visible half, then the birth takes place before 273 days from Adhana. So, to say, the transit Moon will not complete ten revolutions Adhana. Moon with increasing rays in the invisible half or Adhana Moon with decreasing rays in the visible half will cause the birth only after 273 days. To wit, she will in transit exceed ten revolutions of the firmaments. In the Adhana chart before us, the Moon is decreasing (i.e. approaching the Sun) and is in the 2nd house (i.e. invisible half). Hence it suggests a possibility of delivery before 273 days. The answer is known to the reader in the affirmative.

Stage 2: It is not enough if we state that the delivery will be before 273 day. We must narrow down the period still briefly. The Sun's position at Adhana will tell us the possible month of delivery. One of the rules in this context Is from Suka Jataka

(vide p. 49 of my English translation of Horā Sara stating that delivery will be in the 9th, 10th or 11th month according to the Adhana ascendant being in a movable sign, fixed sign or common sign. Io the case cited by me, Capricorn, a movable sign, is on, the east suggesting delivery in the 9th month (i.e. between 240-270 days).

Stage 3: After the above step, our job is to dig out the possible Moon sign at birth. According to Kalyana Varma's Saravali (Ch. 8, Verses 46-47), the natal Moon will be either in the 7th or in the 10th from her Adhana position. In the Adhana chart before us, the Moon is in Aquarius and hence the natal Moon should be Leo or in Scorpio. The reader will observe the natal Moon in Leo.

Stage 4: Leo, as any other sign, is 30 degrees in length. Then where should the Moon exactly be? Is her birth position justified vis a vis Adhana position? This is known by the ascendant at birth.

The signs Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn are nocturnal signs as these are strong during night time. The other six, viz. Leo, Virgo, Libra, Scorpio, Aquarius and Pisces are called diurnal signs being strong during day time.

If the Adhana Lagna is a nocturnal sign, birth will be in a day sign. If birth occurs in a night sign, then the ascending sign at Adhana should have been a day sign. (In the Adhana chart given, the ascendant is Capricorn-a nocturnal sign and hence birth in Libra-a diurnal sign, is justified.)

Stage 5: Nocturnal sign can ascend in day time as well. Similarly, diurnal sign can ascend in night time also. If the Adhana Lagna is a night sign, birth will be in day time and in a diurnal sign. If the said Lagna is a day sign, birth will occur in night time in a nocturnal ascendant. The fraction of sign natally ascending will correspond to the fraction past in the Adhana Lagna.

In the Adhana chart given, the ascendant is Capricorn and portion past is 10° 20'37". We convert this longitude into seconds of arc to have accuracy. The longitude thus is 37237". Similarly, 30 degrees make 1,08,000 seconds of arc. The night duration at birth in our example is 12h 50m 48s as the Sunrise on 17.2 1984 is at 6h 59m 58s and Sunset 18h 9m 10s, for New Delhi. Now see the process as under:

108000 seconds (30 deg.)	= 46248 seconds of time (or 12h 50m 48s)
37237" (or 10° 20'37")	=?
	= (46248 x 37237)/108000
	= 15945.711 seconds of time
	= 4.4293641 hour
	= 4h 26m (4h 25m 45.71 sec)

So, to say, 4h 26m have past from the Sunset, i.e. from 18h 9m 10s. This denotes 22h 34m 55s which should be the birth time. And we have the birth time recorded as 22h 35m. This cannot be a coincidence or manipulation for a serious student of astrology like me, but a meaningful and scientific astrological process.

When the Adhana Moon's Dwadashamsa is known correctly, the natal Moon can be well checked. She, at birth, should be in the name Dwadashamsa as she was at Adhana. Please note this agreeability-Adhana Moon as well as natal Moon being in Capricorn Dwadashamsa similarly. Hence our natal Moon is just the correct one.

Another verification factor, which however need not exist if the Moon's Dwadashama coincides, is: Whatever the angular distance is between Adhana Moon and Adhana La will prevail between the natal Moon and natal ascendant. In our example, the difference between Adhana Moon and Adhana La is 48°44' whereas natal Moon and natal ascendant are 49°6' apart.

The curious reader may note one thing. There are many rules to note the birth month, natal Moon, natal ascendant etc. with the help of Adhana (or prasna). And the correct ones bringing the various possibilities to a coincidental manner should be correctly judged without rushing to conclusions simply theoretically.

Thus, the reader will be convinced of the fact that Adhana time noted is correct as we got back to the birth details from Adhana and vice versa accurately without any ambiguity whatsoever.

From the said two processes based on accurately maintained records for purposes of scientific research, I, rather we, firmly can conclude the following without a shadow of doubt:

1. Gulika's longitude will correspond to the beginning of Saturn's Muhurta only, as suggested by the sage, irrespective of any other authority stating that it should be for the end of Muhurta ruled by Saturn. In fact, I have not come across any sage's work stating contrarily to what Parāśara stated in this regard. Suppose we have calculated Gulika for the given birth chat for the end of Saturn's Muhurta, the longitude of Gulika would have advanced by 24 degrees. That would put the Adhana still 24 days behind the noted date. Please note that we have exactly reached the Adhana date as per the record maintained without any variation. This proves that Gulika should be at the beginning of Saturn's Muhurta.

2. Accurate Ayanamsa is only that of Lahiri and that accurate it is as to the second of arc. This contention is proved by the fact that we have made use of the Moon's longitude. Other 4 longitudes used by us in the process of getting back to Adhana are simply angular distances which will not be affected by any Ayanamsa. But the Moon's longitude will vary plus or minus according to the Ayanamsa, and Adhana time will be minus or plus according to the variation. Whereas with Lahiri's position of the Moon, we did not experience any anomaly in the Adhana computation. Similarly, in progressing towards the birth date from the Adhana date, Moon's longitude played a significant role. If for example with another Ayanamsa, the Moon goes to Pisces in the Adhana, her natal posit ion, will yet be in Leo but inconsistent with Adhana position. Hence Lahiri Ayanamsa has all the perfection required for calculation of even the Nadiamsas.

अथ विशेषलग्नाध्याय:॥५॥

Chapter 5. Special Ascendants

अथाहं सम्प्रवक्ष्यामि तवाग्रे द्विजसत्तम।

भावहोराघटीसंज्ञलग्नानीति पृथक् पृथक्॥१॥

1. Oh excellent of the Brahmins, I explain below again some special ascendants, viz. Bhava Lagna, Horā Lagna and Ghatika Lagna.

सूर्योदयं समारभ्य घटिकानां तु पंचकम्।

प्रयाति जन्मपर्यन्तं भावलग्नं तदेव हि॥२॥

इष्टं घट्यादिकं भक्त्वा पंचभिर्भादिजं फलम्।

योज्यमौदयिके सूर्ये भावलग्नं स्फुटं च तत्॥३॥

2-3. BHAVA LAGNA: From Sunrise to the time of birth every 5 ghatis (or 120 minutes) constitute one Bhava Lagna. Divide the time of birth (in ghatis, vighatis etc.) from Sun-rise by 5 and ad d the quotient etc. to the Sun's longitude as at Sun rise. This is called Bhava Lagna.

Notes: To work out the various ascendants, assume that the birth is at 12gh 30vi and the Sun's longitude as prevalent at the time of Sun rise is 4s 12°. Find out the Bhava Lagna in the first instance, as under:

When birth time is divided by 5 we get 2.5 signs or 75°. This is to be added to the Sun's longitude as given which is 132°. We get 207° or Libra 27° as Bhava Lagna.

तथा सार्धद्विघटिकामितादर्कोदयाद् द्विज।

प्रयाति लग्नं तन्नाम होरालग्नं प्रचक्षते॥४॥

इष्टघट्यादिकं द्विघ्नं पञ्चाप्तं भादिकं च यत्।

योज्यमौदयिके भानौ होरालग्नं स्फुटं हि तत्॥५॥

4-5 HORĀ LAGNA: Again, from Sun rise to the time of birth, Horā Lagna repeats itself every 2½ ghatis (i.e. 60 minutes). Divide the lime past up to birth from the Sunrise by 2½ and add the quotient etc. in signs, degrees and so on to the longitude of the Sun as at the Sunrise. This will yield Horā Lagna in Rashi, degrees etc.

Notes: Let us find out the Horā Lagna for the same example.

Birth time is to be divided by 2.5. When done so, we get 5 signs or 150 degrees. Add this lo the Sun's longitude as a, sunrise (i.e. 132 plus 150=282°). We thus get Horā Lagna as Capricorn 12°.

कथयामि घटीलग्नं सूनु त्वं द्विजसत्तम।

सूर्योदयत् समारभ्य जन्मकालावधि क्रमात्॥६॥

एकैकघटिकामानात् लग्नं यद्याति भादिकम्।

तदेव घटिकालग्नं कथितं नारदादिभिः॥७॥

राशयस्तु घटीतुल्याः पलार्धप्रमितांशकाः।

योज्यमौदयिके भनौ घटीलग्नं स्फुटं हि तत्॥८॥

6-8. GHATI LAGNA (GHATIKA LAGNA): Now listen to the method of working out Ghatika Lagna. This Lagna changes along with every Ghatika (24 minutes) from the Sunrise. Note the birth time in Ghatis and vighatis. Consider the number of ghatis past as n umber of Rāśhis or Ghatika Lagna. The Vighatis be divided by 2 to arrive at degrees and minutes of arc past in the said Ghatika Lagna. The product so arrived in Rāśhis, degrees and minutes be added to the Sun's longitude as at Sunrise to get the exact location of Ghatika Lagna. So, say sages like Narada.

Notes: Let us find out the Ghatika Lagna Jo the above example case. Birth time is 12 ghatis which gives 12 Rāśhis. Vighatis left are 30 which are to be divided by 2 and treated as degrees. 30 divided by 2 yields 15, i.e. 15'. Thus, we note 12 signs, 15 degrees to be away from the Sun (as at rise of the day). When 12s 15° or 375° are added to the Sun (132°), we get 507' which after expunging 360° results in 147° or Leo 27° as Ghatika Lagna.

क्रमादेषां च लग्नानां भावकोष्ठं पृथक् लिखेत्।

ये ग्रहा यत्र भे तत्र ते स्थाप्या राशिलग्नवत्॥९॥

9. USE OF SPECIAL ASCENDANTS: Keeping the planets at birth as it is, prepare various Bhava charts with respect to each special ascendant and analyse as done for the natal ascendant.

Notes: This is a very important clue given by the sage. We get the longitudes of the three special ascendants, viz. Bhava Lagna, Horā Lagna and Ghatika Lagna. Apart from the natal ascendant, the planets will remain in different Bhava according to the special ascendant being considered. Thus, we get four different Bhava charts. If a planet remains in the same Bhava in all the four Bhava charts, it will specially reveal the Bhava effects due to it. Otherwise, its effects are proportionately altered in respect of that Bhava.

The Benares edition (Chaukambha series) has the following special hints in this chapter respecting planets and Bhavas, thus the planet on the cusp of a house will give full effects due to the Bhava concerned. The one in Bhava Sandhi (end of house) gives no results due to that Bhava. (This does not mean that the planet is wholly ineffective. It is, suffice to say, ineffective as far as that Bhava is concerned.) If a planet is ahead of the Dhava sphuta (longitude) of the various Lagna (i.e. Natal, Bhava, Horā and Ghatika Lagna) but within 15°, its effects due to the Bhava concerned start diminishing. Conversely if it is prior to the cusp but not beyond 15°, the effects

proportionately increase. Needless to mention that on the 'cusp', the effects are more revealed. This gives us a clue that longitude arrived in the case of Bhava Lagna, Horā Lagna etc. and Ghatika Lagna are the centre points of those Lagna, just as for the natal ascendant.

वर्णदाख्यदशां भानां कथयाम्यथ तेऽग्रतः।

यस्य विज्ञानमात्रेण वदेदायुर्भवं फलम्॥१०॥

ओजलग्नप्रसूतानां मेषादेर्गणयेत् क्रमात्।

समलग्नप्रसूतानाम् मीनादेरपसव्यतः॥११॥

मेषमीनादितो जन्मलग्नान्तं गणयेत् सुधीः।

तथैव होरालग्नान्तं गणयित्वा ततः परम्॥१२॥

ओजत्वेन समत्वेन सयातीये उभे यदि।

तर्हि संख्ये योजयीत वैजात्ये तु वियोजयेत्॥१३॥

10-13½: VARNADA DASA: I now detail Varnada Dasha just by knowing which, one can deal with the longevity of a native. If the natal ascendant is an odd sign count directly from Aries to natal ascendant. If the natal ascendant is an even sign, count from Pisces to the natal ascendant, in the reverse order. Similarly, if the Horā Lagna is an odd one, count from Aries to Horā Lagna in direct order. If the Horā Lagna is an even one, count from Pisces to Horā Lagna in the reverse order. If both the products are odd signs or even signs, then add both the figures. If one is odd and the other is even, then know the difference between the two products. If the latest product, in this process, is an odd one, count so many signs from Aries in a direct manner; if an even one, count so many signs from Pisces in reverse order. The sign so known will be the Varnada for the ascendant.

Notes: Take the case of a native who has Libra (an odd sign) as natal ascendant and Scorpio (an even sign) as Horā Lagna. When we count from Aries to Libra (odd sign-hence direct), we get 7. Again, from Pisces to Scorpio (Horā Lagna, an even sign-hence reverse) we have 5 signs. We have to add these two figures, as-they are of the same class, i.e. odd. We get 12. This product is an even one. Hence, we have to count 12 signs from Pisces in a reverse manner to get Varnada for the Lagna. Thus, we get Aries. This is the Yamada Rashi for natal ascendant.

There is a suggestion from one quarter that longitudes of natal ascendant and Horā Lagna be also taken into consideration. In that case, the counting when done from Aries is to be done from zero degree. And from Pisces, it is from the last degree of Pisces, i.e. the 30th degree of Pisces is the starting point.

मेषमीनादितः पश्चाद्यो राशिः स तु वर्णदः।

एतत्प्रयोजनं वक्ष्ये सृणु त्वं द्विजपुंगवः।

होरालग्नभयोर्नेया सबलाद्वर्णदा दशा॥१४॥

यत्संख्ये वर्णदो लग्नात् तत्तत्संख्याक्रमेण तु।

क्रमयुत्क्रमभेदेन दशा स्यादोजयुग्मयो॥१५॥

14-15. EFFECTS OF VARANADA: Now listen to the use of the above. Out of the two, viz. natal ascendant and Horā Lagna, whichever is stronger, from there Yamada starts. If the natal ascendant is an old sign, the counting of Dasha is clock wise. Otherwise anticlockwise. The Lagna Dasha years will equal the number of signs intervening between the natal ascendant and Yamada. Similarly, for other houses.

पापदृष्टिः पापयोगो वर्ण्दस्य त्रिकोणके।

यदि स्यात् तर्हि तद्राशिपर्यन्तं तस्य जीवनं॥१६॥

रुद्रशूले यथैवायुर्मरणादि निरूप्यते।

तथैव वर्णदस्यपि त्रिकोणे पापसंगमे॥१७॥

वर्णदादपि भो विप्र लग्नवच्चिन्तयेत् फलम्।

वर्णदात् सप्तमाद् भावत् कलत्रायुर्विचिन्तयेत्॥१८॥

एकादशादग्रजस्य तृतीयात्तु यवीयसः।

सुतस्य पंचमे विद्यान्मातुश्चतुर्थभावत्॥१९॥

पितुश्च नवमाद् भावादयुरेवं विचिन्तयेत्।

शूलराशिदशायां वै प्रवलायामरिष्टकम्॥२०॥

16-20: Should a trine from the ascendant's Varnada be occupied o aspected by a malefic, the native will live only up to the Dasha of the said Rashi. Just as the Rudra planet in Soola Dasha is capable of causing evils, the above-mentioned planets related to Varnada's trine be treated. The Yamada Lagna be considered as natal ascendant while the 7th from Yarnada will denote the longevity of the spouse, the 11th longevity of elder brothers and sisters, the 3rd longevity of younger brothers and sisters, the 5th the longevity of soils, the 4th longevity of mother and the 9th longevity of father. The Dasha of the Soola Rashi will inflict greater evils.

Notes: Rudra planet is the one which has more strength when the lords of 2nd and 8th are considered. The planet with Rudra designation normally features in Soola Dasha to know the possible time of death. The Dasha of the Rāśhis are calculated in direct or reverse order according to the natal ascendant being odd or even.

Soola Dasha calculations are akin to that of Sthira Dam. But in the case of Sthira Dasha, Rudra's counterpart is Brahma Graha. The two Dasha are discussed in Ch. 46 of the 2nd part of our treatise, among various Dasha.

एवं तन्वादिभावानां कर्तव्या वर्णा दशा।

पूर्ववच्च फलं ज्ञेयं देहिनां च शुभाशुभम्॥२१॥

ग्रहनां वर्णदा नैव राशीनां वर्ण्दा दशा।

कृत्वार्कधा राशिदशां क्रमादन्तर्दशां वदेत्॥२२॥

एवमन्तर्दशादिं च कृत्वा तेन फलं वदेत्।

क्रमव्युत्क्रमभेदेन लिखेदन्तर्दशामपि॥२३॥

स्वस्वदेशोद्भवं लग्नं जन्मलग्नमिमिहोच्यते।

भावहोरादिलग्नानां सर्वत्रैव समक्रिया॥२४॥

21-24: Similar assessments be made with reference to the Varnada of each Bhava commencing the first and the evils and goods due to a nativity be known. These Varnada Dasha are only for Bhavas (Rāśhis and not their occupants. The sub period each Dasha will be one twelfth of the Dasha and the order will also be clockwise or anticlockwise as explained earlier. The natal ascendant is to be calculated according to birth place while Bhava Lagna, Horā Lagna etc. are common to all places.

अथ षोडशवर्गाध्याय:॥६॥

Chapter 6. The Sixteen Divisions of a Sign

श्रुता ग्रहगुणास्त्वत्तस्तथा राशिगुण मुने।
श्रोतमिच्छामि भावानां भेदांस्तान् कृपया वद॥१॥

1. O sage, I have known from you about the planets, signs and their descriptions. Desire to know the details of various divisions of a sign, which please narrate.

वर्गान् षोडश यानाह ब्रह्मा लोकपितामहः।
तानहं सम्प्रवक्ष्यामि मैत्रेय स्रूयतामिति॥२॥
क्षेत्रं होरा च द्रेष्काणस्तुर्यांशः सप्तमांशकः।
नवांशो दशमांशश्च सूर्याम्शः षोडशांशकः॥३॥
विंशांशो वेदवाह्वंशो भांशस्त्रिंशांशकस्ततः।
खवेदांशोऽक्षवेदांशः षष्ठ्यंशश्च ततः परम्॥४॥

2-4. NAMES OF THE 16 VARGAS: Lord Brahma has described 16 kinds of Vargas (Divisions) for each sign. Listen to those. The same are: Rashi, Horā, Drekkana, Chathurthamsa, Sapthamamsa, Navamsha, Dashamamsa, Dvadashamsa, Shodashamsa, Vimsamsa, Chaturvimsamsa, Sapthavimsamsa, Trimsamsa, Khavedamsa, Akshavedamsa and Shashtiamsa.

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः।
सूर्येन्द्वोर्विषमे राशौ समे तद्विपरीतकम्॥५॥
पितरश्चन्द्रहोरेशा देवाः सूर्यस्य कीर्तिताः।
राशेरर्द्धं भवेद्धोरा ताश्चतुर्विंशतिः स्मृता।
मेषादि तासां होराणां परिवृत्तिद्वयं भवेत्॥६॥

5-6. RĀŚHI AND HORĀ: The Rashi owned by a planet is called its Kshetra (one sign). The first half of an old sign is the Horā ruled by the Sun while the second half is the Horā of the Moon. The reverse is true in the case of an even sign. Half of Rashi is called Hors. These are totally 24 counted from Aries and repeat twice (at the rate of 12) in the whole of the zodiac.

Notes: The names of planets lording over the 12 signs have been given earlier. The following table throws light on lordships of Horās (15° each) of the 12 signs.

Speculum of Horās

Sign	Horā lord (0-15°)	Horā lord (15-30°)
Aries	Sun	Moon
Taurus	Moon	Sun
Gemini	Sun	Moon
Cancer	Moon	Sun
Leo	Sun	Moon
Virgo	Moon	Sun
Libra	Sun	Moon
Scorpio	Moon	Sun
Sagittarius	Sun	Moon
Capricorn	Moon	Sun
Aquarius	Sun	Moon
Pisces	Moon	Sun

राशित्रिभागाद्रेष्काणास्ते च षट्त्रिंशदीरिताः।
परिवृत्तित्रयं तेषां मेषादेः क्रमशो भवेत्॥७॥
स्वपंचनवमानां च राशीनां क्रमशश्च ते।
नारदाऽगस्तिदुर्वासा द्रेष्काणेशाश्चरादिषु॥८॥

7-8. DECANATE: One third of a Rashi is called Drekkana (decanate). These are totally 36, counted from Aries (to Pisces), repeating thrice at the rate of 12 per round. The 1st, 5th and the 9th Rāśhis from a sign are its three decanates, and are respectively lorded by Narada, Agasthya and Doorvasa.

Notes: Each Rashi has three decanates or Drekkanas. The first one is ruled by the lord of the very sign. The second one belongs to the planet that rules the 5th from the sign in question. The lord of the 9th from the sign in question is the lord of the 3rd decanate. Each decanate is 10 degrees in length. The 3 decanates along with the signs in which they fall are as per table given below:

Speculum of Decanates

(Note: The signs in this and other tables are indicated by numerical, e.g. 1 is Aries, 2 is Taurus & C.)

Sign	1st Decanate	2nd Decanate	3rd Decanate
Aries	1	5	9
Taurus	2	6	10
Gemini	3	7	11

Cancer	4	8	12
Leo	5	9	1
Virgo	6	10	2
Libra	7	11	3
Scorpio	8	12	4
Sagittarius	9	1	5
Capricorn	10	2	6
Aquarius	11	3	7
Pisces	12	4	8

स्वर्क्षादिकेन्द्रपतयस्तुर्यांशेशाः क्रियादिषु।

सनकश्च सनन्दश्च कुमारश्च सनातनः॥९॥

9. CHATHURTHAMSA: The lords of the 4 angles from a sign are the rulers of respective Chathurthamsa of a Rashi commencing from Aries. Each Chathurthamsa is .one fourth of a Rashi. Toe deities respectively are Sanaka, Sananda, Kumara and Sanatana.

Notes: Each Chathurthamsa is one fourth of a sign or 7° 30'. The 1st, 2nd, 3rd and 4th Chathurthamsa are ruled respectively by the same sign, the 4th, 7th and 10th signs there from. See the table given below:

Speculum of Chathurthamsa

Signs	1	2	3	4	5	6	7	8	9	10	11	12
7° 30'	1	2	3	4	5	6	7	8	9	10	11	12
15°	4	5	6	7	8	9	10	11	12	1	2	3
22° 30'	7	8	9	10	11	12	1	2	3	4	5	6
30°	10	11	12	1	2	3	4	5	6	7	8	9

Example: The four Chathurthamsa of Aries are respectively ruled by Aries, Cancer, Libra and Capricorn.

सप्तांशपास्त्वोजगृहे गणनीया निजेशतः।

युग्मराशौ तु विज्ञेयाः सप्तमर्क्षादिनायकात्॥१०॥

क्षारक्षीरौ च दध्याज्यौ तथेक्षुरससम्भवः।

मध्यशुद्धजलावोजे समे शुद्धजलादिकाः॥११॥

10-11. SAPTHAMAMSA: The Sapthamamsa (one seventh of a Rāśhi) counting commences from the same sign in the case of an odd sign. It is from the seventh sign thereof while an even sign is considered. The names of the seven divisions in odd sings are: Kshaara, Ksheera, Dadhi, Ghritha, Ikshu Rasa, Madhya and Suddha Jala. These designations are reversed for an even sign.

Notes: Each sign is made in 7 equal parts of 4° 17' 8.57" which is called Saptamamsa. As far as odd signs are concerned, the Saptamamsas fall in the successive signs commencing from the odd sign in question. The counting in the same manner is from the 7th sign thereof for an even sign. Example: For Aries, these divisions are Aries, Taurus Gemini etc., while for Taurus these are Scorpio, Sagittarius, Capricorn etc., See the table given below:

Speculum of Sapthamamsha

Signs		1	2	3	4	5	6	7	8	9	10	11	12
	1st Dvn	1	8	3	10	5	12	7	2	9	4	11	6
	2nd Dvn	2	9	4	11	6	1	8	3	10	5	12	7
	3rd Dvn	3	10	5	12	7	2	9	4	11	6	1	8
	4th Dvn	4	11	6	1	8	3	10	5	12	7	2	9
	5th Dvn	5	12	7	2	9	4	11	6	1	8	3	10
	6th Dvn	6	1	8	3	10	5	12	7	2	9	4	11
	7th Dvn	7	2	9	4	11	6	1	8	3	10	5	12

नवांशेशाश्चरे तस्मात्स्थिरे तन्नवमादितः।

उभये तत्पंचमादेरिति चिन्त्यं विचक्षणौः।

देवा नृराक्षसाश्चैव चरादिषु गृहेषु च॥१२॥

12. NAVAMSHA: The Navamsha calculation are for a movable sign from there itself, for a fixed sign from the 9th thereof and for a dual sign from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a successive and repetitive order for a movable sign. (Manushya, Rakshasa and Deva are the order for a fixed sign while Rakshasa Manushya and Deva are a dual sign's order.)

Notes: Navamsha is 1/9th part of a sign or 3° 20'. The 9 Navamsha in order commence from the same sign for a movable sign, from the 9th for a. fixed sign and from 5th for a dual sign. For example: the Navamsha of Aries are counted from Aries itself; from Capricorn for Taurus and from Libra for Gemini. These are fully shown in the table below:

Speculum of Navamsha

Signs	1	2	3	4	5	6	7	8	9	10	11	12

DIVISIONS	1st	1	10	7	4	1	10	7	4	1	10	7	4
	2nd	2	11	8	5	2	11	8	5	2	11	8	5
	3rd	3	12	9	6	3	12	9	6	3	12	9	6
	4th	4	1	10	7	4	1	10	7	4	1	10	7
	5th	5	2	11	8	5	2	11	8	5	2	11	8
	6th	6	3	12	9	6	3	12	9	6	3	12	9
	7th	7	4	1	10	7	4	1	#	7	4	1	10

दशमांशाः स्वतश्चैजे युग्म तन्नवमात् स्मृताः।

दश पूर्वादिदिक्पाला इन्द्राऽग्नियमराक्षसाः॥१३॥

वरुणो मारुतश्चैव कुबेरेशानपद्मजाः।

अनन्तश्च क्रमादीये समे वा व्युत्क्रमेण तु॥१४॥

13-14. DASAMSA: Starting from the same sign for an odd sign and from the 9th with reference to an even sign, the 10 Dashamsas each of 3° are reckoned. These are presided over by the ten rulers of the cardinal directions viz. Indra, Agni, Yama; Rakshasa, Varuna, Vayu, Kubera, Isana, Brahma and Anantha in case of an odd sign. It is in the reverse order that these presiding deities ore reckoned when an even sign is given.

Notes: In the case of an odd sign, the Dashamamsas (3° each) are successively counted from the same sign. The counting is from the 9th in case of an even sign. See the table below:

Speculum of Dashamsa

Signs		1	2	3	4	5	6	7	8	9	10	11	12
DIVISIONS	1st	1	10	3	12	5	2	7	4	9	6	11	8
	2nd	2	11	4	1	6	3	8	5	10	7	12	9
	3rd	3	12	5	2	7	4	9	6	11	8	1	10
	4th	4	1	6	3	8	5	10	7	12	9	2	11
	5th	5	2	7	4	9	6	11	8	1	10	3	12
	6th	6	3	8	5	10	7	12	9	2	11	4	1
	7th	7	4	9	6	11	8	1	#	3	12	5	2

Example: For odd sings, the Dashamsas are the 10 signs counted successively therefrom. For even signs, these falls in 10 successive signs counted from the 9th thereof.

द्वादशांशस्य गणना तत्तत्क्षेत्राद्विनिर्दिशेत्।

तेषामधीशाः क्रमशो गणेशाऽश्वियमाहयाः॥१५॥

15. DVADASAMSA.: The reckoning of the Dvadashamsa (one twelfth of a sign or 2½ degrees each) commences (rom the same sign. In each sign the president ship repeats thrice in the order of Ganesa, Ashwini Kumara, Yama and Sarpa for the 12 Dvadashamsa,

Notes: Each Dvadashamsa is 2° 30' and the 12 divisions fall successively in the successive 12 signs from the sign in question. The following table will show the details.

Speculum of Dvadashamsa

Signs		1	2	3	4	5	6	7	8	9	10	11	12
DIVISIONS	1st	1	2	3	4	5	6	7	8	9	10	11	12
	2nd	2	3	4	5	6	7	8	9	10	11	12	1
	3rd	3	4	5	6	7	8	9	#	11	12	1	2
	4th	4	5	6	7	8	9	10	#	12	1	2	3
	5th	5	6	7	8	9	10	11	#	1	2	3	4
	6th	6	7	8	9	10	11	12	1	2	3	4	5
	7th	7	8	9	10	11	12	1	2	3	4	5	6

Example: The Dvadashamsa in Aries in order are: Aries, Taurus, Gemini, Cancer, Leo Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. Similarly, for other signs these be known from the Table.

अजसिंहाऽश्वितो ज्ञेया षोडशांशाश्चरादिषु।

अजविष्णू हरः सूर्ये ह्योजे युग्मे प्रतीपकम्॥१६॥

16. SHODASAMSA: Starting from Aries for a movable sign, from Leo for a fixed sign and from Sagittarius for a dual sign, the 16 Shodashamsas (16th part of a sign i.e. of 1°52' 30") are regularly distributed. The presiding deities of these repeat in the order Brahma, Vishnu, Siva and Sun four times in the case of an odd sign. It is reverse in the case of an even sign that these ruling deities are understood.

Notes: Each sign is made into 16 equal parts of Shodashamsas of 1° 52' 30". The 16 divisions for any movable sign commence from Aries and are distributed successively. Similarly, from Leo for all fixed signs and from Sagittarius for all dual signs. See the table given below:

Speculum or Shodashamsa (or Kalamsas)

Signs	Aries, Cancer, Libra & Capri	Taurus, Leo, Scorpio, & Aquarius	Gemini, Virgo, Sagittarius & Pisces	
	1st/13th	Aries	Leo	Sagittarius
	2nd/14th	Taurus	Virgo	Capri
	3rd/15th	Gemini	Libra	Aqua
	4th/16th	Cancer	Scorpio	Pisces

5th	Leo	Sagittarius	Aries
6th	Virgo	Capri	Taurus
7th	Libra	Aqua	Gemini
8th	Scorpio	Pisces	Cancer
9th	Sagittarius	Aries	Leo
10th	Capri	Taurus	Virgo
11th	Aqua	Gemini	Libra
12th	Pisces	Cancer	Scorpio

Example: The 16 Shodashamsa for Aries or Cancer, or Libra or Capricorn (movable signs) are distributed to the 16 signs (12 + 4) commencing from Aries. Similarly, for fixed signs from Leo and for dual signs from Sagittarius as shown in the above Speculum.

अथ विंशतिभागानामधिपा ब्रह्मणोदिताः।
क्रियाच्चरे स्थिरे चापान् मृगुन्द्राद् द्विस्वभावके॥१७॥
काली गौरी लक्ष्मीविजया विमला सती।
तारा ज्वालामुखी श्वेता ललिता बगलामुखी॥१८॥
प्रत्यङ्गिरा शची रौद्री भवानी वरदा जया।
त्रिपुरा सुमुखी चेति विषमे परिचिन्तयेत्॥१९॥
समराशौ दया मेधा छिन्नशीर्षा पिशाचिनी।
धूमावती च मातङ्गी बाला भद्रऽरुणानला॥२०॥
पिङ्गला छुच्छुका घोरा वाराही वैष्णवी सिता।
भुवनेशी भैरवी च मङ्गला ह्यपराजिता॥२१॥

17-21. VIMSAMSA: From Aries for a movable sign, from Sagittarius for a fixed sign and from Leo for a common sign-this is how the calculations of Vimsamsa (1/20th of a sign or I 030' each) are to commence. The presiding deities of the 20 Vimsamsas in an odd sign are respectively: Kaali (काली), Gauri, Jaya (जया), Lakshmi, Vijaya, Vimala, Sati, Tara, Jvala-Mukhi, Sveta, Lalita, Bagala-mukhi, Pratyangira, Sachi, Raudri, Bhavani, Varada, Jaya (जया), Tripura and Sumukhi. In an even sign these 20 deities respectively are: Daya, Megha, Chinnasi, Pisachini, Dhoomavathi, Matangi, Bala, Bbadra, Aruna, Anala, Pingala, Chuchchuka, GHorā, Vaarahi, Vaishnavi, Sita (सीता), Bhuvanesvari, Bhairavi, Mangala and Aparajita.

Notes: There are 20 Vimsamsas at the rate of 1°30' degrees in the whole of a sign. See the speculum of Vimsamsas given below:

Speculum of Vimsamsas

Signs	Aries, Cancer, Libra & Capri	Taurus, Leo, Scorpio, & Aquarius	Gemini, Virgo, Sagittarius & Pisces	
	1st/13th	Aries	Sagi	Leo
	2nd/14th	Taurus	Capri	Virgo
	3rd/l5th	Gemini	Aqua	Libra
	4th/16th	Cancer	Pisces	Scorpio
	5th	Leo	Aries	Sagi
	6th	Virgo	Taurus	Capri
	7th	Libra	Gemini	Aqua
	8th	Scorpio	Cancer	Pisces
	9th	Sagi	Leo	Aries
	10th	Capri	Virgo	Taurus
	11th	Aqua	Libra	Gemini
	12th	Pisces	Scorpio	Cancer

EXAMPLE: For Aries and other movable signs, the 20 divisions are in order distributed from Aries; for fixed signs from Sagittarius and for dual signs from Leo as could be seen from the Table.

सिद्धांशकानामधिपाः सिंहादोजभगे ग्रहे।
कर्कद्युग्मभगे खेटे स्कन्दः पर्शुधरोऽनलः॥२२॥
विश्वकर्मा भगो मित्रो मयोऽन्तकवृषध्वजाः।
गोविन्दो मदनो भीमः सिंहादौ विषमे क्रमात्।
कर्कादौ समभे भीमाद्विलोमेन विचिन्तयेत्॥२३॥

22-23. SIDDHAMSA: The Siddhamsa (1/24th part of a sign or 1° 15' each) distribution commences from Leo and Cancer respectively for an odd sign and an even sign. In the case of an odd sign the ruling deities repeat twice in the order of Skanda, Parsudhara, Anala, Viswakarma, Bhaga, Mitra, Maya, Antaka, Vrisha-dhwaja, Govinda, Madana and Bhima. Reverse these from Bhishma (to Skanda) twice to know the deities for the Siddhamsa in an even sign.

Notes: Siddhamsa is also called Chaturvimsasa, each being of a length of 1° 15', (24 in number in the whole of a sign). The successively distributed Siddhamsas commence from Leo for any odd sign and from Cancer for any even sign, as per the Table:

Speculum of Siddhamsa

भांशाधिपाः क्रमाद्दस्रयमवह्निपितामहाः।

चन्द्रेशादितिजीवाहिपितरो भगसंज्ञिताः॥ २४॥

अर्यमार्कत्वष्टृमरुच्छक्राग्निमित्रवासवाः।

निर्ऋत्युदकविश्वेऽजगोविन्दो वसवोऽम्बुपः॥ २५॥

ततोऽजपादहिर्बुध्न्यः पूषा चैव प्रकीर्तिताः।

नक्षत्रेशास्तु भांशेशा मेषादिचरभक्रमात्॥ २६॥

24-26. BHAMSA (NAKSHATRAMSA OR SAPTAVIMSAMSA): The Bhamsa lords are respectively the presiding deities of the 27 Nakshatras as under: Dastra (Ashwini Komara), Yama, Agni, Brahma, Chandra, Isa, Aditi, Jiva, Ahi, Pitara, Bhaga, Aryama, Surya, Tvashta, Marut, Sakragni, Mitra, Vasava, Rakshasa, Varuna, Visvadeva, Govinda, Vasu, Varuna, Ajapa, Ahirbudhanya and Pusha. These are for an odd sign. Count these deities in a reverse order for an even sign. The Bhamsa distribution commences from Aries and other movable signs for all the 12 signs.

Notes: One Bhamsa is of 1° 6' 40" of arc and there are 27 such divisions in a sign. See the speculum given below:

Speculum or Bhamsa

Signs		1	2	3	4	5	6	7	8	9	10	11	12
	1st/13th/25th	1	4	7	10	1	4	7	10	1	4	7	10
D	2nd/14th/26th	2	5	8	11	2	5	8	11	2	5	8	11
I	3rd/15th/27th	3	6	9	12	3	6	9	12	3	6	9	12
v	4th/16th	4	7	10	1	4	7	10	1	4	7	10	1
I	5th/17th	5	8	11	2	5	8	11	2	5	8	11	2
s	6th/18th	6	9	12	3	6	9	12	3	6	9	12	3
I	7th/19th	7	10	1	4	7	10	1	4	7	10	1	4
O	8th/20th	8	11	2	5	8	11	2	5	8	11	2	5
N	9th/21st	9	12	3	6	9	12	3	6	9	12	3	6
s	10th/22nd	10	1	4	7	10	1	4	7	10	1	4	7
	11th/23rd	11	2	3	8	11	2	5	8	11	2	5	8
	12th/24th	12	3	6	9	12	3	6	9	12	3	6	9

The Bhamsas (or Nakshatramsas or Sapthavimsamsas) are distributed from Aries for fiery signs, from Cancer for earthy signs, from Libra for airy signs and

Capricorn for watery signs. I have on P. 31 of my English translation of SARAVALI given different calculation for Nakshatramsa: That source obviously is defective and I would prefer Parāśara's version as given in our present text.

त्रिंशांशेशाश्च विषमे कुजर्कीज्यज्ञभार्गवाः।

पंचपंचाष्टसप्ताक्षभागानां व्यत्ययात् समे॥२७॥

वह्निः समीरशक्रौ च धनदो जलदस्तथा।

विषमेषु क्रमाज्ज्ञेयाः समराशौ विपर्ययात्॥२८॥

27-28. TRIMSAMSA: The Trimsamsa lords for an odd sign are Mars, Saturn, Jupiter, Mercury and Venus. Each of them in order rules 5,5,8,7 and 5 degrees. The deities ruling over the Trimsamsas are respectively, Agni, Vayu, Indra, Kubera, and Varuna. In the case of an even sign, the quantum of Trimsamsa, planetary lordship and deities get reversed.

Notes: For Trimsamsa divisions, see the table given below:

Speculum or Trimsamsas

Signs	1,3,5,7,9 and 11	Signs	2,4,6,8,10 and 12
First 5°	Aries	First 5°	Taurus
Next 5°	Aquarius	Next 7°	Virgo
Next 8°	Sagittarius	Next 8°	Pisces
Next 7°	Gemini	Next 5°	Capricorn
Next 5°	Libra	Next 5°	Scorpio

चत्वारिंशद्विभागानामधिपा विषमे क्रियात्।

समभे तुलतो ज्ञेयाः स्वस्वाधिपसमन्विताः॥२९॥

विष्णुश्चन्द्रो मरीचिश्च त्वष्टा धाता शिवो रविः।

यमो यक्षश्च गन्धर्वः कालो वरुण एव च॥३०॥

29-30. CHATVARIMSAMSA (1/40th part of a sign): For odd signs count from Aries and for an even sign from Libra in respect of Chatvarimsamsas (each of 45' of arc). Vishnu, Chandra, Marichi, Tvashta, Dhata, Siva, Ravi, Yama, Yaksha, Ganciharva, Kala and Varuna repeat successively as presiding deities in the same order for all sings.

Notes: Chatvarimsamsa or Khavedamsa is a fortieth part of a sign or 45' of arc. These are successively distributed in the various signs from Aries in case of any odd sign, and from Libra in case of any even sign. See the table noted below:

Speculum of Chatvarimsamsa

	Signs	1	2	3	4	5	6	7	8	9	10	11	12
	1st, 13th, 25th, 37th	1	7	1	7	1	7	1	7	1	7	1	7
D	2nd, 14th, 26th, 38th	2	8	2	8	2	8	2	8	2	8	2	8
I	3rd, 15th, 27th, 39th	3	9	3	9	3	9	3	9	3	9	3	9
V	4th, 16th, 28th, 40th	4	10	4	10	4	10	4	10	4	10	4	10
I	5th, 17th, 29th	5	11	5	11	5	11	5	11	5	11	5	11
S	6th, 18th, 30th	6	12	6	12	6	12	6	12	6	12	6	12
I	7th, 19th, 31st	7	1	7	1	7	1	7	1	7	1	7	1
O	8th, 20th, 32nd	8	2	8	2	8	2	8	2	8	2	8	2
N	9th, 21st, 33rd	9	3	9	3	9	3	9	3	9	3	9	3
S	10th, 22nd, 34th	10	4	10	4	10	4	10	4	10	4	10	4
	11th, 23rd, 35th	11	5	11	5	11	5	11	5	11	5	11	5
	12th, 24th, 36th	12	6	12	6	12	6	12	6	12	6	12	6

As regards ruling deities Vishnu to Varuua repeat 3 times while in the 4th round the ruler-ship is only up to Tvashta.

तथाक्षवेदभागानामधिपाश्चरभे क्रियात्।

स्थिरे सिंहाद् द्विभेचापात् विधीशविष्णवश्चरे॥३१॥

ईशाच्युतसुरज्येष्ठा विष्णुकेशाः स्थिरे द्विभे।

देवाः पंचदशावृत्त्या विज्ञेया द्विजसत्तम॥३२॥

31-32. AKSHAVEDAMSA (1/45th part of a sign) Aries, Leo and Sagittarius are the signs from which the distributions respectively commence for movable, immovable ad common signs. In movable signs, Brahma, Siva and Vishnu; in immovable sings Siva, Vishnu and Brahma and in common sings Vishnu, Brahma and Siva repeat 15 times the president ship over these Akshavedamsas.

Notes: Each Akshavedamsa is of 40' arc as a sign is divided into 45 equal parts Aries is the starting point for all movable signs, Leo for all fixed signs and Sagittarius for all dual signs. The distribution is through in successive signs in each case. See the Table given on the next page:

Speculum of Akshavedamsa

											10	11	12
	Signs	1	2	3	4	5	6	7	8	9			
	1st, 13th, 25th, 37th	1	5	9	1	5	9		5	9	1	5	9
D	2nd, 14th, 26th, 38th	2	6	10	2	6	10	2	6	10	2	6	10
I	3rd, 15th, 27th, 39th	3	7	11	3	7	11	3	7	11	3	7	11
V	4th, 16th, 28th, 40th	4	8	12	4	8	12	4	8	12	4	8	12
I	5th, 17th, 29th, 41st	5	9	1	5	9	1	5	9	1	5	9	1
S	6th, 18th, 30th, 42nd	6	10	2	6	10	2	6	10	2	6	10	2
I	7th, 19th, 31st, 43rd	7	11	3	7	11	3	7	11	3	7	11	3
O	8th, 20th, 32nd, 44th	8	12	4	8	12	4	8	12	4	8	12	4
N	9th, 21st, 33rd, 45th	9	1	5	9	1	5	9	1	5	9	1	5
S	10th, 22nd, 34th	10	2	6	10	2	6	10	2	6	10	2	6
	11th, 23rd, 35th	11	3	7	11	3	7	11	3	7	11	3	7
	12th, 24th, 36th	12	4	8	12	4	8	12	4	8	12	4	8

राशीन् विहाय खेटस्य द्विघ्नमंशाद्यमर्कहत्।
शेषं सैकं तद्राशेर्भपाः षष्ट्यंशापाः स्मृताः॥३३॥
घोरश्च राक्षशो देवः कुबेरो यक्षकिन्नरौ।
भ्रष्टः कुलघ्नो गरलो वह्निर्माया पुरीषकः॥३४॥
अपाम्पतिर्मरुत्वांश्च कालः सर्पामृतेन्दुकाः।
मृदुः कोमलहेरम्बब्रह्मविष्णुमहेश्वराः॥३५॥
देवार्द्रौ कलिनाशश्च क्षितीशकमलाकरौ।
गुलिको मृत्युकालश्च दावाग्निर्घोरसंज्ञकः॥३६॥
यमश्च कण्टकसुधाऽमृतौ पूर्णनिशाकरः।
विषदग्धकुलान्तश्च मुख्यो वंशक्षयस्तथा॥३७॥
उत्पातकालसौम्याख्याः कोमलः शीतलाभिधः।
करालदंष्ट्रचन्द्रास्यौ प्रवीणः कालपावकः॥३८॥

दण्डभृन्निर्मलः सौम्यः क्रूरोऽतिशीतलोऽमृतः।

पयोधिभ्रमणाख्यौ च चन्द्ररेखा त्वयुग्मपाः॥३९॥

समे भे व्यत्ययाज्ज्ञेयाः षष्ट्यंशेशाः प्रकीर्तिताः।

षष्ट्यांशस्वामिनस्त्वोजे तदीशादव्यत्पयः समे॥४०॥

शुभषष्ट्यंशसंयुक्ता ग्रहाः शुभफलप्रदाः।

क्रूरषष्ट्यंशासंयुक्ता नाशयन्ति खचारिणः॥४१॥

33-41. SHASHTIAMSA (1/60th part of a sign or half-a degree each): To calculate the Shashtiamsa lord, ignore the sign position of a planet and take the degrees etc. it traversed in that sign. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder which will indicate the sign in which the Shashtiamsa falls. The lord of that sign is the planet ruling the said Shashtiamsa. In odd signs, the names of Shashtiamsas are:

1. Ghorā, 2. Rakshasa, 3. Deva, 4. Kubera, 5. Yaksha, 6. Kinnara, 7. Bhrashta, 8. Kulaghna, 9. Garala, 10. Vahni, 11. Maya, 12. Pu rishaka, 13. Apampathi, 14. Marutwan, 15. Kala, 16. Sarpa, 17. Amrita 18. Jndu, 19. Mridu, 20. Komala, 21. Herarnba, 22. Brahma, 23. Vishnu, 24. Maheswara, 25. Deva, 26. Ardra, 27. Kalinasa, 28. Ksbiteesa, 29. Kamalakara, 30. Gulika, 31. Mritbyu, 32. Kaala, 33. Davagni, 34. Ghorā, 35. Yama, 36 Kantaka, 37. Sudha, 38. Amrita, 39. Poornachandra, 40. Vishadagd ha, 41, Kulanasa, 42. Vamsakshaya, 43. Utpata, 44. Kaala, 45. Saumya, 46. Komala, 47. Seetala, 48. Karala Damshtra 49. Cbandramukhi, 50. Praveena, 51. Kalapavaka, 52. Dandayudba, 53. Nirmala. 54. Saumya, 55. Kroora, 56. Atiseetala, 57. Amrita 58. Payodhi, 59. Bhramana, 60. Chandrarekha (Indurekha). The reverse is the order for even signs insomuch as these names are concerned. Planets in benefice Shashtiamsas produce auspicious results while the opposite is true in case of planets in malefic Shashtiamsas.

Notes: The method of calculating the ruling planet for each Shashtiamsa (or 1/60th part of a sign or 30' of arc) is advised in shloka 33 above. Assume that Venus is placed in Capricorn 13° 25'. To find out the Shashtiamsa lord, ignore the sign position and multiply the degrees and minutes by 2. Hence 13° 25' x 2=26° 50'. The degrees i.e. 26 (ignoring minutes) be divided by 12. The remainder is 2 which should be increased by I. Thus, we get 3. Count 3 signs from Capricorn. The resulting Shashtiamsa position is Pisces whose lord is Jupiter. These positions can also be marked in a zodiacal diagram for the planets and ascendant for an easy grasp.

The order of Shashtiamsa along with their meanings of their designations are denoted below. These will be very helpful in delineation and to know whether a particular Shashtiamsa is benefice or malefic in nature, (as marked against each Shashtiamsa).

Odd Sign		Even Sign
0° - 0° 30"	I. Ghora (M)-awful, violent.	29° 30" - 30°

0° 30" - 1°	2. Rekshasa (M)-demoniacal.	29° - 29° 30"
1° - 1° 30"	3. Deva (B)-divine' spiritual side.	28° 30" - 29°
1° 30" - 2°	4. Kubera (B)-celestial treasurer.	28° - 28° 30"
2° - 2° 30"	5. Yaksha (B)-celestial singer.	27° 30" - 28°
2° 30" - 3°	6. Kinnarr (B)-a mythical being with a human head in the form of a horse, a bad or deformed man.	27° - 27° 30"
3° - 3° 30"	7. Bhrashta (M)-fallen, vicious.	26° 30" - 27°
3° 30" - 4°	8. Kulrghna (M)-ruining a family.	26° - 26° 30"
4° - 4° 30"	9. Grala (M)-poison or venom.	25° 30" - 26°
4° 30" - 5°	10. Vahni (M)-fire, gastric fluid, digestive faculty, appetitc.	25° - 25° 30"
5° - 5° 30"	11. Maya (M) - deceit, jugglery.	24° 30" - 25°
5° 30" - 6°	12. Purishaka (M)-dirt.	24° - 24° 30"
6° - 6° 30"	13. Apampathl (B)-the ocean, Varuna, (the rain god).	23° 30" - 24°
6° 30" - 7°	14. Marut (B)-the wind god.	23° - 23° 30"
7° - 7° 30"	15. Kala (M)-dark blue colour, weather, Time considered as one of the nine dravyas by the Vaiseshikasa, Person who distils and sells liquor, Saturn, Siva, a personification of the destructive Principle.	22° 30" - 23°
7° 30" - 8°	16. Sarpa (M)-snake.	22° - 22° 30"
8° - 8° 30"	17. Amrita (B)-immortal, nectar.	21° 30" - 22°
8° 30" - 9°	18. Indu (BF Moon, the number I, camphor.	21° - 21° 30"
9° - 9° 30"	19. Mridu(B)-moderate, soft.	20° 30" - 21°
9° 30" - 10°	20. Komala (B)-tender, agreeable	20° - 20° 30"
10° - 10° 30"	21. Heramba (B)-Ganesa, (the elephant faced god), a boestful hero buffalo'	19° 30" - 20°
10° 30" - 11°	22. Brahma (B) - the Universal Father, a missile, sacred knowledge	19° - 19° 30"
11° - 11° 30"	23. Vishnu(B)-the second deity of the sacred Triad' name of Agni name of a lawgiver (author of Vishnusmriti), a Pious man'	18° 30" - 19°
11° 30" - 12°	24. Maheswara (B)-the third deity of the Triad entrusted with the task of Great Destruction' also name of Vishnu, a' great lord (sovereign)'	18° - 18° 30"
12° - 12° 30"	25. Deva (B)-same as S' No' 3	17° 30" - 18°
12° 30" - 13°	26. Ardra (B)-moist	17° - 17° 30"

13° - 13° 30"	27. Kalinasr (BF destruction of strife (according to some' this is a malefic Shashtiamsa)	16° 30" - 17°
13° 30" - 14°	28' Kshiteesa (B)-ruler of the earth	16° - 16° 30"
14° - 14° 30"	29. Komatalaia (B)-a lake full of lotuses an assemblage of lotuses	15° 30" - 16°
14° 30" - 15°	30. Gulika (M)-Saturn's son.	15° - 15° 30"
15° - 15° 30"	31. Mrithyu(M)-son of Mars death	14° 30" - 15°
15° 30" - 16°	32. Kaala (M)-same as S.No. 15	14° - 14° 30"
16° - 16° 30"	33. Davagani (M)-a forest conflagration	13° 30" - 14°
16° 30" - 17°	34. GHorā (M)-same as SNo' 1	13° - 13° 30"
17° - 17° 30"	35. Yama (M)-death personified	12° 30" - 13°
17° 30" - 18°	36. Kantrka (M)-thorn, any trouble same fellow to the state and enemy of order and governmeot'	12° - 12° 30"
18° - 18° 30"	37. Sudhr(B)-nectar, ambrosian, amc of the Ganges.	11° 30" - 12°
18° 30" - 19°	38. Amrita (B)-same as SNo. 17	11° - 11° 30"
19° - 19° 30"	39. Poornaclendra (B)-Full Moon	10° 30" - 11°
19° 30" - 20°	40. Visladagdba (M)-destroyed by venom, concerned by grief.	10° - 10° 30"
20° - 20° 30"	41. Kulanasa(M)_same as g.	9° 30" - 10°
20° 30" - 21°	42. Vamsahshay (M)-descent not growing further.	9° - 9° 30"
21° - 21° 30"	43. Utpata (M)-a portentous or unusual phenomenon - boding calamity, any public calamity like an eclipse, earthquake& C.	8° 30" - 9°
21° 30" - 22°	44. Kaala (M)-same as No. 15	8° - 8° 30"
22° - 22° 30"	45. Saumya (B)- relating or sacred to the Moon, handsome, auspicious.	7° 30" - 8°
22° 30" - 23°	46. Komala (B)-same as 20	7° - 7° 30"
23° - 23° 30"	47. Seelala (B)-cold, Moon, camphor, turpentine, sandal.	6° 30" - 7°
23° 30" - 24°	48. Krralodamshtra(M)-frightful teethed	6° - 6° 30"
24° - 24° 30"	49. Chandrenukb(B)-having the beauty of the Moon.	5° 30" - 6°
24° 30" - 25°	50. Pravecna (B)-clever, varied in.	5° - 5° 30"
25° - 25° 30"	51. Krla.Pavakr (M)-the destructive fire at the end of the world.	4° 30" - 5°
25° 30" - 26°	52. Dendayudha (M)-the staff held by an ascetic (or by a Brahmin).	4° - 4° 30"

26° - 26° 30"	53. Nirmela(B)-resplendent, sinless. stainless, virtuous.	3° 30" - 4°
26° 30" - 27°	54. Saumyr (B)-same as S.No. 45	3° - 3° 30"
27° - 27° 30"	55. Kroon (M)-pitiless, mischievous, bloody, disagreeable, terrible.	2° 30" - 3°
27° 30" - 28°	56. Atiseetde (B)-very cold.	2° - 2° 30"
28° - 28° 30"	57. Amritr (B)-same as S.No. 17	1° 30" - 2°
28° 30" - 29°	58. Payodhi (B)-Ocean.	1° - 1° 30"
29° - 29° 30"	59. hramana(M)-wandering.	0° 30" - 1°
29° 30" - 30°	60. Chandra Rekhe (B)-the digit or streak of the Moon.	0° - 0° 30"

With the above interpretation of the names of the Sbasbtiamsas, we will be well guided in the matter of predictions. For example, if a benefice planet in the 3rd house identical with a benefice's Rashi in 'Yaksha' shashtiamsa, the native will have high musical achievements. If Jupiter or the 2nd lord be in 'Kubera' Shashtiamsa, one will be very affluent. If a planet in the 8th is in 'Payodhi' shashtiamsa, fear from water may be expected. If the 10th lord occupies 'Dhrashta' shashtiamsa, the native will be wretched in profession. In this manner, many incidents can be clearly estimated which may not be 'visible' to ordinary eye from the horoscope.

Now, we have before us the details of all the 16 divisions as dealt with by sage Parāśara. One more minute division, the minutest in Hindu Astrology, is Nadi Amsa or 150th part of a sign which will complete the system of Divisionalisation. For details, please see my works "Doctrines of Suka Nadi - Retold" and "An Epitome of Nadi Granthas",

वर्गभेदानहं वक्ष्ये मैत्रेय त्वं विधारय।
षड्वर्गाः सप्तवर्गाश्च दिग्वर्गा नृपवर्गकाः॥४२॥
भवन्ति वर्गसंयोगे षडवर्गे किंशुकादयः।
द्वाभ्यां किंशुकनामा च त्रिभिर्व्यञ्जनमुच्यते॥४३॥
चतुर्भिश्चामराख्यं च छत्रं पञ्चभिरेव च।
षड्भिः कुण्डलयोगः स्यान्मुकुटाख्यं च सप्तभिः॥४४॥
सप्तवर्गेऽथ दिग्वर्गे पारिजातादिसंज्ञकाः।
पारिजातं भवेद्द्वाभ्यामुत्तमं त्रिभिरुच्यते॥४५॥
चतुर्भिर्गोपुराख्यं स्याच्छरौः सिंहासनं तथा।
पारावतं भवेत् षड्भिर्देवलोकं च सप्तभिः॥४६॥
वसुभिर्ब्रह्मलोकाख्यं नवभिः शक्रवाहनम्।
दिग्भिः श्रीधामयोगः स्यादथ षोडशवर्गके॥४७॥

भेदकं च भवेद्द्वाभ्यां त्रिभिः स्यात् कुमुमाख्यकम्।
चतुर्भिर्नागपुष्पं स्यात् पंचभिः कन्दुकाह्वयम्॥४८॥
केरलाख्यं भवेत् षड्भिः सप्तभिः कल्पवृक्षकम्।
अष्टभिश्चन्दनवं नवभिः पूर्णचन्द्रकम्॥४९॥
दिग्भिरुच्चैःश्रवा नाम रुद्रैर्धन्वन्तरिर्भवेत्।
सूर्यकान्तं भवेद् सूर्यैर्विश्वैः स्याद्विद्रुमाख्यकम्॥५०॥
शक्रसिंहासनं शक्रैर्गोलोकं तिथिभिर्भवेत्।
भूपैः स्रीवल्लभाख्यं स्याद्वर्गा भेदैरुदाहृताः॥५१॥
स्वोच्चमूलत्रिकोणस्वभवनाधिपतेः शुभाः।
स्वारुढात् केन्द्रनाथानां वर्गा ग्राह्याः सुधीमता॥५२॥
अस्तंगता ग्रहजिता नीचगा दुर्बलाश्च ये।
शयनादिगतास्तेभ्य उत्पन्ना योगनाशकाः॥५३॥

42-53. VARGA CLASSIFICATION: Maitreya, explained now are the sum effects of classifications of different divisions (or Vargas so far narrated). These are four kinds, viz. Shad Varga (6 divisions considered), Saptha Varga (7 divisions considered), Dasha Varga (10 divisions considered) and Shodasha Varga (all the 16 divisions considered). In the ShadVarga classification, the Varga designations are Kimsuka, Vyanjana, Chaanmara, Chatra and Kundala according to a planet being in 2 to 6 combinations of good Vargas. Next is the SaptaVarga in which these classifications continue in the same manner up to six combinations of good Vargas, the 7th additional Varga getting classified as Mukuta in the Dasha Varga scheme, the designations commence from Parijata etc. such as 2 good Vargas-Parijatha, 3. Uttama, 4. Gopura, 5. Simhasana, 6. Paaravata, 7. Devaloka, 8. Brahmaloka, 9. Sakravahana and 10. Vargas--Sridhama. In the Shodasha Varca scheme the combinations of Vargas go with designations thus: two good Vargas-Bhedaka, 3. Kusuma, 4. Nagapushpa, 5. Kanduka, 6. Kerala, 7. Kalpavriksha, 8. Chandana Vana, 9. Poornachandra, 10. Uchchaisrava, 11. Dhanvantari, 12. Suryakanta, 13. Vidruma, 14. Sakrasimhasaoa, 15. Goloka and 16. Vargas- Sri Vallabha. In these divisions, the divisions falling in the planet's exaltation sign, Moola-Trikona sign, own sign, and the signs owned by the lord of an angle from the Arudha ascendant are all to be considered (as good Vargas). The divisions of a combust planet, defeated planet, weak planet and a planet in bad Avasthas like Sayana be all ignored to be auspicious, for these destroy the good yogas.

Notes: Four kinds of summary of the Vargas or divisions are suggested thus:

(a) ShadVarga (considering sir Vargas) viz. Rashi, Horā, Decanate, Navamsha Dvadashamsa and Trimsamsa.

(b) Sapia Varga (seven Vargas) adding Saptamamsa to the Shad Varga.

(c) Dasha Varga (ten Vargas) adding Shodashamsa, Dashamamsa and Shashtiamsa divisions to the Sapia Varga.

(d) Shodasha Varga (all the 16 Vargas so far narrated by the sage).

The groups as above are as per shlokas 17-20 of Ch. 7 infra.

The Vargas to be considered (as good) are:

1. Exaltation divisions.
2. Moola-Trikona divisions.
3. Own divisions.
4. The divisions of the owners of the four angles counted from the Arudha Pada or Pada Lagna.

The first three are clear. The fourth one needs a clarification. In shloka 52 above, the word "स्वारूढात्" (Swarudhath) has been used which means from the Arudha Pada or Pada Lagna. Hence the fast quarter of shloka 52 hints at the "divisions of the lords or angles from the Arudha Pada". (Similarly, "Swamsa" or स्वांश means the Navamsha occupied by Atmakaraka i.e. Karakamsa ascendant, vide Ch. 33, infra.)

The sage suggests that the signs owned by the lords of Arudha Lagna and of its angles are considered good for Vargas Division. This will bring many signs--sometimes as many as 8 in the purview of this rule. It has been felt necessary to bring this liberal approach contained in the shloka lo the attention of the reader. In my opinion, the truer strength of a planet lies in its Moola-Trikona, exaltation and own sign positions.

For the sake of brevity, the good Vargas in number in the context of ShadVarga through Shodasha Varga are given special designations as detailed below:

If Shad-Varga scheme is considered two or more such good Vargas are known thus:

2. Kimsuka 3. Vyanjana 4. Chamara 5. Chatra 6. Kundala.

If Sapia Varga scheme is used the same names up to six good Vargas apply while seven good Vargas go under the name Mukuta.

If Dasha Varga scheme is resorted to, the good Vargas in number are called thus:

2. Parijata 3. Uttama 4. Gopura 5. Simhasana 6. Paravata
7. Devaloka 8. Brah maoka 9. Sakravahana 10. Sridhama.

The author of Sarvartba Chintalnani designates 8, 9 and 10 respectively as Amara, Iravata and Vaiseshikamsas. In fact, these three are popularly known with these names viz. Amara etc. rather than with the ones given by Maharshi.

When Shodasha Varga scheme is wholly considered, the number of good divisions are known as:

2. Bhedaka 3. Kusuma 4. Naga push pa 5. Kanduka
6. Kerala 7. Kalpavriksha 8. Chandanavana 9. Poornachandra
10. Uchchabrava 11: Dhanvantari 12 Suryakanta 13. Vidruma
14. Sakrasimhasana 15. Goloka 16. Sri Vallabha.

It may be noted that most of even the hoary authors have not gone beyond Dasha Varga scheme. The sage has fully explained all the 16 Varga, involved so that a planet's actual disposition is properly known.

As far as Horā or half of a sign is concerned "good Vargas" should be flexibly used as except the Sun and Moon, none has ruler ship of Horā. Jupiter is in exaltation Varga if in Moon's Horā. Then, for Jupiter in Sun's Horā, and for other four in any Horā, how do we classify the Varga? In my opinion, we have to follow the hint given in shloka 13 of the next chapter that Jupiter, Sun and Mars give effects if in Sun's Horā (as far as Horā is concerned) and the rest of the planets except Mercury in Moon's Horā. Mercury is good in both the Horas. So to say, these are good Horā, for the concerned planets. Ii follows that Jupiter and Mercury are good in any Horā for Varga classification. (There are further hints about Horā, vide Ch. 7, shloka 13 onwards.)

Nextly, a brief clarification is required about the Sun and Moon not having own Trimsamsas. The Sun can occupy Aries in Trimsamsas and the Moon can be in Taurus in Venusian Trimsamsa. They cannot be in Leo or Cancer in Trimsamsa charts. Hence only exaltation will apply to them in Trimsamsa.

Now, coming back to the Varga names, will take up some for clarifications. The word "Suryakantamsa" denotes that the planet or the ascendant, as the case may be, has obtained 12 good Vargas in the Shodasha Varga or 16 divisions. Similarly, “पारावतांश" or Paravatamsa indicates six good Vargas in Dasha Varga scheme. One can understand these terms on these lines.

अथ वर्गविवेकाध्यायः॥७॥

Chapter 7. Divisional Consideration

अथ षोडशवर्गेषु विवेकं च वदाम्यहम्।
लग्ने देहस्य विज्ञानं होरायां सम्पदादिकम्॥१॥
द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्यचिन्तनम्।
पुत्रपौत्रादिकानां चै चिन्तनं सप्तमांशके॥२॥
नवमांशे कलत्राणां दशमांशे महत्फलम्।
द्वादशांशे तथा पित्रोश्चिन्तनं षोडशांशके॥३॥
सुखाऽसुखस्य विज्ञानं वाहनानां तथैव च।
उपासनाया विज्ञानं साध्यं विंशतिभागके॥४॥
विद्याया वेदबाह्वंशे भांशे चैव बलाऽबलम्।
त्रिंशांशके रिष्टफलं खवेदांशे शुभाऽशुभम्॥५॥
अक्षवेदांशके चैव षष्ट्यंशेऽखिलमीक्षयेत्।
यत्र कुत्रापि सम्प्राप्तः क्रूरषष्ट्यंशकाधिपः॥६॥
तत्र नाशो न सन्दे हो गर्गादीनां वचो यथा।
यत्र कुत्रापि सम्प्राप्तः कलांशाधिपतिः शुभः॥७॥
तत्र वृद्धिश्च पुष्टिश्च गर्गादिनां वचो यथा।
इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः॥८॥

1-8. USE OF THE 16 DIVISIONS: I now explain the use of these sixteen divisions. The physique from the ascendant, wealth from Horā, happiness through co-born from decanate, fortunes from Chaturthamsa, sons and grandsons from sapthamsa, spouse from Navamsha, power (and position) from Dashamsa, pa rents from Dvadashamsa, benefits and adversities through conveyances from Shodashamsa, worship from Vimsamsa, learning from Chathurvimsamsa strength and weakness from Bhamsa, evil effects from Trimsamsa, auspicious and inauspicious effects from Khavedamsa, and all indications from both Akshavedamsa and Shashtiamsa: these are the considerations to be made through the respective Vargas or divisions. The Bhava whose lord is in a malefic Shashtiamsa will diminish, so say Garga and others. The Bhava whose lord is in a benefice Shodashamsa (or Kalamsa) flourish. This is how the 16 Vargas are to be evaluated.

Note: The Shodasha-Vargas, apart from giving clues as to the dignity of a planet, can be used to delineate various Bhava effects. The proper instruments are:

1. Ascendant for the wellbeing or otherwise of the physique.
2. Horā for wealth.
3. Decanate for happiness through co-born.
4. Chathurthamsa for fortunes.
5. Sapthamamsa for dynasty (i.e. progeny etc.)
6. Navamsha for spouse.
7. Dashamamsa for power and position (i.e. livelihood etc.)
8. Dvadashamsa for parents.
9. Shodashamsa for conveyances and related happiness.
10. Vimsamsa for worship, spiritual progress, religious activities etc.
11. Chaturvimsamsa for academic achievements.
12, Bhamsa for strength and weakness.
13. Trimsamsa for evils.
14. Khavedamsa for auspicious and inauspicious effects.
15. Akshavedamsa for all general indications.
16. Shashtiamsa for all general indications.

When for example, considering the academic achievements of a native take the 2nd and 4th lords. If these occupy favourable Chaturvimsamsa, the subject will progress with education unhindered. Or if the Dasha lord related to education is dignified in Chaturvimsamsa, he will confer wide learning. Similarly, the other events he delineated accordingly.

Shlokas 6-8 need a clearer approach. Take a Bhava owned by a planet. If the said planet is in a malefic Shashtiamsa, then the Bhava in question suffers a defect Good and bad Shashtiamsa have been specified earlier.

Another clarification is about the lord of Shodashamsa being benefice. If a planet is in the Shodashamsa (Kalamsa) of a benefice, then the house owned by the first-mentioned flourishes. The word "शुभ'" means "benefice" without reference lo "good Vargas" vide shloka 52 of the previous chapter. Why the sage chose these exceptions is inexplicable.

उदयादिषु भावेषु खेटस्य भवनेषु वा।
वर्गविंशोपकं वीक्ष्य ज्ञेयं तेषां शुभाऽशुभम्॥९॥
अथातः सम्प्रवक्ष्यामि वर्गविंशोपकं बलम्।
यस्य विज्ञानमार्तेण विपाकं दृष्टिगोचरम्॥१०॥
गृहविंशोपकं वीक्ष्यं सूर्यादीनां खचारिणाम्।
स्वगृहोच्चे बलं पूर्णं शून्यं तत्सप्तमस्थिते॥११॥
ग्रहस्थितिवशाज्ज्ञेयं द्विराश्यधिपतिस्तथा।
मध्येऽनुपाततो ज्ञेयं ओजयुग्मर्क्षभेदतः॥१२॥

9-12: After assessing the 20-point strength of the ascending degree, other houses and the planets, the good and bad effects be declared. I explain below the

method of knowing the Vimsopaka strength (20-point strength) just by knowing which an idea of the results of actions of this birth and of former birth will clearly emerge. The planets from the Sun on get full strength when in exaltation or in own sign and are bereft of strength when in the 7th (from exaltation). In between, the strength be known by rule of three process. In the case of a planet owning two signs, distinction of placement in odd/even sign identical with own sign be made.

Notes: The method of calculating Vimsopaka strength is given in shlokas 17-27 of the present chapter. The sage instructs that this strength will be highly suggestive.

Other sources of strength are suggested in Shlokas 11-16. These are related to assess a planet's proper disposition.

A planet in exaltation is fully powerful while in debilitation it is devoid of Vigour. If it is descending, i.e. leaving the exaltation and transiting towards debilitation, degree by degree, its strength diminishes and the planet becomes fully void in the debilitation sign. Again, when it climbs from fall to exaltation, gradually it gains and becomes fully potential in exaltation.

It is also stated that planets in own signs get full strength: Here a distinction is to be noted. Male planets in male signs and female planets in female sings get full strength. Mars and others each have two signs. Mars, a male planet, in own sign if in Aries is better than Mars in Scorpio, a female sign. Venus in Taurus is better placed than in Libra. Such inference may be wisely made. These details are elaborately discussed in the relevant chapters in the matter of calculation of Shad-bala etc.

सूर्यहोराफलं दद्युर्जीवार्कवसुधात्मजाः।

चन्द्रास्फुजिदर्कपुत्राश्चन्द्रहोराफलप्रदाः॥१३॥

फलद्वयं बुधो दद्यात् समे चान्द्रं तदन्यके।

रवेः फलं स्वहोरादौ फलहीनं विरामके॥१४॥

मध्येऽनुपातात् सर्वत्र द्रेष्काणेऽपि विचिन्तयेत्।

गृहवत् तुर्यभागेपि नवांशादावपि स्वयम्॥१५॥

सूर्यः कुजफलं धत्ते भार्गवस्य निशापतिः।

त्रिंशांशके विचिन्त्यौवमत्रापि गृहवत् स्मृतम्॥१६॥

13-16. HORĀ, DECANATE AND TRIM SAM SA EFFECTS: Jupiter, the Sun and Mars give (pronounced) effects in the Horā of the Sun. The Moon, Venus and Saturn do so when in Moon's Horā. Mercury is effective in both the Horas. In the case of an even Rashi the Horā of the Moon will be powerful in effects while the Sun's Horā in an odd sign will be so. Full, medium and nil will be the effects respectively in the beginning, middle and the end of a Horā. Similar applications be made for a decanate, Turyamsa, Navamsha etc. As for Trimsamsa effects the Sun is akin to Mars and the Moon is akin to Venus. The effects applicable to Rāśhi will apply to Trimsamsa.

Notes: The three male planets in Sun's Horā will be revealing while Venus, Moon and Saturn are good in Moon's Horā.

Here again, Sun's Horā of odd signs and Moon's Horā in even signs are given preference. Now from this, it emerges that Sun, Mars and Jupiter are highly powerful in the first half of an odd sign and Moon, Venus and Saturn are very revealing in the second half of an even sign. Mercury is powerful in any Horā whether an odd sign or otherwise.

The effects due to a Horā will be derived fully if the planet is in the first one-third part of the Horā. The effects will be medium or nil according to the placements being in the second or third part of the Horā.

लग्नहोराद्दकाणांकभागसूर्यका इति।

त्रिंशांशकश्च षड्वर्गा अत्र विंशोपकाः क्रमात्॥१७॥

रमनेत्राबिधपंचाश्विभूमयः सप्तवर्गके।

ससप्तमांशके तत्र विश्वकाः पंच लोचनम्॥१८॥

त्रयः सार्द्धं द्वयं सार्द्धवेदा द्वौ रात्रिनायकः।

स्थूलं फलं च संस्थाप्य तत्सूक्ष्मं च ततस्ततः॥१९॥

17-19. VIMSOPAKA STRENGTH: The ShadVargas (six divisions) consist of Rashi, Horā, decanate, Navamsha, Dvadashamsa and Trimsamsa. The full strength, for each of the divisions respectively are 6, 2, 4, 5, 2 and 1. This is the Vimsopaka strength relating to Shad-Varga division. Adding the Sapthamamsa to the Shad Vargas, we get Sapta Varga, the Vimsopaka strength for which is: 5, 2, 3, 2½, 4½, 2 and 1. These are gross strengths while subtle ones should be understood by exact positions.

Notes: Vimsopaka strength is the 20-point strength obtained by a planet in continuously occupying own Vargas etc. in the various schemes like Shad Varga to Shodasha Varga. For fuller appreciation, see the notes given under shlokas 26-27 of the current chapter.

दशवर्गां दिगंशाढ्याः कलांशाः षष्टिभागकाः।

त्रयं क्षेत्रस्य विज्ञेयः पंचषष्ट्यंशकस्य च॥२०॥

20. Add Dashamsa, Shodashamsa and Shastiamsa to the said Saptha Varga Divisions, to get the scheme of Dasha Varga (10 divisions) The Vimsopaka strength in this context is 3 for Rashi, 5 for Shashtiamsa and for the other 8 divisions, 11/2 each.

सार्द्धैकभागाः शेषाणां विश्वकाः परिकीर्तिता।

अथ वक्ष्ये विशेषेण बलं विंशोपकाह्वयम्॥२१॥

क्रमात् षोडशवर्गाणां क्षेत्रादीनां पृथक् पृथक्।

होरात्रिंशांशद्दक्काणे कुचन्द्रशशिनः क्रमात्॥२२॥

कलांशस्य द्वयं ज्ञेयं त्रयं नन्दांशकस्य च।

क्षेत्रे सार्द्धं च त्रितयं वेदाः षष्ट्यंशकस्य हि॥२३॥

अर्द्धमर्धं तु शेषाणां ह्येतत् स्वीयमुदाहृतम्।

पूर्णं विंशोपकं विंशो धृतिः स्यादधिमित्रके॥२४॥

मित्रे पंचदश प्रोक्तं समे दश प्रकीर्तितम्।

शत्रौ सप्ताधिशत्रौ च पंचविंशोपकं भवेत्॥२५॥

21-25. When the 16 divisions (Shodasha Varga Scheme) are considered together, the Vimsopaka score goes thus: Horā 1 Trimsamsa 1, decanate 1. Shodashamsa 2, Navamsha 3, Rashi 3½, Shashtiamsa 4, and the rest of the nine divisions each a half. The Vimsopaka strength remains as 20 (in the above computations) only when the planet is in own house Vargas. Otherwise the total strength from 20 declines to 18 in extreme friend's Vargas, to 15 in friendly Vargas, to 10 in equal's divisions, to 7 in enemy's Vargas and to 5 in sworn enemy's Vargas. (These figures are called Varga Viswa.)

वर्गविश्वाः स्वविश्वघ्नाः पुनर्विंशतिभाजिताः।

विश्वाफलोपयोग्यं तत्पञ्चोनं फलदो न हि॥२६॥

तदूर्ध्वं स्वल्पफलदं दशोर्ध्वं मध्यमं स्मृतम्।

तिय्यूर्धं पूर्णफलदं बोध्यं सर्वं खचारिणाम्॥२७॥

26-27. VIMSOPAKA PROPORTIONAL EVALUATION: Multiply the figure due to full strength for the division by the Varga Viswa and divide by 20 to get the exact strength of the planet. If such total is below 5 the planet will not be capable of giving auspicious results. If it is above 5 but below l 0, the planet will yield some good effects. Later on, up to 15 it is indicative of mediocre effect. A planet with above 15 will yield wholly favourable effects.

Notes: Vimsopaka or 20-point strength is calculated for Shad Varga, Saptha Varga, Dasha Varga or Shodasha Varga, whichever is being considered by the astrologer. These Vargas are detailed in the earlier shlokas. By being in own Vargas a planet gets full points of strength allotted to it in the concerned scheme: These are tabulated below for easy grasp:

Varga	Shad Varga	Saptha Varga	Dasha Varga	Shodasha Varga
Rashi	6	5.0	3.0	3.5
Horā	2	2.0	1.5	1.0
Drekkana	4	3.0	1.5	1.0
Navamsha	5	2.5	1.5	3.0
Dvadashamsa	2	4.5	1.5	0.5
Trimsamsa	1	2.0	1.5	1.0

Saptamsa		1.0	1.5	0.5
Dashamsa			1.5	0.5
Kalamsa			1.5	2.0
Shastiamsa			5.0	4.0
Vimsamsa				0.5
Chatur Vimsamsa				0.5
Bhamsa				0.5
Tutryamsa				0.5
Khavedamsa				0.5
Akshavedamsa				0.5
Total	20	20.0	20.0	20.0

The figure against each individual division is called "Swaviswa". For example, in Rashi Division under Shodasha Varga, you find 3.5 which is the Swaviswa.

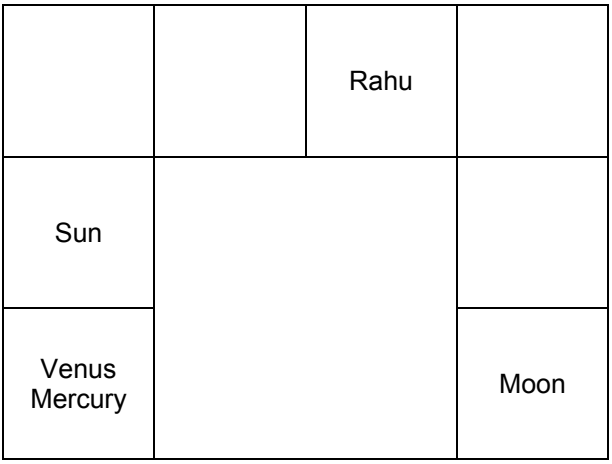
Varga Viswa is the total strength as shown in shloka 25 for the various dignities like placement in own house, extreme friend's house etc.

If a planet is continuously in own Vargas in the whole or Shad Varga scheme or any other, it gets all the 20 points or run or Vimsopaka strength. This is always not possible. By virtue, or a placement in other than own house, the points diminish. In this context, Panchadha Sambandha or compound relationship is to be considered, as learnt by us from shlokas 57- 58 of Ch. 3, sapra.

To arrive at the net Vimsopaka, note the following formula:

(Swaviswa X Varga Viswa) ÷ 20

Now sec the following horoscope of a native born on 17 2-1984 at 22.5 hrs. IST at New Delhi.



Divisional Consideration

Jupiter	Ketu	Lagna Saturn Mars	

Let us consider the Vimsopaka strength for the ascendant lord Venus. His Varga dignities and his relationship with each of the Varga Lords is noted simultaneously along with Vimsopaka. The longitude of Venus is 95s 4° 32' 30".

Division	occupation	Lord	Relationship	SV	VV	VS
Rashi	Capricorn	Sat.	Adhimitra	6	18	5.4
Horā	Cancer	Moon	Adhisatru	2	5	0.5
Drekkana	Capricorn	Sat.	Adhimitra	4	18	3.6
Navamsha	Aquarius	Sat.	Adhimitra	5	18	4.5
Dvadaeamsa	Aquarius	Sat.	Adhimitra	2	18	1.8
Trimsamsa	Taurus	Ven.	Own	1	20	1

In the above table, SV=Swavisva, VV=Varga Viswa and VS= Vimsopaka strength.

The rest of the points will be clear to the reader from the above calculations. And the Vimsopaka strengths be estimated accordingly.

Maharshi Parāśara fixes broad guidelines to know the use of this strength as under:

5 points: Inauspicious results (or neutralisation of good effects)
5-10 points : Some good effects
10-15 points : Mediocre effects
15-20 Points : Wholly favourable effects.

In our example, Venus gets 1.6.8 points and hence he should confer wholly favourable effects when Shad Varga scheme is considered. I would, however, prefer use of all the 16 Vargas for a truer picture.

Minute evaluations of Vimsopaka are given on p. IOI for a better understanding.

अथाऽन्यदपि वक्ष्येऽहं मैत्रेय त्वं विधारय।
खेताः पूर्णफलं दद्युः सूर्यात् सप्तमके स्थिताः॥२८॥
फलाभावं विजानीयात् समे सूर्यनभश्चरे।
मध्येऽनुपातात् सर्वत्र ह्युदयास्तविंशोपकाः॥२९॥

28-29. OTHER SOURCES OF STRENGTH: Maitreya, there are other kinds of sources as I explain below. The planets in the 7th from the Sun will be fully effective. One with an identical longitude in comparison to the Sun's will destroy the good effects. Rule of three process be applied to the planet in between these positions.

Notes: A planet away from the Sun is immune to loss of rays, and can express itself fully. This need not be literally misinterpreted that the one not being in the 7th from the Sun will be ineffective. For example, we have Ubhayachari and other yogas in which case, a planet other than the Moon is related to the Sun by close positions. This does not mean that these yogas will not fructify. If a planet is eclipsed in the Sun, it proves impotent. This applies to Venus and Saturn as well, against the common belief that these two do not lose rays even if combust and hence are free from Astangata dosha. This suggestion is only for Ayurdaya calculations and rectifications of planetary rays (or Graha Kiranas). Please see the following table for degrees of combustion.

Planet	Combustion in direct motion	Combustion in (R) motion
Moon	12°	--
Mars	17°	8°
Mercury	14°	12°
Jupiter	11°	11°
Venus	10°	8°
Saturn	16°	16°

Rahu and Ketu should not be treated as combust although they may be longitudinally close to the Sun. For they are only mathematical points. On the contrary, they eclipse or obstruct the Sun. A basic phenomenon in combustion is the planet combust does not heliacally rise during the period of combustion but is set.

वर्गविंशोपकं ज्ञेयं फलमस्य द्विजर्षभ।

यच्च यत्र फलं बुद्ध्वा तत्फलं परिकीर्तितम्॥३०॥

वर्गविंशोपकं चादावुदयास्तमतः परम्।

पूर्णं पूर्णेतिपूर्नंस्यात् सर्वदौवं विचिन्तयेत्॥३१॥

हीनं हीनेतिहीनं स्यात् स्वल्पेल्पात्यल्पकं स्मृतम्।

मध्यं मध्येतिमध्यं स्याद्यावत्तस्य दशास्थितिः॥३२॥

30-32. DASA EFFECTS WITH VIMSOPAKA STRENGTH: Maitreya, after assessing the Vimsopaka strength through the various divisions, the rising and setting of the planets be considered. The Vimsopaka strength is classified as under: Poorna, Atipooma, Madhya, Atimadhya, Heena, Atiheena, Swalpa and Atiswalpa. Thus, should be classified the Vimsopaka strength and the Dasha period results declared accordingly.

Notes: The sage uses 8 distinct terms to classify the effects of Vimsopaka strength. I have used the same original terms for the sake of identity while the table given below with percentages of effects due to the various grades will enlighten the student as to what these terms imply.

Grade	Vimsopaka Points	Beneficial effects due
Atipoorna	17.5 to 20	87.5 - 100%
Poorna	15.0 to 17.5	75.0 - 87.5%
Atimadhya	12.5 to 15	62.5 - 75.0%
Madhya	10.0 to 12.5	50.0 - 62.5%
Swalpa	7.5 to 10	37.5 - 50.0%
Atiswalpa	5.0 to 7.5	25.0 - 37.5%
Heena	2.5 to 5.0	12.5 - 25.0%
Atiheena	0 to 2.5	00.0 - 12.5%

The percentages given by me are numerical assignments for a comparative study so that an idea is gained of the gradations originally suggested;

अथाऽन्यदपि वक्ष्यामि मैत्रेय स्रृणु सुव्रत्।
लग्नतुर्यास्तवियतां केन्द्रसंज्ञा विशेषतः॥३३॥
द्विपंचरन्ध्रलाभानां ज्ञेयं पणफराभिधम्।
त्रिषष्ठभाग्यरिष्फानामापोक्लिममिति द्विज॥३४॥
लग्नात् पंचमभाग्यस्य कोणसंज्ञा विधीयते।
षष्ठाष्टव्ययभाबानां दुःसंज्ञास्त्रिकसंज्ञकाः॥३५॥
चतुरस्रं तुर्यरन्ध्रं कथयान्ते द्विजोत्तम।
स्वस्थादुपचयर्क्षाणि त्रिषडायाम्बराणि हि॥३६॥

33-36. ANGLES, TRINES ETC. DEFINED: O Maitreya, listen to other matters which I am explaining. The Kendras (angles) are specially known as ascendant, the 4th house the descendant and the mid-heaven (the 10th house). The 2nd, 5th, 8th and the 11th are Panapharas or succedents while the 3rd, 6th, 9th and the 12th are called Apoklimas or cadents. The 5th and 9th from the ascendant are known by the name Kona or trine. Evil houses or Trika houses are the 6th, 8th and the 12th. Chaturasras are the 4th and 8th. The 3rd, 6th, 10th and 11th houses are Upachaya.

Notes: The 12 houses including the ascendant are classified into various groups which are as under:

Kendra's or angles	: Ascendant 4th, 7th and, 10th
Panapharas or Succedents	: 2nd, 5th, 8th and 11th
Apoklimas or Cadents	: 3rd, 6th, 9th and 12th
Konas or Trines	: 5th and 9th
Trikas or evil houses	: 6th, 8th and 12th
Chaturasras	: 4th and 8th
Upachayas	: 3rd, 6th, 10th and 11th

तनुर्धनं च सहजो बन्धुपुत्रारयस्तथा।

युवतीरन्ध्रधर्माख्यकर्मालाभव्ययाः क्रमात्॥३७॥

संक्षेपेणौतदुदितमन्यद् बुद्ध्यनुसारतः।

किञ्चिद्विशेषं वक्ष्यामि यथा भह्मामुखाच्छ्रुतम्॥३८॥

37-38. NAMES OF BHAVAS: The 12 houses are: Thanu, Dhana, Sahaja, Bandhu, Putra, Ari (अरि), Yuvati, Randhra, Dharma, Karma, Laabba and Vyaya are in order the names of houses. I explained these briefly and leave it to you to grasp more according to your intelligence. As delivered by Lord Brahma, some further information is added thus (Ie. in the following verses). '

Notes: Each house is given a special name for easy identity. The indications are known thus:

Thanu	: physique
Dhaoa	: wealth
Sahaja	: younger brother/sister
Bandhu	: relatives
Putra	: progeny
Ari	: enemies
Yuvati	: wife
Randhra	: longevity
Dharma	: religion
Karma	: acts (or livelihood)
Laabha	: gains
Vyaya	: expenditure

"Randhra" actually means a vulnerable or assailable point. If planet in the 8th becomes vulnerably placed. The various houses in a nativity are related to various spheres of life. Ch. 11 deals with the houses in this context.

नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमेऽथवा।

यत्किञ्चिद्दशमे लाभे तत्सूर्याद्दशमे भवे॥३९॥

तुर्ये तनौ धने लाभे भाग्ये यच्चिन्तनं च तत्।

चन्द्रात्तुर्ये तनौ लाभे भग्ये तच्चिन्तयेद् ध्रुवम्॥४०॥

लग्नाद् दुश्चिक्यभवने यत्कुजाद्विक्रमेऽखिलम्।

विचार्यं षष्ठभावस्य बुधात् षष्ठे विलोकयेत्॥४१॥

पुत्रस्य च गुरोः पुत्रे जायायाः सप्तमे भृगोः।

अष्टमस्य व्ययस्यापि मन्दान्मृत्यौ व्यये तथा॥४२॥

यद्भावाद्यत्फलं चिन्त्यं तदीशात्तत्फलं विदुः।

ज्ञेयं तस्य फलं तद्धि तत्र चिन्त्यं शुभाऽशुभम्॥४३॥

39-43. INDICATIONS FROM HOUSES: The 9th from f he ascendant and the 9th from the Sun deal with one's father.

Whatever effects are to be known from the 10th and 11th counted from ascendant be also known, from similar houses counted from the Sun. Whatever results are to be known from the 4th, 1st, 2nd, 11th and the 9th should also be known from the 4th of the Moon, from the Moon sign itself and 2nd, 11th and 9th from the Moon respectively. Whatever has to be known through the 3rd from the ascendant be also analysed through the 3rd from Mars. The 6th from Mercury be also considered in regard to indications derivable from the 6th counted from the ascendant. The 5th from Jupiter the 7th from Venus and both the 8th and 12th from Saturn stand for consideration respectively in respect of offspring spouse and death. The lord of the Bhava is equally important when eliminating the indications of a particular Bhava (house).

Notes: We get important dues from the above five verses., It is not enough if the house concerned as counted from the ascendant is strong and well-disposed for the prosperity of the house. Such a house from the signifying planet should also be strong. For example, one will enjoy paternal happiness if the 9th from the ascendant and the 9th from the Sun are both well disposed. The 9th from the Sun if occupied by a debilitated planet or if the 9th lord from the Sun is weak, then the good indications through Pitru Bhava are neutralized. Now see a gist of the shlokas:

(a) Father to be considered from the 9th both from the Sun and Lagna.

(b) 10th from Lagna to be correlated with the 10th from the Sun-for patrimony, paternal rites etc.

(c) 11th from Lagna to be correlated with the 11th from the Sun for gains (and for father's longevity-as the 11th .is the 3rd from the 9th.)

(d) The 4th from the Lagna and from the Moon are related to mother.

(c) The ascendant and the Moon sign relate the physical felicity of the native and general strength of be radix.

(f) The 2nd from the ascendant and from the Moon be investigated about one's sight, speech, learning, wealth etc.

(g) The 11th from ascendant and from Moon for gains, elder brothers, friends etc.

(h) The 9th from ascendant and from the Moon for general fortunes, religion, meritorious activities etc.

(i) The 3rd from Man and from the ascendant be seen for co-born, courage etc.

(J) The 6th from ascendant and from Mercury for diseases, debts, enemies, cousins and the like.

(k) The 5th from the ascendant and from Jupiter for obtainment of progeny, their well-being, their prosperity etc. (For a female, the 9th from Lagna and from Jupiter in connection with children are to be scrutinized.)

(l) The 7th from Lagna and from Venus for marriage, its nature, consequences, duration etc.

(m) Both the 8th and 12th from both the Lagna and Saturn for death.

From this it will be seen that each of the 12 houses is related to some specific planet apart from the ascendant. These rules are very highly suggestive.

अथ राशिदृष्टिकथनाध्यायः॥८॥

Chapter 8. Aspects of the Signs

अथ मेषादिराशीनां चरादीनां पृथक् पृथक्।
दृष्टिभेदं प्रवक्ष्यामि श्रृणु त्वं द्विजसत्तम॥१॥
राशयोऽभिमुखं विप्र तथा पश्यन्ति पार्श्वभे।
यथा चरः स्थिरानेवं स्थिरः पश्यति वै चरान्॥२॥
द्विस्वभावो विनाऽत्मानां द्विस्वभावान् प्रपश्यति।
समीपस्थं परित्यज्य खेटास्तत्र गतास्तथा॥३॥

1-3. SIGN ASPECTS: O Maitreya, now detailed are the aspects emanating from the signs Aries etc. Every movable sign aspects the 3 fixed signs leaving the fixed sign adjacent to it. Every fixed sign lends aspect to the 3 movable signs barring the adjacent movable sign. And a common sign aspects the other three common signs. The planet in a sign lends the same aspect as the sign (in which the planet is) does.

Notes: Apart from usual aspects of planets, Maharishi. Parāśara deals with Rashi aspects or sign aspects. These are also used by age Jaimini (a disciple of Veda-Vyasa and author of Poorva Meemamsa etc.) and this system came to be known as Jaimini system though the original propounder is Parāśara.

Jaimini Maharishi is also an equally worshipped authority on astrology. He mainly uses Rashi aspects, Rashi Dasha apart from many other Dasha, Arudha Pada, AAtmakaraka, etc. by longitudes, Karakamsa etc.

The current 3 Shlokas throw light on the sign aspects. Each Movable Rashi aspects 3 fixed signs, leaving the nearest fixed sign. For example, Aries-movable sign-does not aspect Taurus but Leo, Scorpio and Aquarius. Taurus-a fixed sign aspects 3 movable signs, viz. Cancer, Libra and Capricorn but does not aspect Aries, the nearest movable sign. Gemini's aspects are on Virgo, Sagittarius and Pisces. The planet in a sign aspects similar signs as above and also the occupant thereof. Hence, in these aspects, longitudes of the aspector and the aspected are ignorable.

The following table will represent the aspects detailed above:

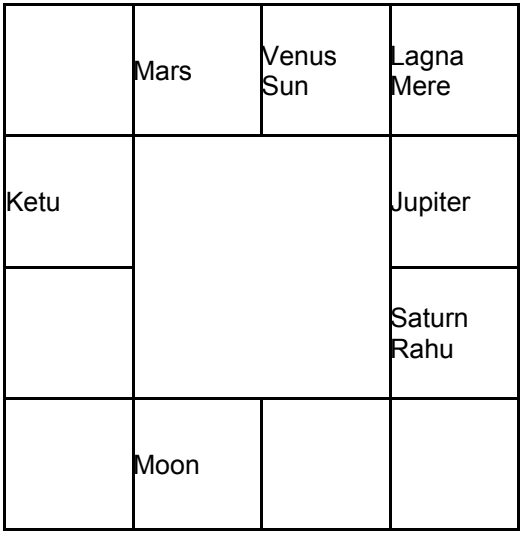
Sign/occupant aspecting	Sign/occupant aspected
Aries	Leo, Scorpio and Aquarius
Taurus	Cancer, Libra and Capricorn
Gemini	Virgo, Sagittarius and Pisces
Cancer	Scorpio, Aquarius and Taurus

Leo	Libra, Capricorn and Aries
Virgo	Sagittarius, Pisces and Gemini
Libra	Aquarius, Taurus and Leo
Scorpio	Capricorn, Aries and Cancer
Sagittarius	Pisces, Gemini and Virgo
Capricorn	Taurus, Leo and Scorpio
Aquarius	Aries, Cancer and Libra
Pisces	Gemini, Virgo and Sagittarius

चरेषु संस्थिताः खेटाः पश्यन्ति स्थिरसङ्गतान्।
स्थिरेषु संस्थिता एवं पश्यन्ति चरसंस्थितान्॥४॥
उभयस्थास्तु सूर्याद्या पश्यन्युभयसंस्थितान्।
निकटस्थं विना खेटाः पश्यन्तीत्ययमागमः॥५॥

4-5. PLANETARY ASPECTS: A planet in a movable sign aspects the other 3 fixed signs leaving the fixed sign next to it. A planet in a fixed sign does not aspect the next movable sign but the remaining 3 movable signs. The one in a common sign throws aspect over the remaining 3 common signs. Simultaneously a planet in the aspected sign is also subjected to the aspect concerned.

Notes: The idea conveyed in the two verses can be well conceived from the notes given for the first three shlokas above. With the help of these five shlokas, one can deduce the following from the horoscope given as example below:



(a) Mars aspects Saturn, Moon and the nodes.
(b) Venus, the Sun and Mercury aspect none.
(c) Jupiter aspects the Moon, Ketu, Sun and Venus.
(d) Saturn and Rahu aspect Mars.
(e) Moon aspects Mars and Jupiter.
(f) Ketu aspects Mars and Jupiter.

In the above, we considered only planet to planet aspect so that we know the difference between this system of aspects and the usual one.

दृष्टिचक्रमहं वक्ष्ये ययावद् ब्रह्मणोदितम्।
तस्य विन्यासमात्रेण दृष्टिभेदः प्रकाश्यते॥६॥
प्राचि मेषवृषौ लेख्यौ कर्कसिंहौ तथोत्तरे।
तुलाऽली पश्चिमे विप्र मृगकुम्भौ च दक्षिणे॥७॥
ईशकोणे तु मिथुनं वायव्ये कन्यकां तथा।
नैर्ऋत्यां चापमालिख्य वह्निकोणे छषं लिखेत्॥८॥
एवं चतुर्भुजाकारं वृत्ताकारमथापि वा।
दृष्टिचक्रं प्रविन्यस्यैवं ततो दृष्टिं विचारयेत्॥९॥

6-9. ASPECTUAL DIAGRAM: As depicted 'by Lord Brahma, I now narrate the aspectual diagram so that aspects are easily understood by a mere sight of the diagram. Draw a square or a circle marking the 8 directions (4 corners arid 4 quarters thereof). Mark the zodiacal signs as under: Aries and Taurus in east, Gemini in the north-east, Cancer and Leo in the north, Virgo in the north-west, Libra and Scorpio in the west, Sagittarius in the south-west, Capricorn and Aquarius in the south, and Pisces in the south-east. The aspects (as per the earlier shlokas) can be shown in a square diagram or circular diagram (as per convenience).

अथारिष्टाध्यायः॥९॥

Chapter 9. Evils at Birth

आदौ जन्माङ्गतो विप्र रिष्टाऽरिष्टं विचारयेत्।

ततस्तन्वादिभावानां जातकस्य फलं वदेत्॥१॥

1. O Brahmin, first of all, estimate the evils and checking factors thereof through the ascendant and then declare the effects of the 12 Bhavas.

Notes: The ascendant is the most important in the matter of causing evils or counteracting evils till a native is 32. Hence, the sage refers to the ascendant specifically in the matter of Balarishta or infant mortality and cautions (in the next shloka) that up to the age of 24, no definite assurances about longevity be made.

The Moon becomes important in the matter of evils and checking factors for longevity from the age of 32 up to 64th year. And the Sun is the centre in this respect from the age of 64. This does not mean that the evils from the Moon do not operate till the 32nd year of age, and so on and so forth.

चतुर्विंशतिवर्षाणि यावद् गच्छन्ति जन्मतः।

जन्मारिष्टं तु तावत् स्यादायुर्दायुं न चिन्तयेत्॥२॥

2. Evils causing premature can exist up to the 24th year of one's age. As such, no definite calculation of life span should be made till such year of age.

Notes: While the sage declares that up to the 24th year, it will not be possible to declare definitely in the matter of longevity. Other works like Horāsara, Jyotisbarnava Navaneethamu (Telugu version), Sarvartha Chlotamani, Jathaka Parijatha, Phala Deepika etc. say that longevity calculations will be futile till the 12th year of age.

षष्ठाष्टरिष्फगश्चन्द्रः क्रूरैः खेटैश्च वीक्षितः।

जातस्य मृत्युदः सद्यस्त्वष्टर्षैः शुभक्षितः॥३॥

शशिवन्मृत्युदाः सौम्याश्चेद्वक्राः क्रूरवीक्षिताः।

शिशोर्जातस्य मासेन लग्ने सौम्यविवर्जिते॥४॥

यस्य जन्मनि धीस्थाः स्युः सूर्यार्कीन्दुकुजाभधाः।

तस्य त्वाशु जनित्री च भ्राता च निधनं व्रजेत्॥५॥

पापेक्षितो युतो भौमो लग्नगो न शुभेक्षितः।

मृत्युदस्त्वष्टमस्थोऽपि सौरेणार्केण वा युतः॥६॥

3-6. SHORT-LIFE COMBINATIONS (up to shloka 23): Should the Moon be in the 6th - 8th, or the 12th from the ascendant and be in aspect to a malefic, the child will die soon. If in the process there be a benefice's aspect, it may live up to 8. If a benefice is retrograde in the 6th, 8th or the 12th being in aspect to a malefic, death will occur within a month of birth. This is true only when the ascendant is unoccupied by a benefice. Should the 5th be occupied by Saturn, Mars and the Sun jointly, (early) death of mother and brother will come - to pass. Mars placed in the ascendant or in the 8th and be conjunct Saturn or Sun or be in aspect to a malefic, being bereft of benefice aspect will prove a source of (immediate) death.

Notes: Here a pertinent query may emerge as to why the sage mentions combinations for premature death while longevity cannot be decidedly declared up to the 24th year of age as per his own statement. These yogas will guide us to detect the immediate defects for longevity and resort to remedial measures like fire sacrifice, prayers, donations, medicine etc. and save them from Akala Mrityu or premature death, vide Ch. 5 of Horāsara.

The Moon in an evil house at 'birth and in aspect to a malefic will cause early death. Even a benefice’s aspect on the Moon, in the said Yoga, will cause the end at the age of 8, suggests the sage. If she is increasing, this need not be feared.

चन्द्रसूर्यग्रहे राहुश्चन्द्रसूर्ययुतो यदि।
सौरिभौमेक्षितं लग्नं पक्षमेकं स जीवति॥७॥
कर्मस्थाने स्थितः सौरिः शत्रुस्थाने कलानिधिः।
क्षितिजः सप्तमस्थाने सह मात्रा विपद्यते॥८॥
लग्ने भास्करपुत्रश्च निधने चन्द्रमा यदि।
तृतीयस्थो यदा जीवः स याति यममन्दिरम्॥९॥
होरायां नवमे सूर्यः सप्तमस्थः शनैश्चरः।
एकादशे गुरुः सुक्रो मासमेकं स जीवति॥१०॥
व्यये सर्वे ग्रहा नेष्टाः सूर्येशुक्रेन्दुराहवः।
विशेषान्नाशकर्तारो दृष्ट्या वा भङ्गकारिणः॥११॥

7-11. If Saturn and Mars aspect the ascendant as the luminaries join Rahu (elsewhere) the child will live only for a fortnight. Immediate death of the child along with its mother will occur if Saturn is in the 10th, the Moon in the 6th and Mars in the 7th. One will immediately go to the abode of Yama (the Hindu god of death) if Saturn is in the ascendant while the Moon and Jupiter are in their order in the 8th and the 3rd. Only a month will be the span of one's life who has the Sun in the 9th, Mars in the 7th and Jupiter and Venus in the 11th. All planets (i.e. any planet) in the 12th will be source of short life, specifically the luminaries, Venus and Rahu. But the aspect of one of these four planets (on the 12th) will counteract such evils.

Notes: One of the 4 planets among the Sun, Moon, Rahu and Venus in the 12th will contribute to premature end. If there is aspect of one of these on the 12th,

the evils for premature death are checked. (This goes to prove that Rahu has aspects.). The Sun, however, in the, 12th for Libra ascendant will confer a life span of 100 years, vide shloka 16, Ch. 10, Infra.

पापान्वितः शशी धर्मे द्यूनलग्नगतो यदि।

शुभैरवेक्षितयुतस्तदा मृत्युप्रदः शिशोः॥१२॥

12. The Moon is capable of causing early end if she is 'with a malefic in the 8th, 7th or the ascendant and unrelated to a benefice.

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै।

प्रत्येकं चन्द्रपापैश्च केन्द्रगैः स्याद्विनाशनम्॥१३॥

13. Early death will come to pass if there be a birth in the morning or evening junctions or in a Horā ruled by the Moon or in Gandanta while the Moon and malefic occupy angles from the ascendant.

Notes: There are three yogas denoted for premature death:

(a) Birth in Sandhya (as defined in the next shloka).

(b) Birth (i.e. ascendant) in a Horā ruled by the Moon. (For Horā, see shloka 56, Ch. 6.)

(c) Birth in Gandanta

In each of the three yogas, it is a prerequisite that the angles- from the ascendant be captured by the Moon and malefic.

Gandanta: The last Navamsha of Cancer, of Scorpio and of Pisces are called as Gandanta. According to a host of authors, mere Gandanta Lagna or the Moon in Gandanta will cause premature death,

रवेस्तु मण्डलार्द्धास्तात् सायं संध्या त्रिनाडिका।

तथैवार्द्धोदयात् पूर्वं प्रातः संध्या त्रिनाडिका॥१४॥

14. DEFINITION OF SANDRYA: 3 Ghatikas before the sight of the semi disc (half) of the rising Sun and a similar duration following the Sun set are called as morning twilight and evening twilight, respectively.

Notes: Morning twilight (or Pratah Sandbya) lasts for 72 minutes in the morning before the sight of the Sun's disc (locally) and evening twilight for a similar duration after the Sun set. This definition of Sandhya by the sage is for deciding evils to longevity in childhood.

In the context of Kala Dasha, Sandhya is defined differently by the sage, obviously with a purpose, vide Ch. 46 of Vol. II

चक्रपूर्वापरार्द्धेषु क्रूरसौम्येषु कीटभे।

लग्नगे निधनं याति नाऽत्र कार्या विचारणा॥१५॥

15. EARLY DEATH: Should all the malefic be in the oriental half while benefices are in the occidental half, early death of one born in Scorpio will follow. In this case, there is no need of any rethinking.

Notes: The area of the horoscope from the 4th cusp to the 10th cusp via the 7th house is known as occidental (or western) half while the rest half is oriental for eastern) half.

One born in Scorpio ascendant with malefic in the oriental half and benefice e in the occidental half will face immediate death. This yoga is called as Vajra Mushti yoga by Yavanacharyas, as quoted by Kalyana Varma. The Moon should be in the occidental half if she is a benefice or be in the oriental half if she is a malefic. If Mercury remains un-afflicted, by a malefic, this yoga will not come to pass.

व्ययशत्रुगतैः क्रूरैर्मृत्युद्रव्यगतैरपि।

पापमध्यगते लग्ने सत्यमेव मृतिं वदेत्॥१६॥

16. Malefic in the 12th and the 6th or in the 8th and the 2nd while the ascendant is hemmed between other malefic will bring early death.

लग्नसप्तमगौ पापौ चन्द्रोऽपि क्रूरसंयुतः।

यदा नावेक्षितः सौम्यैः शीघ्रान्मृत्युर्भवेत्तदा॥१७॥

17. Malefic occupying the ascendant and the 7th while the Moon is conjunct a malefic with no relief from a benefice will also cause premature death.

क्षीणे शशिनि लग्नस्थे पापैः केन्द्राष्टसंस्थितैः।

यो जातो मृत्युमाप्नोति स विप्रेश न संशयः॥१८॥

18. Early death will be inflicted on the native if decreasing Moon is in the ascendant while malefic capture the 8th and an angle. There is no doubt about that.

पापयोर्मध्यगश्चन्द्रो लग्नाष्टान्तिमसप्तमः।

अचिरान्मृत्युमाप्नोति यो जातः स शिशुस्तदा॥१९॥

19. The Moon in the ascendant, 8th, 12th or the 7th and hemmed between malefic will confer premature death.

पापद्वयमध्यगते चन्द्रे लग्नसमाश्रिते।

सप्ताष्टमेन पापेन मात्रा सह मृतः शिशुः॥२०॥

20. Should the Moon be in the ascendant hemmed between two malefic while the 7th or the 8th has a malefic in it, the child will face immediate death along with its mother.

शनैश्चरार्कभौमेषु रिष्फधर्माष्टमेषु च।

शभैरवीक्ष्यमाणेषु यो जातो निधनंगतः॥२१॥

21. Should Saturn, the Sun and Mars be in the 12th, 9th and 8th without benefice's aspect, the child will face instant death,

यद्द्रेष्काणे च यामित्रे यस्य स्याद्दारुणो ग्रहः।

क्षीणचन्द्रो विलग्नस्थः सद्यो हरति जीवतम्॥२२॥

22. With a malefic in the 7th house or in the rising decanate while decreasing Moon is in the ascendant, death will be experienced early.

आपोक्लिमस्थिताः सर्वे ग्रहा बलविवर्जिताः।

षण्मासं व द्विमासं व तस्यायुः समुदाहृतम्॥२३॥

23. The life span of the child will be either 2 months or 6 mouths only, if all planets devoid of strength are relegated to Apoklima houses (i.e. 3rd, 6th, 9th and 12th)

त्रिभिः पापग्रहैः सूतौ चन्द्रमा यदि दृश्यते।

मातृनाशो भवेत्तस्य शुभर्दृष्टे शुभं वदेत्॥२४॥

24. EVILS TO MOTHER (up to shloka 33): The mother of the native will incur evils (will die soon) if the Moon at birth is aspected by three malefic. Benefices aspecting the Moon will bring good to the mother.

धने राहुर्बुधः शुक्रः सौरिः सूर्यो यदा स्थितः।

तस्य मातुर्भवेन्मृत्युर्मृते पितरि जायते॥२५॥

25. Should the 2nd be occupied by Rahu, Mercury, Venus, Sun and Saturn the child's birth has been after its father's death while even the mother will face early death.

पापात्सप्तमरन्ध्रस्थे चन्द्रे पापसमन्विते।

बलिभिः पापकैर्दृष्टे जातो भवति मातृहा॥२६॥

26. If the Moon is in the 7th/8th from a malefic, be herself with a malefic, and be aspected by a strong malefic, predict mother's end to be early.

उच्चस्थो वाऽथ नीचस्थः सप्तमस्थो यदारविः।

पानहीनो भवेद्बाल अजाक्षीरिण जीवति॥२७॥

27. The child will not live on mother's milk but on that of a she-goal if the Sun is exalted or debilitated in the 7th.

Notes: For an Aries native, if the Sun is in the 7th in debilitation, or in the 7th in exaltation for a Libra native it deprives one of mother's milk. The 7th rules the 4th from the 4th and hence the 7th is referred to.

Saturn in the 4th house will also deprive one of mother's milk.

Atmakaraka in Scorpio Navamsha will produce similar effects. For a definition of Atmakaraka, see Ch. 32, Infra.

चन्द्राच्चतुर्थगः पापो रिपुक्षेत्रे यदा भवेत्।

तदा मातृवधं कुर्यात् केन्द्रे यदि शुभो न चेत्॥२८॥

28. Should a malefic be in the 4th, identical with an inimical sign, counted from the Moon while there is no benefice in an angle, the child will lose its mother in a premature manner.

द्वादशे रिपुभावे च यदा पापग्रहो भवेत्।

तदा मातुर्भयं विद्याच्चतुर्थे दशमे पितुः॥२९॥

29. Malefic in the 6th and 12th will bring evils to mother. The child's father will receive similar-effects if the 4th and 10th are captured by malefic.

लग्ने क्रूरो व्यये क्रूरो धने सौम्यस्तथैव च।

सप्तमे भवने क्रूरः परिवारक्षयंकरः॥३०॥

30. Mercury in the 2nd while malefic occupy the ascendant, 7th and 12th: this yoga will destroy the entire family.

लग्नस्थे च गुरौ सौरौ धने राहौ तृतीयगे।

इति चेज्जन्मकाले स्यान्माता तस्य न जीवति॥३१॥

31. Jupiter, Saturn and Rahu respectively posited in the ascendant, 2nd and 3rd will cause mother’s death early.

क्षीणचन्द्रात्त्रिकोणस्थैः पापैः सौम्यविवर्जितैः।

माता परित्यजेद्बलं षण्मासाच्च न संशयः॥३२॥

32. Doubtlessly the mother will give up the child if it has malefic in trines counted from the decreasing Moon. No benefice shall be in conjunction with the said malefic.

एकांशकस्थौ मन्दारौ यत्र कुत्रस्थितौ यदा।

शशिकेन्द्रगतौ तौ वा द्विमातृभ्यां न जीवति॥३३॥

33. If Mars and turn are together in an angle with reference to the Moon and occupy one and the same Navamsha, the child will have two mothers. Yet it will be short-lived.

लग्ने सन्दो मदे भौमः षष्ठस्थाने च चन्द्रमाः।

इति चेज्जन्मकाले स्यात् पिता तस्य न जीवति॥३४॥

34. EVILS TO FATHER (up to shloka 42): One's father will incur early death if Saturn, Mars and the Moon in their order are in the ascendant, the 7th and the 6th.

लग्ने जीवो धने मन्दरविभौमबुधास्तथा।

विवाहसमये तस्य बालस्य म्रियते पिता॥३५॥

35: The native will at the time of his marriage lose his father if Jupiter is in the ascendant while Saturn, Sun, Mars and Mercury are together in the Ind.

सूर्यः पापेन संयुक्तो ह्यथवा पापमध्यगः।

सूर्यात् सप्तमगः पापस्तदा पितृवधो भवेत्॥३६॥

36. Early loss of father will take place if the Sun is with a malefic or is hemmed between malefic as there is another malefic in the 7th from the Sun.

सप्तमे भवने सूर्यः कर्मस्थो भूमनन्दनः।

राहुर्व्यये च युस्यैव पिता कष्टेन जीवति॥३७॥

37. Remote will be the possibility of one's father sustaining if the Sun is in the 7th while Mars is in the 10th and Rahu is in the 12th.

दशमस्थो यदा भौमः शत्रुक्षेत्रसमास्रितः।

म्रियते तस्य जातस्य पिता शीघ्रं न संशयः॥३८॥

38. Early and doubtless will be one's father's death it Mars is in the 10th identical with his enemy's sign.

Notes: Mercury is the sole enemy of Mars, vide Ch. 3, verse, SS. Mercury's camps are Gemini and Virgo. Hence, for a Sagittarius native or for a Virgo native, Mars in the 10th (alone) will cause early death of father.

रिपुस्थाने यदा चन्द्रो लग्नस्थाने शनैश्चरः।

कुजश्च सप्तमे स्थाने पिता तस्य न जीवति॥३९॥

39. The Moon in the 6th, Saturn in the ascendant and Mars in the 7th: this array of heavenly bodies at birth will not ensure a long span of life for the father.

भौमांशकस्थिते भानौ शनिना च निरीक्षिते।

प्राग्जन्मनो निवृत्तिः स्यान्मृत्युर्वाऽपि शिशोः पितुः॥४०॥

40. If the Sun is aspected by Saturn and be in Aries/Scorpio Navamsha, the father would have given up the family before the birth of the child or would have passed away.

चतुर्थे दशमे पापौ द्वादशे च यदा स्थितौ।

पितरं मातरं हत्वा देशाद्देशान्तरं व्रजेत्॥४१॥

41. If the 4th, 10th and 12th are all occupied by malefic, both the parents will leave the child to its own fate and wander from place to place.

Notes: Also, see shloka 8, Ch. 10 infra.

राहुजीवौ रिपुक्षेत्रे लग्ने वाऽथ चतुर्थके।

त्रयोविंशतिमे वर्षे पुत्रस्तातं न पश्यति॥४२॥

42. The father will not see the native till his (the native's) 23rd year if Rahu and Jupiter are together in an inimical sign identical with the ascendant or the 4th.

Notes: The inimical signs for Jupiter are that of Mercury and Venus. Rahu is inimically placed in Cancer, Leo, Aries and Scorpio. Jupiter is friendly in these signs. It is he implied that these two should join in one of these signs as 4th or the 10th so that the father cannot see the native till the latter is 23.

However, the rule needs a cautious approach in view of the clash between inimical places for the two planets. Mercury is Rahu's neutral. Hence if Mercury is temporarily inimical for Rahu, then Rahu's placement (along with Jupiter) in Gemini or Virgo as the 4th or the ascendant will cause the event. In other cases, this will have to be wisely interpreted.

भानुः पिता च जन्तूनां चन्द्रो माता तथैव च।

पापदृष्टियुतो भानुः पापमध्यगतोऽपि वा॥४३॥

पित्ररिष्टं विजानीयाच्छिशोर्जातस्य निश्चितम्।

भानोः षष्ठष्टमर्क्षस्थैः पापैः सौम्यविवर्जितैः।

सुखभावगतैर्वाऽपि पित्ररिष्टं विनिर्दिशेत्॥४४॥

एवं चन्द्रात् स्थितैः पापैर्मातु कष्टं विचारयेत्।

बलाऽबलविवेकेन कष्टं वा मृत्युमादिशेत्॥४५॥

43-45. PARENTS: The Sun is the indicator of father for all beings while the mother is indicated by the Moon. Should the Sun be aspected by malefic or be hemmed between them will cause evils to father. Similarly, the Moon be considered in respect of mother. Malefic in the 6th, 8th or 4th from the Sun will bring inauspicious results about the father. Malefic in such places from the Moon will be adverse for the mother. The strength or otherwise of the occupants concerned be suitably estimated.

अथ अरिष्टभंगाध्यायः॥१०॥

Chapter 10. Antidotes for Evils

इत्यरिष्टं मया प्रोक्तं तद्भङ्गश्चापि कथ्यते।

यत् समालोक्यं जातानां रिष्टाऽरिष्टं वदेद्बुधः॥१॥

1. Those are the evils (due to a native). I now narrate the antidotes for such evils as I tell, which will be helpful to assess the extent of inauspiciousness.

Notes: The antidotes mentioned here are in the content of short life. While some may carry with them the concept of fortunate yogas, every principle does not.

एकोऽपि ज्ञार्यशुक्राणां लग्नात् केन्द्रगतो यदि।

अरिष्टं निखिलं हन्ति तिमिरं भास्करो यथा॥२॥

2. Should one among Mercury, Jupiter and Venus be in an angle from the ascendant, all evils are destroyed as the Sun eliminates darkness.

एक एव बली जीवो लग्नस्थो रिष्टसंचयम्।

हन्ति पापक्षयं भक्त्या प्रणाम इव शूलिनः॥३॥

3. Just as a single reverential obeisance before Lord Siva, the Trident holder, frees one from all sins, a single but strong Jupiter in the ascendant will ward off all the evils.

Notes: In the case of Capricorn ascendant, Jupiter therein should be exceedingly strong by other virtues, as otherwise he can lead to short-life. For, sago Bhrigu specifically hints at Madhyayu or medium span of life with Jupiter in the ascendant identical with debilitation or inimical sign or malefic, sign.

एक एव विलग्नेशः केन्द्रसंस्थो बलान्वितः।

अरिष्टं निखिलं हन्ति पिनाकी त्रिपुरं यथा॥४॥

4. The ascendant lord is singly capable of counteracting all evils if he is strongly placed in an angle just as Lord Siva, the holder of Bow, destroyed the three cities (built of gold, silver and Iron by Maya for the demons).

शुक्लपक्षे क्षपाजन्म लग्ने सौम्यनिरीक्षिते।

विपरीतं कृष्णपक्षे तथारिष्टविनाशनं॥५॥

5. All evils are destroyed if a benefice aspects the ascendant of one born during night in the bright half. Similarly, a malefic's aspect on the ascendant of one born during day time in the dark half.

Notes: The second statement does not imply evils to longevity if a benefice aspects the ascendant for a day-birth in Krishna Paksha (or dark-half). That is however not enough, if exists, but a malefics aspect is required.

व्ययस्थाने यदा सूर्यस्तुलालग्ने तु जायते।

जीवेत् स शतवर्षाणि दीर्घायुर्बालको भवेत्॥६॥

6. The Sun in the 12th will confer a hundred-year life span on one born in Libra ascendant.

गुरुभौमौ यदा युक्तौ गुरुदृक्रटोऽथवा कुजः।

हत्वाऽरिष्टमशेषं च जनन्याः शुभक्रद्भवेत्॥७॥

7. It will prove auspicious for the mother as well as the native if Mars joins or is aspected by Jupiter.

चतुर्थदशमे पापः सौम्यमध्ये यदा भवेत्।

पितुः सौख्यकरो योगः शुभैः केन्द्रत्रिकोणगैः॥८॥

8. Though malefic in the 4th/10th are a source of evil for the father, they turn auspicious if hemmed by benefices or if benefices are in trines or in angles:

सौम्यान्तरगतैः पापैः शुभैः केन्द्रत्रिकोणगैः।

सद्यो नाशयतेऽरिष्टं तद्भावोत्थफलं न तत्॥९॥

9. If malefic are surrounded by benefices while angles/trines are themselves benefice-occupied evils disappear soon. Not only this, evils will not follow from the Bhavas concerned.

अथ भावविवेकाध्याय:॥११॥

Chapter 11. Judgement of Houses

अरिष्टं तत्प्रभङ्गं च श्रुतं त्वत्तो मया मुने।

कस्माद् भावात् फलं किं किं विचार्यमिति मे वद॥१॥

1. O sage, I have come to know of the evils and antidotes thereof as well from you. Please tell me, what is to be deduced from each house.

देहं रूपं च ज्ञानं च वर्णं चैव बलाबलम्।

सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत्॥२॥

2. INDICATIONS OF THE FIRST HOUSE: (The sage replies): physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all lo be guessed through the ascending sign.

Notes: We are tersely told here of the prime indications to be deduced from each house. There are many matters related to each house which I have listed rather exhaustively in my English translation of Horāsara. See PP 183-187 ibid.

धनधान्यं कुटुम्बांश्च मृत्युजालममित्रकम्।

धातुरत्नादिकं सर्वं धनस्थानान्निरीक्षयेत्॥३॥

3. SECOND HOUSE: Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through the 2nd house.

विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम्।

पित्रोर्वै मरणं विज्ञो दुश्चिक्याच्च निरीक्षयेत्॥४॥

4. THIRD HOUSE: From the 3rd house, know of the following: tilour, servants (attendants etc.), brothers, sisters etc. initiatory instructions (उपदेश), journey, and parent's death.

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि।

निधि क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत्॥५॥

5. FOURTH HOUSE: Conveyances, relatives, mother, happiness, treasure, lands and houses are to be consulted through the 4th house.

यन्त्रमन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम्।

पुत्रराज्यापभ्रांशादीन् पश्येत् पुत्रालयाद् बुधः॥६॥

6. FIFTH HOUSE: The learned should' deduce from the 5th house amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.

मातुलान्तकशंकानां शत्रूंश्चैव व्रणादिकान्।

सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत्॥७॥

7. SIXTH HOUSE: Maternal uncle, doubts about death, enemies, ulcers, step mother etc. are to be estimated from the 6th house.

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम्।

मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत्॥८॥

8. SEVENTH HOUSE: Wife, travel, trade, loss of sight, death etc. be known from the 7th house

आयु रणं रिपुं चापि दुर्गं मृतधनं तथा।

गत्यनुकादिकं सर्वं पश्येद्रन्ध्राद्विचक्षणः॥९॥

9. EIGHTH HOUSE: The 8th house indicates longevity, battle, enemies, forts, wealth of the dead and things that have happened and are to happen (in the past and future births).

भाग्यं श्यालं च धर्मं च भ्रातृपत्न्यादिकांस्तथा।

तीर्थयात्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत्॥१०॥

10. NINTH HOUSE: Fortunes, wife’s brother, religion, brother's wife, visits to shrines etc. be known from the 9th house.

राज्यं चाकाशंवृत्तिं च मानं चैव पितुस्तथा।

प्रवासस्य ऋणस्यापि व्योमस्थानान्निरीक्षणम्॥११॥

11. TENTH HOUSE: Royalty (authority), place, profess ion (livelihood), honour, father, living in foreign lands and debts are to be understood from the 10th house.

Notes: "Father" is to be studied through the 10th house, as per the above shloka. The sage obviously refers to the 10th in this context as the 10th is the 7th from the 4th. Western astrologers too follow this view.

Here we need some elaboration. The status of the father, his family (i.e. consisting of the native's mother etc.), and the final rites the native will perform to his father will all have to be known through the 10th house. The father as an individual and his well-being etc. be examined from the 9th house. The sage also discusses the father with reference to the 9th house in one of the ensuing chapters.

Thus, it follows that both the 9th and 10th are primary houses related to father.

नानावस्तुभवस्यापि पुत्रजायादिकस्य च।

आयं वृद्धिं पशूनां च भवस्थानान्निरीक्षणम्॥१२॥

12. ELEVENTH HOUSE: All articles, son's wife, income, prosperity, quadrupeds etc. are to be understood from the 11th house.

व्ययं च वैरिवृत्तान्तरिःफमन्त्यादिकं तथा।

व्ययाच्चैष हि ज्ञातव्यमिनि सर्वत्र धीमता॥१३॥

13. TWELFTH HOUSE: From the 12th house, one can know about expenses, history of enemies, doe's own death etc.

यो यो शुभैर्युतो दृष्टो भावो वा पतिदृष्टयुक्।

युवा प्रवृद्धो राज्यस्थः कुमारो वाऽपि यत्पतिः॥१४॥

तदीक्षणवशात् तत्तद्भाबसौख्यं वदेद् बुधः।

यद्यद् भावपतिर्नष्टस्त्रिकेशाद्यैश्च संयुतः॥१५॥

भावं न वीक्षते सम्यक् सुप्तो वृद्धोमृतोऽथवा।

पीडितो वाऽस्य भावस्य फलं नष्टं वदेद् ध्रुवम्॥१६॥

14-16. PROSPERITY OR ANNIHILATION OF A HOUSE: Predict prosperity of the house which is conjunct or is aspected by a benefice. Also, when its lord is in Yuvavastha or in Prabuddhavastha or in Kaumaravastha or in the 10th house, the Bhava's wellbeing is indicated. The Bhava which is not aspected by its lord or whose lord is with a malefic planet or with one of the lords of evil and such other houses (i.e. 3rd, 6th, 8th, 11th and 12th) or is defeated in a planetary war or is in one of the three Avasthas, viz; Vriddhavastha, Mritavastha and Suptavastha.

Notes: The prosperity or wellbeing of a house is assured under the following conditions:

(a) The house that contains a benefice.

(b) The house that is aspected by a benefice.

(c) The house whose lord is in Yuvavastha or in Kumnra vastha. These two Avasthas are among the 5 Avasthas, viz. Baala, Kumata, YWana, Vriddha and Mrita by being in 6° portions respectively. This is for an odd sign placement. It is reverse in the case of an even sign. Also, see Ch. 45 infra.

So, to say if the lord of a house is in 6° to 18° of an odd sign, he will be in one of the two Avasthas required. Alternatively, it should be between 12° and 24° of an even sign. (If a planet debilitated or is combust, the goods cited are void).

(d) Prabuddhavastha is another name for Jagradavastha, meaning a state of awakenness. This applies to a planet in own sign or in exaltation sign. The Bhava owned by an exalted planet or placed in own sign flourishes. Except the luminaries, the other five own each two houses. It is true that a planet owning 'two houses if placed in own house, it predominantly acts on behalf of that house occupied by it.

Simultaneously, it’s another house also gets strengthened by virtue of such a placement. For example, Saturn owns the 3rd and 4th for Scorpio ascendant and if he is in the 4th, he will mainly give good effects of the 4th (his Moola-Trikona house}. This does not mean that the 3rd house is left uncared by him.

(e) The house owned by a planet placed in the 10th from the ascendant will produce good results. I would prefer it to be closely related to the 10th cusp (or meridian) for it is the most effective point of the natus. For details, see notes for rule I, Ch. 2 of my work, "Doctrine or Suka Nadi - Retold."

Next, we are told of the conditions under which a house suffers annihilations which are:

(a) The Bhava un-aspected by its lord does not flourish. Each Bhava cannot be under the aspect of its lord. Then this does not mean that the Bhava suffers annihilation. It may be construed that in the absence of such an aspect, the Bhava can look up to alternative sources as mentioned earlier. If a malefic relation is there for a Bhava, its lord's aspect on it is an antidote.

(b) The lord of a Bhava joining a, malefic is a disadvantage for the Bhava. If the said malefic is a friendly planet to the Bhava lord or if they join in favourable houses, then the evil is minimized. Even if it is an exalted malefic, then also good effects may be expected.

(c) The lord of a house in conjunction with the lord of 6th/8th/12th cannot be productive of good. If he himself is an evil lord, then some relief can be expected. This is mainly from a yoga point and not in all respects.

(d) If a planet is defeated in planetary war, its Bhava's potence is void.

Normally, we are taught that when two planets are on the same degree there occurs a war and the one with lesser longitude is declared winner. The luminaries do enter into war.

In this connection, please refer to Ch. 79 (Vol. II. of our present work).

The late C. G. Rajan has a detailed and elaborate account of planetary war. According to him if two planets have identical longitudes to the minute of arc there is a planetary war, (This does not involve luminaries). He adds that they should be on the same latitude, i.e. both northern or both southern. The one with higher latitude is declared winner. He gives an example involving Saturn and Mars as under, for 0347 hrs on 15th December 1925:

	Longitude	Latitude
Mars	209° 24'	0 N 21
Saturn	209° 24'	2 N 25

He declares Saturn as the winner as he has advanced latitude.

We need not rush to the conclusion that Mr Rajan's verso ion is contrary to Parāśara's. We should appreciate the pains taken by Mr Rajan in throwing more light on the subject. He gives more advanced and sound arguments which are not being reproduced here for the sake of achieving brevity.

For practical purposes, we are well guided by the elaboration of Mr. Rajan.

(e) The house whose lord is in Vriddhavastha (i.e. of an advanced age) becomes ineffective from the view point of good results. A planet in the area of I 8°-

24° of an odd sign or between 6° and 12° of an even sign is said to be in such an Avastha.

(f) If a planet is in Mritavastha, (in extremis) its Bhava will be destroyed. This state occurs to a planet in the first 6° of an even sign or in the last 6° of an odd sign.

(g) Lastly, a planet in Suptavastha neutralises the effect of the Bhava owned by it. This Avastha is due to a debilitated planet or the one m an inimical camp.

The reader will thus see the significance of the present two shlokas.

Hemaprabha Suri, a Jain astrologer of eminence, enumerates a principle in his work "Trailokya Prakasa" (edited by Ram Sarup Sharma, Lahore) that the Bhava occupied or aspected by the Moon undergoes good or bad effects. That is, if the Moon is increasing, good effects will increase; otherwise effects will diminish.

अथ तनुभावफलाध्यायः॥१२॥

Chapter 12. Effects of First House

सपापो देहपोऽष्टारिव्ययगो देहसौख्यहृत्।
केन्द्रे कोणे स्थितोऽङ्गेशः सदा देहसुखं दिशेत्॥१॥
लग्नपोऽस्तङ्गतो नीचे शत्रुभे रोगकृद् भवेत्।
शुभः केन्द्रत्रिकोणस्था सर्वरोगहराः स्मृताः॥२॥

1-2. PHYSICAL COMFORTS: Should the ascendant lord be conjunct a malefic or be in the 8th, 6th or 12th, physical felicity will diminish. If he is in an angle/Trine, there will be at all times comforts of the body. If the ascendant lord is in debilitation, combustion or enemy's sign, there will be diseases, with a benefice in an angle or trine, all diseases will disappear.

Notes: The ascendant lord going to an evil house together with a malefic is a dire defect in the matter of not only health but also luck and progress. If the ascendant lord in the process is a benefice or is exalted, then some relief in the course of time can be hoped.

The ascendant's angles (i.e. 4th, 7th or the 10th) or its trine (5th/9th) containing a benefice is a powerful remedy for all ills related to health.

लग्ने चन्द्रेऽथव क्रूरग्रहैर्दृष्टेऽथवा युते।
शुभदृष्टिविहीने च जन्तोर्देहसुखं न हि॥३॥

3. There will not be bodily health if the ascendant or the Moon be aspected by or conjunct a malefic, being devoid of a benefice's aspect.

लग्ने सौम्ये सुरूपः स्यात् क्रूरेरूपविवर्जितः।
सौम्यखेटैर्युते दृष्टे लग्ने देहसुखान्वितः॥४॥

4: BODILY BEAUTY: A benefice in the ascendant will give a pleasing appearance, while a malefic will make one bereft of good appearance, Felicity of the body will be enjoyed if the ascendant is aspected by or conjunct a benefice.

लग्नेशो ज्ञा गुरुर्वाऽपि शुक्रो वा केन्द्रकोणगः।
दीर्घायुर्धनवान् जातो बुद्धिमान् राजवल्लभः॥५॥
लग्नेशे चरराशिस्थे शुभग्रहनिरीक्षिते।
कीर्तिश्रीमान् महाभोगी देहसौख्यसमन्वितः॥६॥
बुधो जीवोऽथवा शुक्रो लग्ने चन्द्रसमन्वितः।

लग्नात् केन्द्रगतो वाऽपि राजलक्षणसंयुतः॥७॥

5-7. OTHER BENEFITS: If the ascendant lord, Mercury, Jupiter or Venus be in an angle or in a trine, the native will be long lived, wealthy, intelligent and liked by the king. Fame, wealth, abundant pleasures and comforts of the body will be acquired if the ascendant lord is in a movable sign and be expected by a benefice planet one will be endowed with royal marks (of fortune) if Mercury, Jupiter or Venus be in the ascendant along with the Moon, or be in angle from the ascendant.

Notes: "Rajalakshana" means mark of fortune. There are 32 Lakshana of Major categories in Samudrika Shastra or physiognomy. Some of these could be found in Ch. 81 of our present work (Vol. II).

If Mercury, Jupiter or Venus be in 4th, 7th or 10th from the ascendant, or be in the company of the Moon in the ascendant, the native will enjoy royal fortunes,

ससौरे सकुजे वापि लग्ने मेषे वृषे हरौ।

राश्यंशसदृशौ गात्रे स जातो नालविष्टितः॥८॥

8. CHILD BIRTH: If there be a birth in one of Aries, Taurus and Leo ascendants containing either Saturn or Mars, the birth of the child is with a coil around-The corresponding limb will be in accordance with the Rashi or Navamsha rising,

Notes: This rule applies to only three ascendants, viz. Aries, Taurus and Leo. Mars or Saturn should be in the ascendant. The limbs indicated by the Rāśhis are shown in shloka 4-4½ of Ch. 4 supra. These apply to the Navamsha as well. The limbs denoted in shlokas 12-15 of the present chapter have a different use and should not be mixed for the purpose of coiled birth, which will be simply obvious to the reader.

चतुष्पदगतो भानुः परे वीर्यसमन्वितः।

द्विस्वभावगता जातौ यमलाविति निर्दिशेत्॥९॥

9. BIRTH OF TWINS: The native, who has the Sun in a quadruped sign while others are in dual signs with strength, is horn as one of the twins.

Notes: Quadruped signs are: Aries, Taurus, Leo, first half of Capricorn and second part of Sagittarius. If the Sun is in a quadruped sign while all others are in dual signs-Gemini and its angles-the native will be one of the twins. The other six planets be endowed with strength.

रवौन्दू एकभावस्थावेकंशकसमन्वितौ।

त्रिमात्रा च थिभिर्मासैः पित्रा भ्रात्रा च पोषितः॥१०॥

10. TO BE NURTURED BY 3 MOTHERS: If the Sun and the Moon join in one and the same Bhava (house) and fall in one Navamsha, the native will be nurtured by 3 different mothers for the first 3 months from its birth and will later on be brought up by its father and brother.

Notes: In my opinion, the Vargothama position of the luminaries in conjunction seems to be excepted. They should be in the same quarter of a constellation and will

naturally be in one Navamsha. This combination obviously implies loss of mother within the first three months. भ्रात apart from meaning a brother calls for interpretation is a near relative in general.

एवमेव फलं वाच्यं चन्द्रादपि सदा बुधैः।

अथ जातनरस्याङ्गे व्रणचिह्नादिकं ब्रुवे॥११॥

11. IMPORTANT: The learned in astrology should base the effects on the Moon also as are applicable to the ascendant. Now explained are clues to know of ulcers, identity marks etc. on one's person.

Notes: This well-known rule is a speciality in Hindu Astrology and has the sage's sanction. The Moon is given a significant status equal to the ascendant for she rules. one's mind and the mind in turn functions according to one's Karma, see Buddhih Karmanusarini.

शिरो नेत्रे तथ कर्णौ नासिके च कपोलकौ।

हनूर्मुखं च लग्नाद्या तनावाद्यद्दकाणके॥१२॥

मध्यद्रेष्काणगे लग्ने कण्ठोंऽसौ च भुजौ तथा।

पार्श्वे च हृदये क्रोडे नाभिश्चेति यथाक्रमम्॥१३॥

वस्तिर्लिङ्गगुदे मुष्कावूरू जानू च जंघके।

पादश्चेत्युदितैर्वाममङ्गं ज्ञेयं तृतीयके॥१४॥

12-14. DECANATES AND BODILY LIMBS: Head, eyes, ears, nose, temple, chin and face is the order of limbs denoted (by the various houses) when the first decanate of a sign ascends. In the case of the second decanate ascending, the order is: neck, shoulder, arm, side, heart, stomach and navel. The order for the third decanate ascending is: pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates left side of the body (while the one yet to rise - i.e. invisible half-denotes right side of the body).

Notes: The portion that has already risen is known as visible half of the horoscope. From the cusp of the ascendant to the cusp of the descendant counted backwards (i.e. via the 10th cusp) is visible half. The rest is invisible half. Visible half represents the left side of the body while invisible half right side of the body.

The limbs suggested by the 2 shlokas in three different orders are shown in the three diagrams for an easy grasp. The assumption is that the first decanate, second decanate and the third decanate of Aries rise in the respective cases:

Left Eye	Left Side of Head	Right Side of Head	Right Eye	Right Ear

Left Ear	Aries Ascendant First decanate			Right Nostril
Left Nostril				Right side Temple
Left side Temple	Chin (Left Side)	Face Left Side	Face Right Side	Chin (Right Side)

Shoulder (Left)	Neck (Left)	Right Side of Head	Shoulder (Right)	Arm (Right)
Arm (Left)				Right side of Heart
Left side of trunk				Right side of Heart
Left side of heart	Left side of stomach	Left side of Navel	Right Side of Navel	Right side of Stomach

Anus/ Penis (Left)	Left Side of Pelvis	Right Side of Pelvis	Anus/ Penis (Right)	Right Testicle
Left Testicle				Right Thigh
Left Thigh				Right Knee

Left Knee	Left calf	Left Foot	Right Foot	Right Calf

The above three diagrams are made for the three decanate of Aries ascendant. The reader can change the sign positions according to the ascendant and its decanate as prevailing at birth. The two halves in the ascendant and 7th may please be noted attentively.

The corresponding part for female is ovary as against male's testicle. Similarly, female's privily prevails in exchange of male organ. Pelvis is made into two parts, viz. false pelvis and true pelvis. The true pelvis is denoted by the portion of the zodiac yet to rise while false pelvis by the half of zodiac already rose.

यस्मिन्नङ्गे स्थितः पापो व्रणं तत्र समादिशेत्।

नियतं सबुधैः क्रूरैः सौम्यैर्लक्ष्म वदेद् बुधः॥१५॥

15. LIMBS AFFECTED: The limb related to a malefic by occupation will have ulcers or scars while the one by benefice will have a mark (like moles etc.). So, say the learned (in astrology).

Notes: Also, see shloka 6, Ch. 40, Saravali, which states that a malefic or a benefice if be in own Rashi or Navamsha, the effects will be right from birth. In other cases, it will be in the course of one's life that these effects will come to pass.

अथ धनभावफलाध्यायः॥१३॥

Chapter 13. Effects of Second House

धनभावफलं वच्मि स्रृणु त्वं द्विजसत्तम।

धनेशो धनभावस्थः केन्द्रकोणगतोऽपि वा॥१॥

धनवृद्धिकरो ज्ञेयस्त्रिकस्थो धनहानिकृत्।

धनदश्च धने सौम्यः पापो धनविनाशकृत्॥२॥

1-2. COMBINATIONS FOR WEALTH: O excellent of the Brahmans, listen to me speaking on the effects of the 2nd house. If the lord of the 2nd is in the 2nd or is in an angle or in a trine, he will promote one's wealth (or monetary state). Should he be in the 6th/8th/12th, financial conditions will decline. A benefice in the 2nd will give wealth while a malefic instead will destroy the same.

Notes: Venus or Mercury in the 2nd will be favourable for wealth, while Jupiter will not be wholly auspicious. If however, Jupiter is in the 2nd ruling the 2nd, then financial aspects will be smooth. That is why the sage specifically mentions this fact in the next shloka. It does not mean that Jupiter, otherwise in the 2nd will be wholly harmful. This denotes a problematic situation in money matters. Various authors have given different views in their works for a summary of which the reader may switch over to page 491 of my English translation of Saravali.

धनाधिपो गुरुर्यस्य धनभावगतो भवेत्।

भौमेन सहितो वाऽपि धनवान् स नरो भवेत्॥३॥

3. One will be wealthy if Jupiter is in the 2nd as the lord of the 2nd or is with Mars.

Notes: There are two independent conditions in this verse denoting wealth. Jupiter, if in the 2nd, should be the ruler of 2nd for the native becoming wealthy. This applies to Scorpio ascendant and Aquarius ascendant. In that case, his lonely position itself in the 2nd will confer wealth rather abundant wealth. Whether or not Jupiter owns the 2nd, if be conjunct Mars, wealth will be acquired by the native; the house occupied by them not standing for consideration.

धनेशे लाभभावस्थे लाभेशे वा धनं गते।

तावुभौ केन्द्रकोणस्थौ धनवान् स नरो भवेत्॥४॥

4. If the 2nd lord is in the 11th while the lord of the 11th is in the 2nd, wealth will he acquired by the native. Alternatively, these two lords may join in an angle or in a trine.

Notes: The 11th lord has a say in financial matters apart from the 2nd lord. One's gains are indicated by the 11th lord. If he is in exchange with the 2nd lord, the native will be wealthy. These two planets joining in the ascendant, 4th, 7th, 10th, 5th or 9th will also lead to financial gains.

धनेशे केन्द्रराशिस्थे लाभेशे तत्त्रिकोणगे।

गुरुशुक्रयुते दृष्टे धनलाभमुदीरयेत्॥५॥

5. If the lord of the 2nd is in an angle while the 11th lord is in a trine thereof or is aspected by or conjunct by Jupiter and Venus, the subject will be wealthy.

Notes: The lord of the 2nd should be in the ascendant, or 4th/7th/10th house. The 11th lord should be in the 5th/9th counted from the house occupied by the 2nd lord. Alternatively, the 2nd lord should be related to Jupiter (and) or Venus by conjunction or by aspect. Both the combinations are for gaining wealth.

धनेशो रिपुभावस्थो लाभेशस्तद्गतो यदि।

धनायौ पापयुक्तौ वा दृष्टौ निर्धन एव सः॥६॥

धनलाभाधिपावस्तौ पापग्रहसमन्वितौ।

जन्मप्रभृतिदारिद्रं भिक्षान्नं लभते नरः॥७॥

6-7. YOGAS FOR POVERTY: One will be penniless if the lord of the 2nd is in an evil house while the 11th lord is also so placed and the 2nd is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food if the lords of the 2nd and the 11th are both combust or be with malefic.

Notes: The lords of the 2nd and 11th can be jointly in the 6th/8th/12th or individually disposed in any two of the said three houses. Simultaneously the 2nd house needs a malefic in it. Thus, there are afflictions from three directions which will make the native extremely poor. Even food is denied to one having combust 2nd lord and combust 11th lord. Alternatively, the 2nd lord may be with a severe malefic while the 11th lord is also similarly placed. The conjunction of the 2nd lord with a Yoga-karaka, although a malefic, will not be adverse in the matter of finance. On the contrary it will prove very auspicious. For example, Mercury, the 2nd lord, joining Saturn in the case of a Taurus native, will make financial prospects superior.

षष्ठेऽष्टमे व्यये वाऽपि धनलाभाधिपौ यदि।

लाभे कुजोधने राहू राजदण्डाद् धनक्षयः॥८॥

8. LOSS OF WEALTH THROUGH THE KING: Should the lords of the 2nd and 11th be relegated to the 6th/8th/12th (jointly or separately) while Mars is in the 11th and Rahu is in the 2nd, the native will lose his wealth on account of royal punishments.

Notes: This combination will cause financial losses through penalties, fines etc. imposed by the government, in the modern context. Monetary deficiencies will as well persist throughout.

लाभे जीवे धने शुक्रे धनेशे शुभसंयुते।

व्यये च शुभसंयुक्ते धर्मकार्ये धनव्ययः॥९॥

9. EXPENSES ON GOOD ACCOUNTS: Jupiter in the 11th, Venus in the 2nd, and a benefice in the 12th while the 2nd lord is conjunct a benefice there will be expenses on religious or charitable grounds.

स्वभोच्चस्थे धनाधीशे जातको जनपोषकः।

परोपकारी ख्यातश्च विज्ञेयो द्विजसत्तम॥१०॥

10. FAME ETC.: If the 2nd lord is in own sign or is exalted the native will look after his people, will help others and will become famous.

Notes: Our text requires the 2nd lord to be in exaltation or in own sign so that the native will look after his people & C. It has been practically seen that the 2nd lord's dignity is essential for one to be helpful to others and be dutiful towards his family members. Chaukhamba edition has almost a different condition in this place: It states that the 2nd lord should be in deep exaltation or in own sign and be in aspect to Jupiter. The net result given therein is "fame and liked by pall". The condition of 'deep' exaltation seems to me to be somewhat in excess of the requirement while a simple own sign position is given as an alternative. As such, I feel mere exaltation of the 2nd lord is enough for obtaining the said results.

स्थिते पारावतांशादौ धनेशे शुभसंयुते।

तद्गृहे सर्वसम्पत्तिर्विनाऽयासेन जायते॥११॥

11. EFFORTLESS ACQUISITION: If the 2nd lord is conjunct a benefice and be in a good division like Paravatamsa, there will be all kinds of wealth in his family effortlessly.

Notes: "Paravatamsa" denotes six good Vargas out of Dasha-Varga scheme (vide Ch. 6, supra). "Paravatamsadau" of the text denotes Paravata or such other higher Vargas. To wit, the 2nd lord should be in Paravatamsa or in Dcvalokamsa, Brahmalokamsa, Sakravahanamsa or Sridhamamsa in the Dasha-Varga scheme. The corresponding superior Amsas whom the entire Shodasha-Varga scheme is used should be above Poornachandramsa. In the Dasha-Varga scheme, why the sage fixes the minimum Varga as Paravatha is obvious. This varga denotes 6 good divisions in Dasha-Varga scheme i.e. above 50% of good divisions.

The 2nd lord being endowed with such a. Varga dignity and conjunct another benefice brings in effortless wealth and wealth of all kinds. It follows that the 2nd lord's disposition (or the disposition of Jupiter) will decide the financial status of a native.

नेत्रेशे बलसंयुक्ते शोभनाक्षो भवेन्नरः।

षष्ठाष्टमव्ययस्थे च नेत्रवैकल्यवान् भवेत्॥१२॥

12. EYES: If the 2nd lord is endowed with strength; the native will possess beautiful eyes. Should the said planet be in the 6th, 8th or 12th, there will be disease or deformity of eyes.

Notes: "Netresa" denotes the lord of the 2nd, i.e. significator of eyes. This does not mean that the 12th lord has nothing to do with eyes. Precisely, 2nd lord and 12th lord respectively lord over right eye and left eye respectively. This is from the health point of view of eye. However, when the beauty of the eyes is to be known, it is from the 2nd house only. Jupiter well placed in the 2nd, or the 2nd lord in exaltation or with a benefice will give one beautiful eyes. While Venus in the 2nd or Full Moon in the 2nd will not deprive one of beautiful eyes, defects of sight at an early stage will result from the said position. Mercury in the 2nd will have a say on the speech rather than on the sight. Hence Jupiter's position in the 2nd is a safe bet for strong sight and beauty of the eyes, if the planet is not with evils of fall and the like.

धनेशे पापसंयुक्ते धने पापसमन्विते।

पिशुनोऽसत्यवादी च वातव्याधिसमन्वितः॥१३॥

13. UNTRUTHFUL PERSON: If the 2nd house and its lord are conjunct malefic, the native will be a tale-bearer, will speak untruth and will be afflicted by windy diseases.

Notes: The 2nd house and its lord are referred in the matter of windy diseases. Gastric troubles, rheumatism and the like are classified under windy disorders. If the 2nd house or its lord is associated with Saturn or Mercury it will cause rheumatism and such other disorders. If Jupiter in affliction is so related, gastric troubles will come to pass.

अथ सहजभावफलाध्यायः॥१४॥

Chapter 14. Effects of the Third House

अथ विक्रमभावस्य फलं वक्ष्यामि भो द्विज।

सहजे सौम्ययुग्दृष्टे भ्रातृमान् विक्रमी नरः॥१॥

1. O Brahmin, I now tell you about the 3rd house. Should the 3rd house be conjunct or aspected by a benefice, the native will be endowed with.co-born and be courageous.

Notes: 'Bhratru' in Sanskrit simply means a brother. Proper adjective is to be added, viz. Jyeshta for elder and Kanisbta for younger, to the word Bhratru. The 3rd house specifically deals with the after-born while the 11th house deals with preborn. This can be seen from shloka 32, Ch. 32 infra. In the said chapter the sage instructs us to consider Mars for the 3rd Bhava and Jupiter for 11th Bhava.

Younger sister is denoted by the 3rd house and Mars while elder sister by the 11th house and Jupiter.

सभौमो भ्रातृभावेशो भ्रातृभावं प्रपश्यति।

भ्रात्रक्षेत्रगतो वाऽपि भ्रातृभावं विनिर्दिशेत्॥२॥

2. If the 3rd lord along with Mars aspects the 3rd house the native will enjoy good results due to the 3rd house. Alternatively, these two planets may be in the 3rd itself.

Notes: Mars alone in the 3rd, except in Capricorn or in Scorpio or in Aries, is not conductive to brothers. The form of our shloka is different in that the 3rd house be jointly aspected or occupied by Mars and the 3rd lord for the prosperity of co-born.

पापयोगेन तौ पापक्षेत्रयोगेन वा पुनः।

उत्पाट्य सहजान् सद्यो निहन्तरौ न संशयः॥३॥

3. Destruction at once of co-born will come to pass if the said 2 planets are together with a malefic or in a sign owned by a malefic.

Notes: “The co-born will not live long" is the hint given by the phrase "Sadyo nihantarau". Mars and the 3rd lord joining in a malefic's sign or joining a malefic is said to be adverse for the longevity of co-born. Similarly, Jupiter and the 11th lord in such a state is adverse for elder brothers and elder sisters; Venus and the 7th lord so placed for the spouse, Jupiter and the 5th lord so placed for progeny; Sun and the 9th lord so placed for father, the Moon and the 4th lord so placed for mother, and so on and so forth. So, to say the significator and the lord of the concerned house together in a malefic’s sign or with a malefic (or in. an evil house) will bring harm to the said relative.

स्त्रीग्रहो भ्रातृभावेशः स्त्रीग्रहो भ्रातृभावगः।

भगिनी स्यात् तथा भ्राता पुंगृहे पुंग्रहो यदि॥४॥

मिश्रे मिश्रफलं वाच्यं बलाबलविनिर्णयात्।

4-4½: FEMALE AND MALE CO-BORN: If the 3rd lord is a female planet or if the 3rd house be occupied by female planets, one will have sisters born after him. Similarly, male planets and male signs denote younger brothers. Should it be of mixed nature, co-born of both sexes will be obtained. These effects be declared after assessing the strength and weakness of the concerned.

Notes: Saturn and Mercury are termed as neutral planets. Rahu and Ketu are shadowy ones. In the matter of deciding the sex of co-born or progeny, Saturn and Rahu be treated as males while Mercury and Ketu are females.

(Trailokyaprakasika vide shloka 12 treats Ketu as a female and Rahu as a eunuch. Daivagnabharana vide Ch.1, s. 14-15 considers the reverse of this at one place and immediately quotes a different school of thought, thus: Rahu is a male planet and Ketu a eunuch.)

All odd signs are male signs and all even signs are female signs. Male signs exclusively occupied by male planets will cause birth of brothers. Converse is the case with female signs occupied by female planets. This should be known from the 3rd house being male or female sign & C. If the 3rd house is occupied by a male planet as well as a female planet, there will be brothers and sisters as well. The contribution will come to pass if the contributor is strong. For example, Jupiter in the 3rd in a male sign if strong will cause the birth of a brother. If he is weak, acquisition of brother through Jupiter will not be fruitful. Then one has to look up to alternative sources whether the native will have a brother or not.

मृतौ कुजतृतीयेशौ सहोदरविनाशकौ॥५॥

केन्द्रत्रिकोणगे वाऽपि स्वोच्चमित्रस्ववर्गगे।

कारके सहजेशे या भ्रातृसौख्यं विनिर्दिशेत्॥६॥

5-6: Should the 3rd lord and Mars be together in the 8th, destruction of co-born will result. Happiness in this respect will come to pass if Mars or the 3rd lord is in an angle or in a trine or in exaltation/friendly divisions.

Notes: The suggestions given in the notes for shloka 3 about spouse, elder brother, mother etc. may be suitably extended in this respect with the help of the present verse. For example, if Venus and 7th lords are together in the 8th, the native's married life will be short (and in bad taste.)

Similarly, their conjunction in an angle or in a trine will confer long-lasting benefice effects.

Further hint that can be taken from the verse in question is: If a significator and house lord join together in a sign which is identical with debilitation/inimical sign for one of them, the significance of the planet is lost. If they join in a sign which is

exaltation /friend l y sign for one of them, then the significance of the planet gains prosperity,

भ्रातृभे बुधसंयुक्ते तदीशे चन्द्रसंयुते।
कारके मन्दसंयुक्ते भगिन्येकाग्रतो भवेत्॥७॥
पश्चात् सहोदरोऽप्येकस्तृतीयस्तु मृतो भवेत्।
कारके राहुसंयुक्ते सहजेशे तु नीचगे॥८॥
पश्चात् सहोदराभावं पूर्वं तु तत्त्रयं वदेत्।
भ्रातृस्थानाधिपे केन्द्रे कारके तत्त्रिकोणगे॥९॥
जीवेन सहिते चोच्चे ज्ञेया द्वादश सोदराः।
तत्र ज्येष्ठद्वियं तद्वज्जातकाच्च तृतीयकम्॥१०॥
सप्तमं नवमं चैव द्वादशं च मृतं वदेत्।
शेषाः सहोदराः षड् वै भवेयुर्दीर्घजीवनाः॥११॥

7-11. NUMBER OF BROTHERS AND SISTERS: If Mercury is in the 3rd while the 3rd lord and Moon are together as the indicator (Mars) joins Saturn, the effects arc; there occurred the birth of an elder sister and there will be younger brothers. Further the third brother will die. Should Mars and Rahu be conjunct while the 3rd lord is in his sign of debilitation, there will be loss of younger brothers/sisters while 3 elder brothers/sisters were attained by the native. If the 3rd lord is in an angle while the significator is exalted in a trine and be in the company of Jupiter, 12 will be the number of total co-born. Out of these 2 elders and the 3rd, 7th, 9th and 12th of younger co-born will be short lived while six of the said twelve will be long lived.

Notes: The word 'Karaka' or significator in shloka 7 etc. should be wisely noted as Mars only and not as Jupiter, which is borne by shloka 11.

In the context of indication of one's having 12 co-born, this may be taken in the present age to be a number of co-born, if not literally 12. Mars exalted and being in the company of Jupiter is denoted which means Jupiter will be in fall. Some of the co-born will die obviously because of Jupiter's debilitation taking away some potence of exalted Mars.

व्ययेशेन युतो भौमो गुरुणा सहितोऽपि वा।
भ्रातृभावे स्थिते चन्द्रे सप्तसंख्यास्तु सोदराः॥१२॥
भ्रातृस्थाने शशियुते केवलं पुङ्ग्रहेक्षिते।
सहजा भ्रातरो ज्ञेयाः शुक्रयुक्तेक्षितेऽन्यथा॥१३॥

12-13: There will be 7 co-born if the 12th lord (some texts read as the 11th lord) joins Mars and Jupiter while the 3rd is occupied by the Moon. If the Moon is lonely placed in the 3rd in aspect to male planets, there will be younger brothers while the aspect of Venus denotes younger sisters.

अग्रे जातं रविर्हन्ति पृष्ठे जातं शनैश्चरः।

अग्रजं पृष्ठजं हन्ति सहजस्थो धरासुतः॥१४॥

14. ADVERSE PLANETS: The Sun in the 3rd will destroy the preborn. The after-born will be destroyed if Saturn is found in the 3rd. In the same situation Mars, will destroy both the preborn and later born.

Notes: Sage Bhrigu also opines that the Sun in the 3rd house will not allow the native to retain his elder brothers. This position will affect one's relationship with brothers and sisters. Regarding Mars in the 3rd, Garga Maharishi states that the native will obtain two brothers and two sisters all the 4 of whom will pass away early. The placement of Mars in the 3rd has also adverse say on the native's character. For further details, see my detailed notes in the chapter "Effects of Planets in Bhavas", of Saravali.

एतेषां विप्र योगानां बलाबलविनिर्णयात्।

भ्रातृणां भगिनीनां वा जातकस्य फलं वदेत्॥१५॥

15. After estimating the strength and weakness of such yogas, the effects related to brothers and sisters are announced.

अथ सुखभावफलाध्यायः॥१५॥

Chapter 15. Effects of the Fourth House

उक्तं तृतीयभावस्य फलं संक्षेपतो मया।

सुखभावफलं चाऽथ कथयामि द्विजोत्तम॥१॥

I. O excellent of the Brahmins, thus have been briefly told about the effects of the 3rd house. Now listen to the results related to the 4th house.

सुखेशे सुखभावस्थे लग्नेशे तद्गतेऽपि वा।

शुभदृष्टे च जातस्य पूर्णं गृहसुखं वदेत्॥२॥

2. HOUSING COMFORTS: One will have residential comforts in full degree if the 4th is occupied by its lord or by the ascendant lord and be aspected by a benefice.

स्वगेहे स्वांशके स्वोच्चे सुखस्थानाधिपो यदि।

भूमियानगृहादीनां सुखं वाद्यभवं तथा॥३॥

3. MISCELLANEOUS: Should the 5th lord be in his own house, or in own Navamsha or in exaltation, the native will be endowed with comforts related to lands, conveyances, houses etc. and musical instruments.

कर्माधिपेन संयुक्ते केन्द्रे कोणे गृहाधिपे।

विचित्रसौधप्राकारैर्मण्डितं तद्गृहं वदेत्॥४॥

4. HOUSING COMFORTS: If the 10th lord joins the 4th lord in an angle or in a trine, the native will acquire beautiful mansions.

बन्धुस्थानेश्वरे सौम्ये शुभग्रहयुतेक्षिते।

शशिजे लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः॥५॥

5. RELATIVES: Should Mercury be in the ascendant while the 4th lord being a benefice is aspected by another benefice, the native will be honoured by his relatives.

मातुःस्थाने शुभयुते तदीशे स्वोच्चराशिगे।

कारके बलसंयुक्ते मातुर्दीर्घायुरादिशेत्॥६॥

6. LONG-LIVING MOTHER: If the 4th house is occupied by a benefice while its lord is in his exaltation sign as the indicator of mother is endowed with strength, the native will have a long-living mother.

Notes: The stronger among the Moon and Mars is denoted as the significator of mother, vide shlokas 18-19 Ch. 32, infra. There are still many more views about the Karakatwas for parents given by various authors.

सुखेशे केन्द्रभावस्थे तथ केन्द्रस्थितो भृगुः।

शशिजे स्वोच्चराशिस्थे मातुः पूर्णं सुखं वदेत्॥७॥

7. HAPPINESS TO MOTHER: The native's mother will be happy if the 4th lord is in an angle while Venus is also in an angle as Mercury is exalted.

सुखे रवियुते मन्दे चन्द्रे भाग्यगते सति।

लाभस्थानगतो भौमो गोमहिष्यादिलाभकृत्॥८॥

8. QUADRUPEDS: The Sun in the 4th, Moon and Saturn in the 9th and Mars in the 11th-this yoga will confer cows and buffaloes on the native.

चरगेहसमायुक्तो सुखे तद्राशिनायके।

षष्ठे व्यये स्थिते भौमे नरः प्राप्नोति मूकताम्॥९॥

9. DUMBNESS: Should the 4th house be a movable one while its lord and Mars are together in the 6th or the 8th house, the native will be dumb,

लग्नस्थानाधिपे सौम्ये सुखेशे नीचराशिगे।

कारके व्ययभावस्थे सुखेशे लाभसङ्गते॥१०॥

द्वदशे वत्सरे प्राप्ते वाहनस्य सुखं वदेत्।

वाहने सूर्यसंयुक्ते स्वोच्चे तद्भावनायके॥११॥

शुक्रेण सण्युते वर्षे द्वात्रिंशे वाहनं भवेत्।

कर्मेशेन युते बन्धुनाथे तुङ्गांशसंयुते॥१२॥

द्विचत्वारिंशके वर्षे नरो वाहनभाग् भवेत्।

लाभेशे सुखराशिस्थे सुखेशे लाभसंयुते॥१३॥

द्वादशे वस्तरे प्राप्ते जातो वाहनभाग् भवेत्।

शुभं शुभत्वे भावस्य पापत्वे फलमन्यथा॥१४॥

10-14, CONVEYANCES: If the ascendant lord is a benefice while the 4th lord is in fall or in the 11th and the significator (Venus) is in the 12th, the native will obtain conveyances in his 12th year. Should the Sun be in the 4th house, as the 4th lord is exalted and be with Venus, one will acquire conveyances in his 32nd year. It will be in the 42nd year that one will be endowed with conveyances if the 4th lord joins the 10th lord in his (4th lord's) exaltation Navamsha. An exchange between the 11th and the 4th lords will confer conveyances in the 12th year. A benefice related to the 4th house

(and to its lord) will bring with him auspicious effects while a malefic will produce only malefic effects (in respect of conveyances).

Notes: It is not known why the 4th lord should be in fall for early obtainment of conveyances. This condition seems to be the result of defective text as the next line adds that the 4th lord may be in the 11th. To me it occurs that the correct version should read as: If the ascendant lord is a benefice while the 11th is tenanted by Venus and the 4th lord, early obtainment of conveyance (around the 12th year) will come to pass. Another rule given by the sage to get similar effect is an exchange between the lord of 4th and 11th.

Should a benefice be in the 4th, aspect the 4th, or is conjunct with or aspect the lord of the 4th house, then the native will be happy with conveyances and be free from accidents and dangers. A malefic replacing the said benefice will cause losses concerning vehicles and reduce one to severe accidents.

अथ पञ्चमभावफलाध्यायः॥१६॥

Chapter 16. Effects of the Fifth House

अथ पञ्चमभावस्य कथयामि फलं द्विज ।
लग्नपे सुतभावस्थे सुतपे च सुते स्थिते॥१॥
केन्द्रत्रिकोणसंस्थे वा पूर्णं पुत्रसुखं वदेत् ।
षष्ठाष्टमव्ययस्थे तु सुताधीशे त्वपुत्रता॥२॥
सुतेशेस्तङ्गते वाऽपि पापाक्रान्ते च निर्बले ।
तदा न जायते पुत्रो जातो वा म्रियते ध्रुवम्॥३॥

1-3. O Brahmin, now I tell you the effects related to the 5th house. If the lords of the ascendant and the 5th are in their own signs or in an angle or in a trine, one will enjoy thorough happiness through his children. Should the 5th lord be in the 6th, 8th or 12th, there will be no offspring, Should the lord or the 5th be combust or be with malefic and be weak, there will be no children; even if per chance issues are obtained they will only quit the world soon.

Notes: "Suta" in Sanskrit used in compound word or as an adjective does not exclude a female issue for it means "begotten". There are however specific occasions where the expression "son" is exclusively denoted by this term. A logical approach according to circumstances is needed in interpreting such expressions.

The conjunction of the 5th lord with the ascendant lord in a good house will ensure early obtainment of children apart from happiness through them. If they join in an evil house, they will prove a defect in this respect.

षष्ठस्थाने सुताधीशे लग्नेशे कुजसंयुते ।
म्रियते प्रथमापत्यं काकबन्ध्या च गेहिनी॥४॥

4. If the 5th lord is in the 6th as the ascendant lord is conjuct Mars, the native will lose his very first child where after his female will not be fertile to yield an offspring.

सुताधीशो हि नीचस्थो व्ययषष्ठाष्टमस्थितः ।
काकबन्ध्या भवेन्नारी सुते केतुबुधौ यदि॥५॥

5. Should the 5th lord be in fall in the 6th, 8th or the 12th while Mercury and Ketu are in the 5th, the native's wife will give birth to one child only.

सुतेशो नीचगो यत्र सुतस्थान न पश्यति ।
तत्र सौरिबुधौ स्यातां काकबन्ध्यात्वमाप्नुयात्॥६॥

6. If the 5th lord is in fall and be not in aspect to the 5th while Saturn and Mercury are in the 5th, the native's wife will give birth to one child only.

भाग्येशो मूर्तिवर्ती चेत् सुतेशो नीचगो यदि ।

सुते केतुबुधौ स्यातां सुतं कष्टाद् विनिर्दिशेत्॥७॥

7. Should the 9th lord be in the ascendant while the 5th lord is in fall and Ketu is in the 5th along with Mercury, obtainment of progeny will be after a great deal of ordalium.

Notes: The very presence of Mercury, or Ketu, or Saturn in the 5th will present a doubtful picture of progeny. If two of them join in the 5th, then there will be Kakavandhya Dosha (obtaining only a single issue) for the wife of the native, or even childlessness.

षष्ठाष्टमव्ययस्थो वा नीचो वा शत्रुराशिगः ।

सुतेशश्च सुते तस्य कष्टाद् पुत्रं विनिर्दिशेत्॥८॥

8. If the 5th lord is in the 6th, 8th or the 12th or be in an inimical sign or he in fall or in the 5th itself, the native will beget issues with difficulty.

पुत्रभावे बुधक्षेत्रे मन्दक्षेत्रेऽथवा पुनः ।

मन्दे मान्दियुतौ दृष्टे तदा दत्तादयः सुताः॥९॥

9: Should the 5th house he owned by Saturn or Mercury and be occupied or aspected by Saturn and Mandi, one will have adopted issues.

Notes: "Mandi" is the word used in the text which means Gulika. This identically has been narrated in a previous Chapter. Aspect of Mandi is suggested by the sage. Though there is no authentic information on aspect of Mandi (and other Upagrahas), it may be said that it aspects the 7th house.

The rule as per the shloka applies to Aquarius, Taurus, Virgo and Libra. In the case of the latter two Lagans, Saturn though rules the 5th is helpless obviously because of affliction by Gulika. Otherwise Saturn related to the 5th house as its owner will not deprive one of progeny, making him go in for an adoption.

रविचन्द्रौ यदैकस्थावेकांशकसमन्वितौ ।

त्रिमातृभिरसौ याद्वा द्विपित्राऽपि च पोषितः॥१०॥

10. Should the Sun and the Moon be together in a Rashi and in the same Navamsha, the native will be brought up by 3 mothers or 2 fathers.

Notes: The luminaries should be in the same Rashi and same Navamsha. As a -result of this yoga, the child will be brought up by 3 females equal to mother or two men as father (i.e. paternal relatives etc.). This obviously hints after possible loss of mother or father soon after birth.

पञ्चमे षड्ग्रहैर्युक्ते तदीशे व्ययराशिगे ।

लग्नेशेन्दू बलाढयौ चेत् तदा दत्तसुतोद्भवः॥११॥

11. Adopted issue is indicated if the 5th is tenanted by six planets while its lord is in the 12th, and the Moon and ascendant are endowed with strength.

सुते ज्ञजीवशुक्रैश्च सबलैरवलोकिते[1] ।

भवन्ति बहवः पुत्राः सुतेशे हि बलान्विते॥१२॥

12. There will be many children if the 5th lord is strong while the 5th is aspected by strong Mercury, Jupiter and Venus.

सुतेशे चन्द्रसंयुक्ते तद्द्रेष्काणगतेऽपि वा ।

तदा हि कन्यकोत्पत्तिः प्रवदेद् दैवचिन्तकः॥१३॥

13. If the 5th lord is with the Moon or be in her decanate, the native will beget daughters, so say astrologers.

Notes: The 5th lord's joining the Moon will confer daughters (rather more daughters) than sons. The Moon is a planet of multiplicity and hence there will be a number of daughters.

An alternative suggested by the sage is that the 5th lord should be in a decanate owned by the Moon. The Moon's decanate are: the first ten degrees of Cancer, the second ten degrees of Pisces and the third ten degrees of Scorpio. If the 5th lord occupies a degree as above, he will fall in the Moon's decanate. Then the native will obtain daughters.

सुतेशे चरराशिस्थे राहुणा सहिते विधौ ।

पुत्रस्थानः गते मन्दे परजातं वदेच्छिशुम्॥१४॥

14. If the 5th lord is in a movable sign while Saturn is in the 5th, as Rahu is with the Moon the child (so born) is of questionable birth.

Notes: There are 3 conditions denoted so that the owner of the horoscope is an illegal product. These are: (a) The 5th lord should be in a movable sign. (b) The 5th house should be occupied by Saturn, and (c) The Moon should be with Rahu (anywhere).

The combinations indicating illegal birth get nullified under certain conditions. For details see p, 55 of my English translation of Horāsara also.

लग्नादष्टमगे चन्द्रे चन्द्रादष्टमगे गुरौ ।

पापग्रहैर्युते दृष्टे परजातो न संशयः॥१५॥

15. Undoubtedly the native is born of other's loins if the Moon is in the 8th from the ascendant while Jupiter is in the 8th from the Moon. Malefic's aspect/association is essential in this Yoga.

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[1] संयुतेक्षिते is another reading which includes placement in the 5th.

पुत्रस्थानाधिपे स्वोच्चे लग्नाद्वा द्वित्रिकोणगे ।

गुरुणा संयुते दृष्टे पुत्रभाग्यमुपैति सः॥१६॥

16. If the 5th lord is exalted or be in the 2nd, 5th or 9th from the ascendant or be conjunct or aspected by Jupiter, obtainment of children will be there.

Notes: Anyone of the following 3 states of the 5th lord will ensure birth of children:

1. The 5th lord in exaltation.
2. The 5th lord in the 2nd/5th/9th house.
3. The 5th lord related to Jupiter by aspect or conjunction. Even though Jupiter may be the ruler of the 6th or 8th or 12th, his association with the 5th lord will ensure obtainment of children.

त्रिचतुःपापसंयुक्ते सुते सौम्याविविर्जिते ।

सुतेशे नीचराशिस्थे नीचसंस्थौ भवेच्छिशुः॥१७॥

17. One will obtain children that will indulge in mean deeds if the 5th is occupied by 3 or 4 malefic while the 5th lord is in fall. A benefice (including Mercury) in the 5th is excluded in the said combination.

पुत्रस्थानं गते जीवे तदीशे भृगुसंयुते ।

द्वात्रिंशे च त्रयस्त्रिंशे वत्सरे पुत्रसम्भवः॥१८॥

18. If the 5th is occupied by Jupiter while its lord is with Venus, one will obtain an offspring in bi 32nd/33rd year;

सुतेशे केन्द्रभावस्थे कारकेण समन्विते ।

षड्त्रिंशे त्रिंशदब्दे च पुत्रोत्पत्तिं विनिर्दिशेत्॥१९॥

19. Should the 5th lord be in an angle along with Jupiter, the Karaka, one will beget a child at the age of 30 or 36.

लग्नाद् भाग्यगते जीवे जीवाद् भाग्यगते भृगौ ।

लग्नेशे भृगुयुक्ते वा चत्वारिंशे सुतं वदेत्॥२०॥

20. If Jupiter is in the 9th from the ascendant while Venus is in the 9th from Jupiter along with the ascendant lord, one will beget a child at the age of 40.

पुत्रस्थानं गते राहौ तदीशे पापसंयुते ।

नीचराशिगतो जीवो द्वात्रिंशे पुत्रमृत्युदः॥२१॥

21. The native will at the age of 32 lose his child if Rahu is in the 5th, the 5th lord is conjunct a malefic and Jupiter is in debilitation.

जीवात् पञ्चमगे पापे लग्नात् पञ्चमगेऽपि च ।

षड्त्रिंशे च त्रयस्त्रिंशे चत्वारिंशे सुतक्षयः॥२२॥

22. There will be loss of children at 33 and 36 if a malefic is in the 5th from Jupiter while another is in the 5th from the ascendant.

लग्ने मान्दितमायुक्ते लग्नेशे नीचराशिगे ।

षड्पञ्चाशत्तमेऽब्दे च पुत्रशोकसमाकुकः॥२३॥

23. Should Mandi be in the ascendant while the ascendant lord is in fall, grief on account of loss of child at the age of 56 will come to pass.

Notes: Mandi and Gulika are one and the same as described supra. The placement of Gulika in the ascendant while its lord is in debilitation will cause death of an offspring at the native's age of 56. Similarly, the debilitation of Gulika's depositor will cause harm to the Bhava concerned, i.e. the Bhava occupied by Gulika.

चतुर्थे पापसंयुक्ते षष्ठभावे तथैव हि ।

सुतेशे परमोच्चस्थे लग्नेशेन समन्विते॥२४॥

कारके शुभसंयुक्ते दशसङ्ख्यास्तु सूनवः ।

परमोच्चगते जीवे धनेशे राहुसंयुते॥२५॥

भाग्येशे भाग्यसंयुक्ते सङ्ख्याता नव सूनवः ।

पुत्रभाग्यगते जीवे सुतेशे बलसंयुते॥२६॥

धनेशे कर्मभावस्थे वसुसङ्ख्यास्तु सूनवः ।

पञ्चमात् पञ्चमे मन्दे सुतस्थे च तदीश्वरे॥२७॥

सूनवः सप्तसङ्ख्यश्च द्विगर्भे यमलौ वदेत् ।

वित्तेशे पञ्चमस्थाने सतस्थे च सुताधिपे॥२८॥

जायन्ते षट् सुतास्तस्य तेषां च त्रिप्रजामृतिः ।

मन्दात् पञ्चमगे जीवे जीवात् पञ्चमगे शनौ॥२९॥

सुतभे पापसंयुक्ते पुत्रमेकं विनिर्दिशेत् ।

पञ्चमे पापयुक्ते वा जीवात् पञ्चमगे शनौ॥३०॥

पत्न्यन्तरे पुत्रलाभं कलत्रत्रयभाग् भवेत् ।

पञ्चमे पापसंयुक्ते जीवात् पञ्चमगे शनौ॥३१॥

लग्नेशे धनभावस्थे सुतेशो भौमसंयुतः ।

जातं जातं शिशुंहन्ति दीर्घायुश्च स्वयं भवेत्॥३२॥

24-32. NUMBER OF CHILDREN: There will be 10 sons if the 4th and the 6th are occupied by malefic while the 5th lord is in deep exaltation joining the ascendant

lord as Jupiter is with another benefice. Nine will be the number of sons that one will beget if Jupiter is in deep exaltation a, Rahu is with the 2nd lord and the 9th is occupied by its own lord. There will be eight sons if Jupiter is in the 5th/9th while the 5th lord is endowed with strength and the 2nd lord is in the 10th. Saturn in the 9th from the ascendant while the 5th lord is in the 5th itself, will give 7 sons out of which twins will be born twice. If the 5th lord in the 5th in conjunction with the 2nd lord, there will be birth of 7 sons out of which 3 will pass away. Only one son is denoted if there be a malefic in the 5th from the ascendant while Jupiter is in the 5th from Saturn or vice versa. If the 5th house has a malefic in it or if Saturn is in the 5th from Jupiter, the native will beget offspring only through his 2nd or 3rd wife. Should the 5th be occupied by a malefic while Jupiter has Saturn in the 5th as the ascendant lord is in the 2nd, and the 5th lord is with Mars, one will live long but lose his children one after the other as they are born.

अथ षष्ठभावफलाध्यायः॥१७॥

Chapter 17. Effects of the Sixth House

अथ विप्र फलं वक्ष्ये षष्ठभावसमुद्भवम्।
देहे रोगव्रणाद्यं तत् श्रूयतामेकचेतसा॥१॥

1. O Brahmin, following are the effects produced by the 6th house, relating to diseases, ulcers etc. Listen to the same attentively.

षष्ठाधिपः स्वगेहे वा देहे वाऽप्यष्टमे स्थितः।
तदा व्रणा भवेद्देहे षष्ठराशिसमाश्रते॥२॥

2. ULCERS/BRUISES: Should the 6th lord be in the 6th itself or in the ascendant/8th, there will be ulcers or bruises on the body. The sign becoming the 6th house will lead to the knowledge of the concerned limb.

एवं पित्रादिभावेशास्तत्तत्कारकसंयुताः।
व्रणाधिपयुताश्चापि षष्ठाष्टमयुता यदि॥३॥
तेषामपि व्रणं वाच्यमादित्ये न शिरोव्रणम्।
इन्दुना च मुखे कण्ठे भौमेन ज्ञेन नाभिषु॥४॥
गुरुणा नासिकायां च भृगुणा नयने पदे।
शनिना राहुणा कुक्षौ केतुना च तथा भवेत्॥५॥

3-5. RELATIVES AFFECTED: The Karaka or a relative or the lord or such a house joining the 6th lord or being in the 6th/8th house indicates ulcers/bruises to such a relative like father. The Sun with such lordship and in such a house denotes such affectation of head, the Moon face, Mars neck, Mercury navel, Jupiter nose, Venus eyes, Saturn feet and the nodes abdomen.

Notes: In these three shlokas, we are instructed to know of the possible afflictions to the native's relatives and to the native himself -both from the horoscope of the native.

Firstly, a certain significator or a certain Bhava lord should join the 6th lord or be in the 6th/8th house so that the relative signified by the said Karaka incurs ulcers bruises etc. For example, in a Sagittarius Lagna horoscope, the 6th lord is Venus. The 6th is Taurus and the 8th is Cancer. Suppose the 4th lord Jupiter or the Matru-karaka Moon (signifying mother) joins Venus or is in Taurus. (Cancer though the 8th house, the Moon therein should not be deemed harmful in this regard and Jupiter in Cancer will not also afflict the mother as he is exalted there and protects the 4th by aspect.) As a result, the mother will incur ulcer, bruises etc.

The relatives signified by planets and Bhavas are denoted in Ch. 32, infra.

The second clue is to know the possible affliction, to the native, of a particular area in the body. If the Sun is the lord of the 6th house or is with the 6th lord or is in the 6th/8th, the native will be apt to incur affliction of head, and so on and forth. As regards, Rahu and Ketu, they do not own any house in the normal context. Hence their position in the 6th/8th or going the 6th lord need only be considered. Rahu or Ketu in the 6th/8th will cause stomachial disorders.

लग्नाधिपः कुजक्षेत्रे बुधभे यदि संस्थितः।

यत्र कुत्र स्थितो ज्ञेन वीक्षितो मुखरुक्प्रदः॥६॥

6. FACIAL DISEASES: Should the lord of the ascendant be in a sign of Mars or of Mercury and be aspected Mercury, there will be diseases of the face.

Notes: The lord of the ascendant should be in Aries, Scorpio, Gemini or Virgo and be aspected by Mercury. Even if Mars, ruling the ascendant, is in Gemini or in Virgo and is aspected by Mercury; the native will suffer facial diseases. The occupation can be in any Bhava.

As regards Aries Lagna and Scorpio Lagna a different look be given to the placement of Mars in own sign. For Aries Lagna, Mars in Scorpio or for Scorpio Lagna, Mars in Aries and aspected by Mercury will not produce the said adversity, unless Mars is seriously afflicted otherwise.

लग्नाधिपौ कुजबुधौ चन्द्रेण यदि संयुतौ।

राहुणा शनिना सार्द्धं कुष्ठं तत्र विनिर्दिशेत्॥७॥

लग्नाधिपं विना लग्ने स्थितश्चेत्तमसा शशी।

स्वेतकुष्ठं तदा कृष्णकुष्ठं च शनिना सह॥८॥

कुजेन रक्तकुष्ठं स्यात्तत्तदेवं विचारयेत्।

7-8½: LEPROSY: Mars or Mercury having ownership of the ascending sign and joining the Moon, Rahu and Saturn, will cause leprosy. If the Moon is in the ascendant which is not however Cancer and be with Rahu, there will occur white leprosy. Saturn in place of Rahu will cause black leprosy while Mars similarly will afflict one with blood-leprosy.

लग्ने षष्ठाष्टमाधोशौ रविणा यदि संयुतौ॥९॥

ज्वरगण्डः कुजे ग्रन्थिः शस्त्रव्रणमथापि वा।

बुधेन पित्तं गुरुणा रोगाभावं विनिर्दिशेत्॥१०॥

स्त्रीभिः शुक्रेण शशिना वायुना संयुतो यदि।

गण्डश्चाण्डालतो नाभौ तमःकेतुयुते भयम्॥११॥

चन्द्रेण गण्डः सलिलैः कफश्लेष्मादिना भवेत्।

एवं पित्रादिभानां तत्तत्कारकयोगतः॥१२॥

गण्डं तेषां वदेदेवमुह्यमत्र मनीषिभिः।

9-12½: DISEASES IN GENERAL: If the ascendant is occupied by the lords of the 6th and 8th along with the Sun, the native will be afflicted by fever and tumours. Mars replacing the Sun will cause swelling and hardening of the blood vessels and wounds and hits by weapons. Mercury so featuring will bring in bilious diseases while Jupiter in similar case will destroy any disease. Similarly, Venus will cause diseases through females, Saturn windy diseases, Rahu danger through low-caste men and Ketu navel diseases, The Moon in such a conjunction will inflict dangers through water and phlegmatic disorders. Similar estimates be made from the respective significator and Bhavas for relatives like father.

Notes: The hints given above can be summed up as under:

Lords of the 6th and 8th in the ascendant being with the

Sun	Tumours, fever etc.
Mars	Diseases of blood vessels, hits, wounds etc.
Mercury	Bilious disease (like jaundice).
Jupiter	Freedom from diseases.
Venus	Diseases caused by sexual union.
Saturn	Windy disease like rheumatism, arthritis, paralysis etc.
Rahu	Danger from the so called low-caste men.
Ketu	Diseases of the navel.
Moon	Drowning, cough, tuberculosis, asthma and other lung disorders.

Replacing the ascendant with a certain Bhava, these afflictions to the concerned relatives be predicted. For example, if the 6th and 8th lords join the Moon in the 3rd Bhava, danger to co-born by drowning, lung disorders etc. be known. Should Venus join the 6th and 8th lords in the 11th house; an elder brother of the native will incur venereal diseases.

Thus, the clues given by the sage should be extensively and effectively applied in regard to diseases for the native and his relatives.

The afflictions to be caused by the planets, signs etc. have been rather exhaustively given in the notes in Ch. 47 of my English translation of Saravali. Though it was in the context of death, the same may be carefully used in knowing diseases as well. The reader may accordingly consult the said Notes.

Dr, H. L. Cornell, M. D., in his 'Encyclopaedia of Medical Astrology' enlists some important diseases under different planetary captions. By way of adding useful information for the benefit of the inquisitive reader, I quote some as below:

The Sun: diseases of the nerves of the brain, cellular excitation, blood affliction, weak constitution, dryness, apoplexy, diseases of arteries, bowel disorders, pimples, skin and throat affliction, chronic inflammation, conductivities, diphtheria, dizziness, dropsy (Hindu astrology relates dropsy to Jupiter), fever, fistula, giddiness, glaucoma, violent pains and headaches, organic heart troubles, palpitation disorders,

hyper-anaemia, afflictions to excretory and generative systems, measles, obstruction in the stomach, quinsy, scrofula, scurvy, sharpness of urine, smallpox, disorders of spine, strangury, sunstrokes, swellings in neck or feet, trembling, tumours, venereal distempers etc.

The Moon: gaseous distention of abdomen, abscesses, diseases of alimentary canal, disorders of bladder, blindness, disorders of bowels, disorders of the brain substance, bronchial disorders, cancer, carditis, catarrh, cellular zymosis, worms in children, colds, conjunctivitis, rotten coughs, delirium Rahu is the main planet for delirium according to Hindu astrology), diarrhoea, irregular menses, menstrual disorders, dyspepsia, effusions, epilepsy, eruptions, disorders of eyes, gout in feet, osmosis, leucorrhoea, diseases of genctals, defects in haemoglobin, hysteria, mental ill health, stone in Kidneys (also Venus indicates this disorder), scrofula, disorders of larynx, disorders of breasts, diseases of mucous and serous membranes, miscarriage, obstruction of bowels and lungs, phthisis, premature births, profluvial effusions, thin blood, disorders of uterus, vomiting etc. She will also cause liver defects for women (while Jupiter afflicts the male's liver).

Mars: death by abortions, disorders of vessels, bleeding, excessive menses, boils, affections and pains in breasts, burns, bruises, carbuncles, chickenpox, cholera, congestion of blood, consumption, contagious fevers, cutaneous eruptions, fatty degeneration of the heart, dysentery, epidemics, fractures and falls, disorders of geneto-urinary system, gonorrhoea, haemoptysis, hernia, hysteria, itches, loss of blood, haemorrhage of lungs, malaria (also under Rahu), ulceration of penis, perityphlitis, piles, semi-tertial fevers, syphilis, extreme heat in throat, tonsils, vascular excitement, abscess of vulva, yellow jaundice etc.

Mercury: nervous complaints, asthma, apoplexy, impure blood, disorders caused to brain by overwork, rapid breathing, shortness of breathing, colic in the bowels, cramps in the arms, shoulders, legs and feet, dumbness, falling fits, flatulent colic, gastro-abdominal troubles, hyperesthesia, insomnia, neuralgia in and obstruction of kidneys, paralysis of the nervous system, pulmonary diseases, quivering, griplings in stomach, suppression of urine, heart tremours, lowering or exhausting of the vital fluids of the nerves, worms in bowels etc.

Jupiter: Jupiter will not cause any disease by himself but when afflicted in the figure by adverse heavenly bodies. Such are: Adiposis (excessive formation of adipose tissue), disorders of adrenals, diseases from corrupt, air, alterations in the red blood particles, disorders of arterial blood, disorders in the back and of back bone, stone in bladder, cancer of the breast, cerebral congestion, digestive disorders, dropsy, affections of the ear, eczema, tumour of kidneys, disturbances of milk glands, fatty degeneration of muscles, plethoric and sthenic distention’s, potato like cancer, thoracic diathesis, pains in vertebrae, diseases of viscera, liver and spleen.

Venus: comedo, disorders of bowels (like distempers, flux and mucus in bowels), breathing disorders (caused by tight lacing and indiscretions in dress), Bright's Disease, poor circulation of venous blood, clogging of the system, disorders caused by wrong use of cosmetics, diabetes, diphtheria, enlarged tonsils, humorous discharge from eyes, skin eruptions and diseases in feet, bilious flatulency, hysteria,

diseases of kidneys, King's Evil, diseases of matrix, Night Losses (discharge in sleep), venereal disorders, disorders of thorax, Typhus Fever, urine infection, etc.

Saturn: antiperistalsis, arthritis, articular rheumatism, black jaundice, fractures of and pains in bones, chronic bronchitis, impotence, club feet, colds, deafness, dyspnoea, typhoid, disorders of foetus and troubles during conception, narrowing of passages heart affected by poison, depression in skull, Jumpy and hard stools, ablation of tonsils, dental diseases etc.

How to apply these diseases is entirely a different matter. The reader will have to make judgements of his based on his own experience, and from various angles.

रोगस्थानगते पापे तदीशे पापसंयुते॥१३॥

राहुणा संयुते मन्दे सर्वदा रोगसंयुतः।

रोगस्थानगते भौमे तदीशे रंध्रसंयुते॥१४॥

षड्वर्षे द्वादशे वर्षे ज्वररोगी भवेन्नरः।

षष्ठस्थानगते जीवे तद्गृहे चन्द्रसंयुते॥१५॥

द्वाविंशौकोनविंशेऽब्दे कुष्ठरोगं विनिर्दिशेत्।

रोगस्थानं गतो राहुः केन्द्रे मान्दिसमन्विते॥१६॥

लग्नेशे नाशराशिस्थे षड्विंशे क्षयरोगता।

व्ययेशे रोगराशिस्थे तदीशे व्ययराशिगे॥१७॥

त्रिंशद्वर्षैकोनवर्षे गुल्मरोगं विनिर्दिशेत्।

रिपुस्थेनगते चन्द्रे शशिना संयुते सति॥१८॥

पञ्चपञ्चाशदब्देषु रक्तकुष्ठं विनिर्दिशेत्।

लग्नेशे लग्नराशिस्थे मन्दे शत्रुसमन्विते॥१९॥

एकोनषष्टिवर्षे तु वातरोगार्दितो भवेत्।

13-19½: TIMING OF ILLNESS: The native will be afflicted by illness throughout life if Saturn is with Rahu while the 6th lord and 6th house are conjunct malefic. One will suffer from (severe) fever at the age of 6 and at the age of 12 if Mars is in the 6th while the 6th lord is in the 8th. If the Moon is in Sagittarius/Pisces while Jupiter is in the 6th from the ascendant, one will suffer from leprosy at the age of 19 and 22. If Rahu is in the 6th, ascendant lord is in the 8th and Mandi is in an angle, consumption will trouble the native at the age of 26. Spleenary disorders will be experienced at the age of 29 and 30 if the lords of 6th and 12th are in exchange of their signs. Saturn and the Moon together in the 6th will inflict blood leprosy at the age of 45. If Saturn is with an inimical planet while the ascendant lord is in the ascendant itself windy disorders (like rheumatism) will trouble the native at the age of 59.

रंध्रेशे रिपुराशिस्थे व्ययेशे लग्नसंस्थिते॥२०॥

चन्द्रे षष्ठेशसंयुक्ते वसुवर्षे मृगाद्भयम्।

षष्ठाष्टमगतो रहुस्तस्मादष्टगते शनौ॥२१॥

जातस्य जन्मतो विप्र प्रथमे च द्वितीयके।

वस्तरेऽग्निभयं तस्य त्रिवर्षे पक्षिदोषभाक्॥२२॥

20-22. UNFORTUNATE YEARS: Should the Moon be conjunct the 6th lord while the 8th lord is in the 6th and the 12th lord is in the ascendant; the native will be troubled by animals at the age of eight. O Brahmin, if Rahu is in the 6th while Saturn is in the 8th from the said Rahu, the child will have danger through fire at the age 1 and 2 while in the 3rd year birds will bring some evils.

षष्ठाष्टमगते सूर्ये तद्व्यये चन्द्रसंयुतः।

पंचमे नवमेऽब्दे तु जलभीतिं विनिर्दिशेत्॥२३॥

अष्टमे मन्दसंयुक्ते तस्माद्वा द्वादशे कुजः।

त्रिंशाब्दे दशमेऽब्दे तु स्फोटकादि विनिर्दिशेत्॥२४॥

रंध्रेशे राहुसंयुक्ते तदंशे रंध्रकोणगे।

द्वाविंशेऽष्टादशे वर्षे ग्रन्थिमेहादिपीडनम्॥२५॥

23-25. UNFORTUNATE YEARS (continued): Danger through water will have to be feared du ring the 5th and the 9th years if the Sun is in the 6th or 8th while the Moon is in the 12th from the said Sun. Saturn in the 8th as Mars is in the 7th will cause small-pox, in the 10th year and 30th year of age. If 8th lord joins Rahu in an angle/trine from the 8th house and be in the 8th in Navamsha, the subject will be troubled by swelling of blood vessels, urinary disorders etc. during the 18th year and the 22nd year.

Notes: The evils narrated above relating to the 18th/22nd year of age need some clarification. The 8th lord should be conjunct Rahu in the 2nd, 4th, 5th, 11th or 12th from the ascendant. The said 8th lord should simultaneously be in the 8th place from the Navamsha ascendant (i.e. in the 8th in Navamsha chart). As a result, the native will incur urinary and blood vessel disorders in 18th/22nd year of age.

लाभेशे रिपुभावस्थे रोगेशे लाभराशिगे।

एकत्रिंशत्समे वर्षे शत्रुमूलाद्धनव्ययः॥२६॥

26. LOSS THROUGH ENEMIES: Loss of wealth will come to pass during the 31st year if the 11th and 6th lords exchange their Rāśhis.

सुतेशे रिपुभावस्थे षष्ठेशे गुरुसंयुते।

व्ययेशे लग्नभावस्थे तस्य पुत्रो रिपुर्भवेत्॥२७॥

27. INIMICAL SONS: One's own sons will be his enemies if the 5th lord is in the 6th while the 6th lord is with Jupiter. Simultaneously the 12th lord should be in the ascendant.

लग्नेशे षष्ठराशिस्थे तदीशे षष्ठराशिगे।

दशमैकोनविंशेऽब्दे शुनकाद्भीतिरुच्यते॥२८॥

28. FEAR FROM DOGS: There will be fear from dogs during the 10th and 19th year if the ascendant lord and the 6th lord are in exchange.

अथ जायाभावफलाध्यायः॥१८॥

Chapter 18. Effects of the Seventh House

जायाभावफलं वक्ष्ये स्रृणु त्वं द्विजसत्तम ।

जायाधिपे स्वभे स्वोच्चे स्त्रीसुखं पूर्णमादिशेत्॥१॥

1. O excellent of the Brahmins, listen to me detailing the effects of the 7th house. If the 7th lord is in his own sign or in exaltation, one will derive full happiness through his wife (and marriage),

कलत्रपो विना स्वर्क्षं व्ययषष्ठाष्टमस्थितः ।

रोगिणीं कुरुते नारीं तथा तुङ्गादिकं विना॥२॥

2. SICK WIFE: Should the 7th lord be in the 6th, 8th or the 12th, the wife will be sickly. This, however, does not apply to own house or exaltation placement as above.

Notes: The placement of the 7th lord in the 6th/8th/12th will cause a sickly wife (Similarly Venus in an evil house). If the said house happens to be exaltation or own sign, then this need not be feared. For example, Saturn in Capricorn for a Leo native or Venus in Pisces for an Aries native.

सप्तमे तु स्थिते शुक्रेऽतीवकामी भवेन्नरः ।

यत्रकुत्रस्थिते पापयुते स्त्रीमरणं भवेत्॥३॥

3. EXCESSIVE LIBIDINOUSNESS/DEATH OF WIFE: If Venus is in the 7th, the native will be exceedingly libidinous. Venus joining a malefic in any house will cause Joss of wife.

जायाधीशः शुभैर्युक्तो दृष्टो वा बलसंयुतः ।

तदा जातो धनी मानी सुखसौभाग्यसंयुतः॥४॥

नीचे शत्रुगृहेऽस्ते वा निर्बले च कलत्रपे ।

तस्यापि रोगिणी भार्या बहुभार्यो नरो भवेत्॥५॥

4-5. THE 7TH LORD: Should the 7th lord be endowed with strength and be conjunct or be aspected by a benefice, the native will be wealthy, honourable, happy and fortunate. Conversely, if the 7th lord is in fall or is combust or is in an enemy's sign, one will acquire sick wives and many wives.

Notes: Plurality of wives and sickness to them will come to pass with the 7th lord's occupying his sign of debilitation or having got combust or inimical placement. There is more to the 7th lord for plurality of wives than what it stated, as it will be

evident from practical experience. However, this affliction to the 7th lord will cause delays and disappointments in respect of marriage apart from sickness to spouse, if the 7th lord is in an enemy's sign, the native's wife will scarcely honour him.

मन्दभे शुक्रगेहे वा जायाधीशे शुभेक्षिते ।

स्वोच्चगे तु विशेषेण बहुभार्यो नरो भवेत्॥६॥

6. PLURALITY OF WIVES: If the 7th lord is in a sign of Saturn or of Venus and be aspected by a benefice, there will be many wives. Should the 7th lord he particularly in exaltation, the same effects will come to pass.

वन्ध्यासङ्गो मदे भानौ चन्द्रे राशिसमस्त्रियः ।

कुजे रजस्वलासङ्गो वन्ध्यासङ्गश्च कीर्तितः॥७॥

बुधे वेश्या च हीना च वणिक् स्त्री वा प्रकीर्तिता ।

गुरौ ब्राह्मणभार्या स्याद्गर्भिणीसङ्ग एव च॥८॥

हीना च पुष्पिणी वाच्या मन्दराहुफणीश्वरैः ।

7-8½: MISCELLANEOUS MATERS: The native will befriend barren females (for sexual union) if the Sun is in the 7th. The Moon therein will cause association with such females as corresponding to the sign becoming the 7th. Mars placed in the 7th will denote association with marriageable girls (or those with menses) or with barren females. Mercury indicates harlots, mean females and females belonging to trader’s community. Wife of a Brahmin or a pregnant female will be in the native's association if Jupiter is in the 7th. Base females and females having attained their courses are denoted by Saturn/Rahu/Ketu in the 7th.

Notes: Any planet in the 7th (including the 7th lord, vide Ch. 24, shloka 79) is normally indicative of absence of sterling-ness in character in the matter of sexual union.

If the Sun is in the 7th in a horoscope promising lose character, the native will seek pleasures from females who are barren. As regards the Moon, the kind of females to sexually intercourse with will correspond to the sign becoming the 7th house. For example, when Virgo becomes the 7th house the female is a virgin; Libra prostitutes, Gemini a house wife and so on and so forth. Mars in the 7th denotes a female that has come of marriageable age or one who is in her monthly course or one devoid of conceiving ability. Similarly, in other cases Jupiter in the 7th is also no exception.

The above results should be declared, only after ensuring that the native is primarily disposed to go out of the way for sexual union, with the support of other horoscopic indications.

कुजेऽथ सुस्तनी मन्दे व्याधिदौर्बल्यसंयुता॥९॥

कठिनोर्ध्वकुचार्ये च शुक्रे स्थूलोत्तमस्तनी ।

9-9½: Mars denotes a female with attractive breasts. Saturn indicates sick and weak spouse. Jupiter will bring a spouse with hard and prominent breasts while Venus will bring one with bulky and excellent breasts.

Notes: Though there is no specific word in the above lines to mean: "spouse", these planets (related to 7th house by occupation, aspect or ownership) will cause obtainment of such wives. These can also indicate the kind of females that he sexually unites with.

पापे द्वादशकामस्थे क्षीणचन्द्रस्तु पञ्चमे॥१०॥

जातश्च भार्यावश्यः स्यादिति जातिविरोधकृत् ।

जामित्रे मन्दभौमे च तदीशे मन्दभूमिजे॥११॥

वेश्या वा जारिणी वाऽपि तस्य भार्या न संशयः ।

भौमांशकगते शुक्रे भौमक्षेत्रगतेऽथवा॥१२॥

भौमयुक्ते च दृष्टे वा भगचुम्बनभाग् भवेत् ।

मन्दांशकगते शुक्रे मन्दक्षेत्रगतेऽपि च॥१३॥

मन्दयुक्ते च दृष्टे च शिश्नचुम्बनतत्परः ।

10-13½, Malefic in the 12th and 7th while decreasing Moon is in the 5th denote that the native will be controlled by his spouse who will be inimical to the race (or family). If the 7th house is occupied or owned by Saturn/Mars, the native will beget a harlot as his spouse or she will be attached other men illegally. Should Venus be in a Navamsha of Mars or in a Rashi of Mars or be in aspect to or conjunct Mars, the native will "kiss" the private parts of the female. If Venus is so related to Saturn, the native will “Kiss” the private part of male.

Notes: There are four, hints given in the above verses, as under:

1. The Moon with decreasing, rays in the 5th house while the 12th and the 7th are occupied by malefic planets the spouse will high-handed and will be at loggerheads with the family members of the native.

2. Saturn or Mars in the 7th house; or owning the 7th house: the spouse will be of questionable character. While the placement of Saturn (and) or Mars in the 7th house is bad for the character of the spouse, Mars or Saturn ruling the 7th house should not simply lead to the fruition of the said effect. Cancer, Leo, Taurus and Libra or such ascendant have the 7th lordship of Saturn or Mars. So, to say in the case of these four ascendants, there must be severe affliction to the 7th from other sources so that the spouse is not chaste in character.

3. The native will indulge in kissing the privities of the female if Venus is in a Rashi or Navamsha of Mars, or is aspected by or in conjunction with Mars. That is, he will have unusual habits in the matter of sexual gratification from the female.

4. Venus, if related to Saturn and his divisions instead of to Mars and his divisions as stated in point 3 above, the native will have ugly relations with another male, for subduing his mad lust.

दारेशे स्वोच्चराशिस्थे मदे शुभसमन्विते॥१४॥

लग्नेशो बलसंयुक्तः कलत्रस्थानसंयुतः ।

तद्भार्या सद्गुणोपेता पुत्रपौत्रप्रवर्धिनी॥१५॥

14-15. WORTHY SPOUSE: The native will beget a spouse endowed with (the seven principal) virtues who will expand his dynasty by sons and grandsons if the 7th lord is exalted while 'the 7th is occupied by strong ascendant lord and a benefice.

Notes: The above verses hint at the possibility of the native obtaining children (and grandchildren) if the ascendant lord with strength is in the 7th with a benefice as the 7th lord is disposed in exaltation sign. The combination in question is meant for the native begetting a virtuous wife as well. The mere exaltation of the 7th lord is capable of bestowing a virtuous wife, if not progeny.

कलत्रे तत्पतौ वापि पापग्रहसमन्विते ।

भार्याहानिं वदेत् तस्य निर्बले च विशेषतः॥१६॥

16. EVILS TO SPOUSE: If the 7th house or its lord is conjunct a malefic the native's wife will incur evils, especially if the 7th house or its Jud is bereft of strength.

षष्ठाष्टमव्ययस्थाने मन्देशो दुर्बलो यदि ।

नीचराशिगतो वापि दारनाशं विनिर्दिशेत्॥१७॥

17. LOSS OF SPOUSE: If the 7th lord is devoid of strength and is relegated to the 6th, 8th or the 12th, or if the 7th lord is in fall, the native's wife will be destroyed (i.e. she will die early).

कलत्रस्थानगे चन्द्रे तदीशे व्ययराशिगे ।

कारको बलहीनश्च दारसौख्यं न विद्यते॥१८॥

18. LACK OF CONJUGAL FELICITY: If the Moon is in the 7th as the 7th lord is in the 12th and the Karaka (indicator Venus) is bereft of strength, the native will not be endowed with marital happiness.

Notes: The Moon referred to here should obviously be decreasing. The Moon increasing, while although the other part of the planetary conditions as stated in the shloka is fulfilled, will stall the adversity and improve the situation.

सप्तमेशे स्वनीचस्थे पापर्क्षे पापसंयुते ।

सप्तमे क्लीवराश्यंशे द्विभार्यो जातको भवेत्॥१९॥

कलत्रस्थानगे भौमे शुक्रे जातमित्रगे शनौ ।

लग्नेशे रन्ध्रराशिस्थे कलत्रत्रयवान् भवेत्॥२०॥

द्विस्वभावगते शुक्रे स्वोच्चे तद्राशिनायके ।

दारेशे बलसंयुक्ते बहुदारसमन्वितः॥२१॥

19-21. PLURALITY OF WIVES: One will have two wives if the 7th lord is in fall, or in a malefic sign along with a malefic while the 7th house or the 7th Navamsha belongs to a eunuch planet. If Mars and Venus are in the 7th or if Saturn is in the 7th while the lord of the ascendant is in the 8th, the native will have 3 wives. There will be many wives if Venus is in a dual sign while its lord is in exaltation as the 7th lord is endowed with strength.

Notes: For a dual marriage, the 7th from the natal ascendant or the 7th from Navamsha ascendant should be owned by a eunuch planet. So, to say, Gemini, Virgo, Capricorn or Aquarius should be the 7th as above. While this is fulfilled, the 7th lord (from natal ascendant) should be in his sign of debilitation or in a malefic's sign along with a malefic.

The other two yogas are simple and need no elaboration.

दारेशे शुभराशिस्थे स्वोच्चस्वर्क्षगतो भृगुः ।

पञ्चमे नवमेऽब्दे तु विवाहः प्रायशो भवेत्॥२२॥

22. TIME OF MARRIAGE (up to shloka 34): If the 7th lord is in a benefice house (or in the 9th as shubha Rashi so means) While Venus is exalted or is in own sign, the native will marry at the age of 5 or 9.

Notes: The age of marriage indicated in the text will not be practical in all cases in modern social conditions. These will simply help in knowing of early or belated marriages. For Example, the present Shloka should tell us the possibility of early marriage, if not literally at the age of 5 or 9.

दारस्तानं गते सूर्ये तदीशे भृगुसंयुते ।

सप्तमैकादशे वर्षे विवाहः प्रायशो भवेत्॥२३॥

23. If the Sun is in 7th while his depositor is conjunct Venus, there will be marriage at 7th or 11th year of age.

कुटुम्बस्थानगे शुक्रे दारेशे लाभराशिगे ।

दशमे षोडशाऽब्दे च विवाहः प्रायशो भवेत्॥२४॥

24. Venus in the 2nd while 7th lord in the 11th will give marriage at the age of 10 or 16.

लग्नकेन्द्रगते शुक्रे लग्नेशे मन्दराशिगे ।

वत्सरैकादशे प्राप्ते विवाहं लभते नरः॥२५॥

25. Marriage will take place at during 11th year if Venus is in an angle from the ascendant while the ascendant lord is in Capricorn/Aquarius.

लग्नात् केन्द्रगते शुक्रे तस्मात् कामगते शनौ ।

द्वादशैकोनविंशे च विवाहः प्रायशो भवेत्॥२६॥

26. The native will marry at 12 or 19 if Venus is in an angle from the ascendant while Saturn is in the 7th counted from Venus.

चन्द्राज्जामित्रगे शुक्रे शुक्राज्जामित्रगे शनौ ।

वत्सरेऽष्टादशे प्राप्ते विवाहं लभते नरः॥२७॥

27. Should Venus be in the 7th from Moon while Saturn is in the 7th from Venus, marriage will be in the 18th year.

धनेशे लाभराशिस्थे लग्नेशे कर्मराशिगे ।

अब्दे पञ्चदशे प्राप्ते विवाहं लभते नरः॥२८॥

28. Marriage will be in the 15th year if the 2nd lord is in the 11th while the ascendant lord is in the 10th.

धनेशे लाभराशिश्ते लाभेशे धनराशिगे ।

अब्दे त्रयोदशे प्राप्ते विवाहं लभते नरः॥२९॥

29. An exchange between the lords of the 2nd and the 11th will bring marriage 13 years after birth.

रन्ध्राज्जामित्रगे शुक्रे तदीशे भौमसंयुते ।

द्वाविंशे सप्तविंशेऽब्दे विवाहं लभते नरः॥३०॥

30. One's 22nd/27th year will confer marriage if Venus is in the 7th from the 8th house (i.e. the 2nd from ascendant), while his dispositor is conjunct Mars.

Notes: The Yogas given from this shloka through shloka 34 will delay one's marriage as could be easily understood.

दारांशकगते लग्ननाथे दारेश्वरे व्यये ।

त्रयोविंशे च षड्विंशे विवाहं लभते नरः॥३१॥

31. Should the 7th lord be in the 12th while the natal ascendant lord is in the 7th in Navamsha, marriage will be in 23rd /26th year of age.

Notes: The ascendant lord (in Rashi chart) should be in the 7th sign in Navamsha chart while the 7th lord in Rashi is in the years 12th in Rashi to give marriage at 23/26 of age.

रन्ध्रेशे दारराशिस्थे लग्नांशे भृगुसंयुते ।

पञ्चविंशे त्रयस्त्रिंशे विवाहं लभते नरः॥३२॥

32. Either the 25th year or the 33rd year will bring marriage if the 8th lord is in the 7th as Venus is in Navamsha ascendant.

भाग्याद्भाग्यगते शुक्रे तद्द्वये राहुसंयुते ।

एकत्रिंशास्त्रयस्त्रिंशे दारलाभं विनिर्दिशेत्॥३३॥

33. Should Venus be in the 9th from the 9th (i.e. in the 5th house), while Rahu is in one of the said houses (i.e. in the Sib/9th), marriage will take place during 31st or 33rd year.

भाग्याज्जामित्रगे शुक्रे तद्द्वूने दारनायके ।
त्रिंशे वा सप्तविंशाब्दे विवाहं लभते नरः॥३४॥

34. The native will marry at 30 or 27 if Venus is in the ascendant while the 7th lord is in the 7th itself.

दारेशे नीचराशिस्थे शुक्रे रन्ध्रारिसंयुते ।
अष्टादशे त्रयस्त्रिंशे वत्सरे दारनाशनम्॥३५॥
मदेशे नाशराशिस्थे व्ययेशे मदराशिगे ।
तस्य चैकोनविंशाब्दे दारनाशं विनिर्दिशेत्॥३६॥
कुटुम्बस्थानगो राहुः कलत्रे भौमसंयुते ।
पाणिग्रहे च त्रिदिने सर्पदष्टे वधूमृतिः॥३७॥
रन्ध्रस्थानगते शुक्रे तदीशे सौरिराशिगे ।
द्वादशैकोनविंशाब्दे दारनाशं विनिर्दिशेत्॥३८॥
लग्नेशे नीचराशिस्थे धनेशे निधनं गते ।
त्रयोदशे तु सम्प्राप्ते कलत्रस्य मृतिर्भवेत्॥३९॥

35-39. TIMING OF WIFE'S DEATH: Loss of wife will occur in the 18th year or 33rd year of age of the native if the 7th lord is in fall while Venus is in the 8th. One will lose his spouse in his 19th year if the 7th lord is in the 8th while the 12th lord is in the 7th. The native's wife will die within three days of marriage due to snake bite if the native has Rahu in the 2nd and Mars in the 7th. If Venus is in the 8th while his depositor is in a sign of Saturn, death of wife will take place during the native's 12th or 21st year of age. Should the ascendant lord be in his sign of debilitation as the 2nd lord is in the 8th, loss of wife will occur in the 13th year of age.

शुक्राज्जामित्रगे चन्द्रे चन्द्राज्जामित्रगे बुधे ।
रन्ध्रेशे सुतभावस्थे प्रथमं दशमाब्दिकम्॥४०॥
द्वाविंशे च द्वितीयं च त्रयस्त्रिंशे तृतीयकम् ।
विवाहं लभते मर्त्यो नाऽत्र कार्या विचारणा॥४१॥

40-41. THREE MARRIAGES: Should the Moon be in the 7th from Venus while Mercury is in the 7th from the. Moon and the 8th lord is in the 5th (from the ascendant),

there will be marriage in the 10th year followed by another in the 22nd year and yet another in the 33rd year.

षष्ठे च भवने भौमः सप्तमे राहुसंस्थितिः ।

अष्टमे च यदा सौरिस्तस्य भार्या न जीवति॥४२॥

42. DEATH OF WIFE: If the 6th, 7th and 8th are in their order occupied by Mars, Rahu and Saturn, the native's wife will not live (long).

अथ आयुर्भावफलाध्यायः॥१९॥

Chapter 19. Effects of the Eighth House

आयुर्भावफलं चाऽथ कथयामि द्विजोत्तम।

आयुःस्थानाधिपः केन्द्रे दीर्घमायुः प्रयच्छति॥१॥

1. LONG LIFE: O excellent, of the Brahmin, listen to me speaking on the effects of the 8th house. If the 8th lord is in an angle, long life is indicated.

आयुस्थानाधिपः पापैः सह तत्रैव संस्थितः।

करोत्यल्पायुषं जातं लग्नेशोऽप्यत्र संस्थितः॥२॥

2. SHORT LIFE: Should the 8th lord join the ascendant lord or a malefic and be in the 8th itself, the native will be short-lived.

एवं हि शनिना चिन्ता कार्या तर्कैर्विचक्षणैः।

कर्माधिपेन च तथा चिन्तनं कार्यमायुषः॥३॥

3. SATURN AND TENTH LORD ABOUT LONGEVITY: Similarly consider Saturn and 10th lord in the matter of longevity.

Notes: To get the actual import of this verse, we should read it in the context of the previous verse. So to say, short life will come to pass if:

I. The 8th lord is in the 8th along with a malefic or along with the ascendant lord or

2. Saturn joins a malefic/ascendant lord in the 8th house or

3. The 10th lord is in the 8th along with a malefic planet/ascendant lord.

षष्ठे व्ययेऽपि षष्ठेशो व्ययाधीशो रिपौ व्यये।

लग्नेऽष्टमे स्थितो वाऽपि दीर्घमायुः प्रयच्छति॥४॥

स्वस्थाने स्वांशके वाऽपि मित्रेशे मित्रमन्दिरे।

दीर्घायुषं करोत्येव लग्नेशोऽष्टमपः पुनः॥५॥

लग्नाष्टमपकर्मेशमन्दाः केन्द्रत्रिकोणयोः।

लाभे वा संस्थितास्तद्वद् दिशेयुर्दीर्घमायुषम्॥६॥

एवं बहुविधा विद्वन्नायुर्योगाः प्रकीर्तिताः।

एषु यो बलवांस्तस्याऽनुसारादायुरादिशेत्॥७॥

4-7. LONG LIFE: There will be long life if the 6th lord is in the 12th or if the 6th lord is in the 6th as the 12th lord is in the 12th or if the 6th lord and 12th lord are in the

ascendant and the 8th. If the lords of the 5th, 8th and ascendant are in own Navamsha, own Rāśhis or in friendly signs, the native will enjoy a long span of life. Should the lords of the ascendant, 8th and 10th and Saturn are all disposed severally in an angle, in a trine or in the 11th, the subject will live long. Like these, there are many other yogas dealing with the issue of longevity. The strength and weakness of the planets concerned be estimated in deciding longevity.

Notes: In shloka 4, we have three yogas for long life. These are:

1. The 6th lord in the 12th.
2. The 6th and 12th lords simultaneously in the 6th and the 12th.
3. The 6th lord in the ascendant while the 12th lord is in the 8th.

The combinations given in the other two verses are quite clear.

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जते।

विंशद्वर्षाण्यसौ जीवेद् द्वात्रिंशत्परमायुषम्॥८॥

रन्ध्रेशे नीचराशिस्थे रन्ध्रे पापग्रहैर्युते।

लग्नेशे दुर्बले जन्तुरल्पायुर्भवति ध्रुवम्॥९॥

रन्ध्रेशे पापसंयुक्ते रन्ध्रे पापग्रहैर्युते।

व्यये क्रूरग्रहाक्रान्ते जातमात्रं मृतिर्भवेत्॥१०॥

केन्द्रत्रिकोणगाः पापाः शुभाः षष्ठाष्टगा यदि।

लग्ने नीचस्थरन्ध्रेशो जातः सद्यो मृतो भवेत्॥११॥

पञ्चमे पापसंयुक्ते रन्ध्रेशे पापसंयुते।

रन्ध्रे पापग्रहैर्युक्ते स्वल्पमायुः प्रजायते॥१२॥

रन्ध्रेशे रन्ध्रराशिस्थे चन्द्रे पापसमन्विते।

शुभदृष्टिविहीने च मासान्ते च मृतिर्भवेत्॥१३॥

8-13. SHORT LIFE: One's span of life will be between 20 and 32 years if the ascendant lord is weak while the 8th lord is in an angle. The native will only be short-lived if the 8th lord is in fall while the 8th has a malefic in it and the ascendant lord is bereft of strength. Death will be instant at birth if the 8th house, 8th lord and the 12th house are all conjunct malefic. Malefic in angles/trines and benefices in 6th/8th while the ascendant has in it the 8th lord in fall: this yoga will cause immediate end. If the 5th house, 8th house and the 8th lord are all conjunct malefic, the life span will be very brief. Within a month of birth, death will befall the child if the 8th lord is in the 8th itself while the Moon is with malefic and be bereft of beneficial aspect.

Notes: If the 8th lord is in an angle, the native will be longs-lived, according to shloka 1 of the present chapter. The ascendant lord bereft of strength, in such a case, will reduce the life span as per verse 8 above. Hence it follows that the 8th lord's good disposition is alone not enough, but the power of ascendant lord is a simultaneous need, for a long life.

In shloka 12, it is stated that 8th lord should be in fall in the ascendant. For no ascendant, the 8th lord is debilitated in the ascending sign. This is possible when only the 8th Bhava falls in the 7th or 9th sign. For example, in certain latitudes, suppose the last portion of Virgo rises. Then there is a possibility of the 8th cusp falling in Taurus. In that case, its ruler, Venus, can be debilitated in Virgo, the ascending sign. Otherwise, by signs it is not possible.

Should the 8th lord be in the 8th, long life to the native is denoted. But when simultaneously the Moon is captured by a malefic and be without any help from a benefice, then early evils to life span will have to be predicted, vide shloka 13 above

लग्नेशे स्वोच्चराशिस्थे चन्द्रे लाभसमन्विते।

रन्ध्रस्थानगते जीवे दीर्घमायुर्न संशयः॥१४॥

लग्नेशोऽतिबली दृष्टः केन्द्रसंस्थैः शुभग्रहैः।

धनैः सर्वगुणैः सार्धं दीर्घमायुः प्रयच्छति॥१५॥

14-15, LONG LIFE (again): One will be long-lived if the ascendant lord is in exaltation while the Moon and Jupiter are respectively in the 11th and 8th from the ascendant. If the ascendant lord is exceedingly strong and be aspected by a benefice from an angle, the person concerned will be wealthy, virtuous and long-lived.

Notes: Even if Jupiter is lonely well-placed in the 8th house, it leads to a long span of life. If he is further helped by the Moon being in the 11th house and by the ascendant lord's exaltation, doubtlessly the life will be exceedingly lengthy.

अथ भाग्यभावफलाध्यायः॥२०॥

Chapter 20. Effects of the Ninth House

अथ भाग्यभावं विप्र फलं वक्ष्ये तवाऽग्रतः ।

सबलो भाग्यपे भाग्ये जातो भाग्ययुतो भवेत्॥१॥

भाग्यस्थानगते जीवे यदीशे केन्द्रसंअस्थिते ।

लग्नेशे बलसंयुक्ते बहुभाग्ययुतो भवेत्॥२॥

1-2. COMBINATIONS FOR FORTUNES: O Brahmin, now listen to effects or the 9th house. One will be fortunate (or affluent) if the 9th lord is in the 9th with strength. Should Jupiter be in the 9th house while 9th lord is in an angle and the ascendant lord is endowed with strength, one will be extremely fortunate.

Notes: "Bhagyasthana" is a name given to the 9th house. "Bhagya" denotes fortunes, affluence etc. Hence from the 9th house, one's capacity to retain the wealth earned should be studied.

भाग्येशे बलसंयुक्ते भाग्ये भृगुसमन्विते ।

लग्नात् केन्द्रगते जीवे पिता भाग्यसमन्वितः॥३॥

3. FORTUNATE (AFFLUENT) FATHER: If the 9th lord is with strength as Venus is in the 9th while Jupiter is in an angle from the ascendant, the native's father is fortunate.

भाग्यस्थानाद् द्वितीये वा सुखे भौमसमन्विते ।

भाग्येशे नीचराशिस्थे पिता निर्धन एव हि॥४॥

4. INDIGENT FATHER: If the 9th lord is debilitated while the 2nd/4th from the 9th is occupied by Mars, the native's father is poor.

Notes: It is stated that Mars in the 10th or 12th from the ascendant (i.e. the 2nd or the 4th from the 9th) while the 9th lord is in debilitation denotes poverty of wealth for the father. Even if there be some wealth of the father, Mars in the 10th/12th (not being in own house or in exaltation) will make the native disinherit patrimony or enter into litigations. So, to say, such patrimony will not come to the hands of the native, that too easily.

भाग्येशे परमोच्चस्थे भाग्यांशे जीवसंयुते ।

लग्नाच्चतुष्टये शुक्रे तत्पिता दीर्घजीवनः॥५॥

5. LONG LIVING FATHER: Should the 9th lord be in deep exaltation while Venus is in angle from the ascendant and Jupiter is in the 9th from Navamsha Ascendant, the father of the native will enjoy a long-span of life.

भाग्येशे केन्द्रभावस्थे गुरुणा च निरीक्षिते ।

तत्पिता वाहनैर्युक्तो राजा वा तत्समो भवेत्॥६॥

6. ROYAL STATUS FOR FATHER: If the 9th lord is an angle in aspect to Jupiter, the native's father will be a king endowed with conveyances or be equal to a king.

भाग्येशे कर्मभावस्थे कर्मेशे भाग्यराशिगे ।

शुभदृष्टे धनाढ्यश्च कीर्तिमांस्तत्पिता भवेत्॥७॥

7. WEALTHY AND FAMOUS FATHER: Should the lord of the 9th be in the 10th while the 10th lord being aspected by a benefice the native's father will be very rich and famous.

परमोच्चांशगे सूर्ये भाग्येशे लाभसंस्थिते ।

धर्मष्ठो नृपवात्सल्यः पितृभक्तो भवेन्नरः॥८॥

लग्नात्त्रिकोणगे सूर्ये भाग्येशे सप्तमस्थिते ।

गुरुणा सहिते दृष्टे पितृभक्तिसमन्वितः॥९॥

8-9. VIRTUOUS AND DEVOTED TO FATHER: Should the Sun be in deep exaltation as the 9th lord is in the 11th, the native will be virtuous, dear to king and devoted to father. If the Sun is in a trine from the ascendant while the 9th lord is in the 7th in conjunction with or in aspect to Jupiter, the native will be devoted to his father.

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।

द्वात्रिंशात्परतो भाग्यं वाहनं कीर्तिसम्भवः॥१०॥

10. FORTUNES ETC.: Acquisition of fortunes, conveyances and fame will follow the 32nd year of age if the 9th lord is in the 2nd while the 2nd lord is in the 9th.

लग्नेशे भाग्यराशिस्थे षष्ठेशेन समन्विते ।

अन्योन्यवैरं ब्रुवते जनकः कुत्सितो भवेत्॥११॥

11. INIMICAL TO FATHER: There will be mutual enmity between the father and the native if the ascendant lord is in the 9th but with the lord of the 6th. Further, the native's father will be of contemptible disposition.

कर्माधिपेन सहितो विक्रमेशोऽपि निर्बलः ।

भाग्यपो नीचमूढस्थो योगो भिक्षाशनप्रदः॥१२॥

12. BEGGED FOOD: If the 10th lord and 3rd lord are both bereft of strength while the 9th lord is in fall or in combustion, the native will go a begging for his food.

षष्ठाष्टमव्यये भानू रन्ध्रेशे भाग्यसंयुते ।
व्ययेशे लग्नराशिस्थे षष्ठेशे पञ्चमे स्थिते॥१३॥
जातस्य जननात्पूर्वं जनकस्य मृतिर्भवेत् ।
रन्ध्रस्थानगते सूर्ये रन्ध्रेशे भाग्यभावगे॥१४॥
जातस्य प्रथमाब्दे तु पितुर्मरणमादिशेत् ।
व्ययेशे भाग्यराशिस्थे नीचांशे भाग्यनायके॥१५॥
तृतीये षोडशे वर्षे जनकस्य मृतिर्भवेत् ।
लग्नेशे नाशराशिस्थे रन्ध्रेशे भानुसंयुते॥१६॥
द्वितीये द्वादशे वर्षे पितुर्मरणमादिशेत् ।
भाग्याद्रन्ध्रगते राहौ भाग्याद्भाग्यगते रवौ॥१७॥
षोडशेऽष्टादशे वर्षे जनकस्य मृतिर्भवेत् ।
राहुणा सहिते सूर्ये चन्द्राद्भाग्यगते शनौ॥१८॥
सप्तमैकोनविंशाब्दे तातस्य मरणं ध्रुवम् ।
भाग्येशे व्ययराशिस्थे व्ययेशे भाग्यराशिगे॥१९॥
वदाब्धिमितवर्षाच्च पितुर्मरणमादिशेत् ।
रव्यंशे च स्थिते चन्द्रे लग्नेशे रन्ध्रसंयुते॥२०॥
पञ्चत्रिंशैकचत्वारिंशद्वर्षे मरणं पितुः ।
पितृस्थानाधिपे सूर्ये मन्दभौमसमन्विते॥२१॥
पञ्चाशद्वत्सरे प्राप्ते जनकस्य मृतिर्भवेत् ।
भाग्यात् सप्तमगे सूर्ये भ्रातृसप्तमगस्तमः॥२२॥
षष्ठेऽब्दे पञ्चविंशाब्दे पितुर्मरणमादिशेत् ।
रन्ध्रजामित्रगे मन्दे मन्दाज्जामित्रगे रवौ॥२३॥
त्रिंशैकविंशे षड्विंशे जनकस्य मृतिर्भवेत् ।
भाग्येशे नीचराशिस्थे तदीशे भाग्यराशिगे॥२४॥
षड्विंशेऽब्दे त्रयस्त्रिंशे पितुर्मरणमादिशेत् ।
एवं जातस्य दैवज्ञो फलं ज्ञात्वा विनिर्दिशेत्॥२५॥

13-25. COMBINATIONS FOR FATHER'S DEATH: The father of the native would have passed away prior to the native's birth if the Sun is in the 6th/8th/12th as the 8th lord is in the 9th, the 12th lord is in the ascendant, and the 6th lord is in the 5th house. Should the Sun be in the 8th while the 8th lord is in the 9th, the native's father

will pass away within a year of his birth. If the lord of the 12th is in the 9th while the 9th lord is in debilitation Navamsha, the native's father will face his end during the 3rd/16th year of the native. Death of father will Occur in the 2nd or 12th year if the ascendant lord is in the 8th as the 8th lord is with the Sun, Should Rahu be in the 8th from the 9th (i.e. 4th from the ascendant) as the Sun is in the 9th from the 9th (i.e. 5th from the ascendant), death of father will take place in the 16th/18th year of the native. If Saturn is in the 9th from the Moon as the Sun is with Rahu, the native's father will die in the 7th or the 19th year of the native. The native in his 44th year will lose his father if the 9th lord is in the 12th as the 12th lord is in the 9th. If the ascendant lord is in the 8th as the Moon i in the Sun's Navamsha, the native in his 35th/41st year will lose his father. One will lose his father in the 50th year if the Sun, being the lord of the 9th, is conjunct Mars and Saturn. If the Sun is in the 7th from the 9th (i. e. 3rd from the ascendant) as Rahu is in the 7th from the lord (i.e. 9th from the ascendant), the 6th/25th year of the native will be fatal for father. If Saturn is in the 7th from the 8th (i. e. 2nd from the ascendant) as the Sun is in the 7th from Saturn (i.e. 8th from the ascendant), the ages of 30, 21 or 26 will be fatal for the father. If the 9th lord is in debilitation while his dispositor is in the 9th, the native will lose his father at 26 or 30. Thus the astrologers may know the effects (of the 9th house).

परमोच्चांशगे शुक्रे भाग्येशेन समन्विते ।

भ्रातृस्थाने शनियुते बहुभाग्याधिपो भवेत्॥२६॥

26. FORTUNES: One will enjoy abundant fortunes if Venus is in deep exaltation and be in the company of the 9th lord as Saturn is in the 3rd.

गुरुणा संयुते भाग्ये तदीशे केन्द्रराशिगे ।

विंशद्वर्षात् परं चैव बहुभाग्यं विनिर्दिशेत्॥२७॥

परमोच्चांशगे सौम्ये भाग्येशे भाग्यराशिगे ।

षट्त्रिंशाच्च परं चैव बहुभाग्यं विनिर्दिशेत्॥२८॥

27-28. FORTUNATE PERIODS: Abundant fortunes will be acquired after the 20th year if the 9th has Jupiter in it as its lord is in an angle from the ascendant. Should Mercury be in his deep exaltation as the 9th lord is in the 9th itself, abundant fortunes will be earned after the 36th year.

लग्नेशे भाग्यराशिस्थे भाग्येशे लग्नसंयुते ।

गुरुणा संयुते द्यूने धनवाहनलाभकृत्॥२९॥

29. Should the ascendant lord be in the 9th as the 9th lord is in the ascendant, and Jupiter is in the 7th, there will be gains of wealth and conveyances.

भाग्याद्भाग्यवतो राहुस्तदीशे निधनं गते ।

भाग्येशे नीचराशिस्थे भाग्यहीनो भवेन्नरः॥३०॥

30. LACK OF FORTUNES: If Rahu is in the 9th from the 9th (i.e. 5th from the ascendant), as his dispositor is in the 8th from the ascendant and the 9th lord is in fall, the native will be devoid of fortunes.

भाग्यस्थानगते मन्दे शशिना च समन्विते ।

लग्नेशे नीचराशिस्थे भिक्षाशी च नरो भवेत्॥३१॥

31. FOOD BY BEGGING: Should Saturn be in the 9th along with the Moon as the ascendant lord is in fall, the native will acquire food by begging.

एवं भाग्यफलं विप्र संक्षेपात् कथितं मया ।

लग्नेशभाग्यभावेशस्थित्याऽन्यदपि निर्दिशेत्॥३२॥

32. O Brahmin, these are the effects related to the 9th house. I have explained (these) briefly. These may be (further) estimated with the help of the state of the lords of the ascendant and 9th and in other manners as welt.

अथ कर्मभावफलाध्यायः॥२१॥

Chapter 21. Effects of the Tenth House

कर्मभावफलं चाऽथ कथयामि तवाग्रतः।

सृणु मैत्रेय तत्त्वेन ब्रह्मगर्गादिभाषितम्॥१॥

1. I now explain the effects of the 10th house, Listen to these, O Maitreya, in the words of Brahma, Garga and others.

Notes: Statements like "Brahma Gargadi Bhashitam" go to prove that sage Parāśara, had access to such expositions of Lord Brahma which would not be possible to an ordinary mortal. The history of Parāśara has been explained in the notes for the initial shlokas of Ch. 1 supra and Ch. 41 infra.

सबले कर्मभावेशे स्वोच्चे स्वांशे स्वराशिगे।

जातस्तातसुखेनाढ्यो यशस्वी शुभकर्मकृत्॥२॥

2. PATERNAL HAPPINESS: If the 10th lord is strong and be in exaltation or in own Rashi/Navamsha, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds.

Notes: Though the word "Karma" means deed, it actually in the context of astrology denotes one's profession, job, livelihood etc. The 10th house rules one's patrimony, paternal happiness, last offices to father and such other matter while the 9th house, as explained earlier deals with one's father as an individual.

कर्माधिपो बलोनश्चेत् कर्मवैकल्यमादिशेत्।

सैहिः केन्द्रत्रिकोणस्थो ज्योतिष्टोमादियागकृत्॥३॥

3. If the 10th lord is devoid of strength; the native will face obstructions in his work. If Rahu is in an angle or in a trine, he will perform religious sacrifices like Jyotishtoma.

Notes: Should Rahu be strongly disposed in an angle or in a trine, the native will perform "Jyotishtoma." This is Soma sacrifice deemed as a whole class of sacrificial ceremonies consisting of sixteen Vedic rites. To wit, the native will be extremely religious and meritorious.

कर्मेशे शुभसंयुक्ते शुभस्थानगते तथा।

राजद्वारे च वाणिज्ये सदा लाभोऽन्यथान्यथा॥४॥

4. If the 10th lord is with a benefice or be in an auspicious house, one will always gain through royal patronage and in business. In a contrary situation, only opposite results will come to pass.

Notes: Should the 10th lord be with a benefice or in a benefices Rashi, the native will ever gain in his undertakings with the king (i.e. in his calling)." अन्यथान्यथा" means that if the 10th lord is with a malefic or in a malefic Rashi, the native will be a loser in his calling and will not serve the king (or a worthy person). The short and the long of the verse is to convey the idea that the 10th lord should be related to a benefice sign for a happy and prosperous calling. Connections with a malefic will cause grief.

दशमे पापसंयुक्ते लाभे पापसमन्विते।

दुष्कृतिं लभते मर्त्यः स्वजनानां विदूषकः॥५॥

5. Should the 10th and 11th be both occupied by malefic the native will indulge only in bad deeds and will defile his own men.

कर्मेशे नाशराशिस्थे राहुणा संयुते तथा।

जनद्वेषी महामूर्खो दुष्कृतिं लभते नरः॥६॥

6: If the lord of the 10th is relegated to the 8th along with Rahu, the native will hate others, be a great fool and will do bad deeds.

Notes: The 8th house occupied by Rahu in the company of the 10th lord will spoil professional happiness of the native apart from making him perform questionable and foolish deeds as well as incurring misconceptions with one and all

कर्मेशे द्यूनराशिस्थे मन्दभौमसमन्विते।

द्यूनेशे पापसंयुते शिश्नोदरपरायणः॥७॥

7. If Saturn, Mars and the 10th lord are in the 7th as the 7th lord is with a malefic, the native will be fond of carnal pleasures and of filling his belly.

Notes: The effects for the combination as above are described by the words "Sisnodara Parayana" (शिश्नोदरपरायणः) and as far as I understand, the meaning is as above. (Sisna= male organ, Udara = belly.)

तुङ्गराशिं समाश्रित्य कर्मेशे गुरुसंयुते।

भाग्येशे कर्मराशिस्थे मानैश्वर्यप्रतापवान्॥८॥

लाभेशे कर्मराशिस्थे कर्मेशे लग्नसंयुते।

तावुभौ केन्द्रगौ वापि सुखजीवनभाग् भवेत्॥९॥

कर्मेशे बलसंयुक्ते मीने गुरुसमन्विते।

वस्त्राभरणसौख्यादि लभते नात्र संशयः॥१०॥

8-10: Should the 10th lord be in exaltation and be in the company of Jupiter as the 9th lord is in the 10th the native will be endowed with honour, wealth, and valour. One will lead a happy life if the 11th lord is in the 10th and the 10th lord is in the ascendant or if the lords of the 10th and 11th are conjunct in an angle. Should the 10th

lord in strength be in Pisces along with Jupiter, the native will doubtless obtain robes, ornaments and happiness.

लाभस्थानगते सूर्ये राहुभौमसमन्विते।

रविपुत्रेण संयुक्ते कर्मच्छेत्ता भवेन्नरः॥११॥

11. Should Rahu, Sun, Saturn and Mars be in the 11th, the native will incur cessation of his duties.

Notes: The 4 planets, viz. the Sun, Mars, Rahu and Saturn joining in the 11th house will ensure that the native will not be successful in his performance. As a consequence, he will not have a happy calling or profession worth the name, and will gain nothing

मीने जीवे भृगुयुते लग्नेशे बलसंयुते।

स्वोच्चराशिगते चन्द्रे सम्यग्ज्ञानार्थवान् भवेत्॥१२॥

12. One will be learned and wealthy if Jupiter is in Pisces along with Venus while the ascendant lord is strong and the Moon is in exaltation.

Notes: ज्ञान means learning in the normal text. Apart, this denotes sacred knowledge derived from meditation on the higher truths of religion and philosophy which instructs the seeker how to understand his own nature within him and to reunite with the Almighty avoiding reincarnation. This is taught by ज्ञान योग (Gyana yoga). Jupiter and Venus joining in Pisces (the terminal house, denoting final emancipation) will endow the native with such supreme knowledge. The lord of the ascendant simultaneously joining the exalted Moon renders the mind fertile enough to produce knowledge of one own self. For one cannot attain the Lord without first knowing what he himself is. Material wealth will also come to the native as a by-product of the planetary configuration in question. So, to say one will be spiritually and materially wealthy.

केन्द्रेशे लाभराशिस्थे लाभेशे लग्नसंस्थिते।

कर्मराशिस्थिते शुक्रे रत्नवान् स नरो भवेत्॥१३॥

13. Should the 10th lord be in the 11th while the 11th lord is in the ascendant and Venus is in the 10th, the native will be endowed with precious stones.

Notes: To wit the planets so disposed as mentioned in the shloka will confer a huge influx of material wealth on the native.

केन्द्रत्रिकोणगे कर्मनाथे स्वोच्चसमाश्रिते।

गुरुणा सहिते दृष्टे स कर्मसहितो भवेत्॥१४॥

14. If the lord of the 10th is exalted in an angle or a trine and be in the company of or in aspect to Jupiter, one will be endowed with (worthy) deeds.

कर्मेशे लग्नभावस्थे लग्नेशेन समन्विते।

केन्द्रत्रिकोणगे चन्द्रे सत्कर्मनिरतो भवेत्॥१५॥

15. Should the 10th lord be in the ascendant along with the ascendant lord as the Moon is in an angle or in a trine, the native will be interested in good deeds.

कर्मस्थानगते मन्दे नीचखेचरसंयुते।

कर्मांशे पापसंयुक्ते कर्महीनो भवेन्नरः॥१६॥

16. If Saturn is in the 10th along with a debilitated planet while the 10th from Navamsha ascendant is occupied by a malefic, the native will be bereft of (virtuous) acts.

कर्मेशे नाशराशिस्थे रन्ध्रेशे कर्मसंस्थिते।

पापग्रहेण संयुक्ते दुष्कर्म निरतो भवेत्॥१७॥

17. One will indulge in bad acts if the 10th lord is in the 8th while the 8th lord is in the 10th with a malefic.

कर्मेशे नीचराशिस्थे कर्मस्थे पापखेचरे।

कर्मभात्कर्मगे पापे कर्मवैकल्यमादिशेत्॥१८॥

18. Obstructions to the native's acts will crop up if the 10th lord is in fall, as both the 10th house from the ascendant and the 10th from the 10th (i.e. 7th from the ascendant) have malefic occupations.

कर्मस्थानगते चन्द्रे तदीशे तत्त्रिकोणगे।

लग्नेशे केन्द्रभावस्थे सत्कीर्तिसहितो भवेत्॥१९॥

लाभेशे कर्मभावस्थे कर्मेशे बलसंयुक्ते।

देवेन्द्रगुरुणा दृष्टे सत्कीर्तिसहितो भवेत्॥२०॥

कर्मस्थानाधिपे भाग्ये लग्नेशे कर्मसंयुते।

लग्नात् पञ्चमगे चन्द्रे ख्यातनामा नरो भवेत्॥२१॥

19-21. COMBINATIONS FOR FAME: One will be endowed with fame if the Moon is in the 10th while the 10th lord is in a trine from the 10th and the ascendant lord is in ascendant's angle. Similar effects will come to pass if the 11th lord is in the 10th while the 10th lord is strong and be in aspect to Jupiter. Fame will come to the native if the 10th lord is in the 9th as the ascendant lord is in the 10th and the Moon Is in the 5th from the ascendant.

इति कर्मफलं प्रोक्तं संक्षेपेण द्विजोत्तम।

लग्नकर्मेशसम्बन्धादूह्यमन्यदपि स्वयम्॥२२॥

22. O excellent of the Brahmins thus have been told about the effects of the 10th house in a brief manner. Other related effects be guessed by you based on the relationship of the lords of the ascendant and of the 10th

अथ लाभभावफलाध्यायः॥२२॥

Chapter 22. Effects of the Eleventh House

कर्मभावफलं चाऽथ कथयामि तवाग्रतः।

सृणु मैत्रेय तत्त्वेन ब्रह्मगर्गादिभाषितम्॥१॥

1. O excellent of the Brahmins, I now explain effects relating to the 11th house, the auspiciousness of which Bhava will make one happy at all times.

सबले कर्मभावेशे स्वोच्चे स्वांशे स्वराशिगे।

जातस्तातसुखेनाढ्यो यशस्वी शुभकर्मकृत्॥२॥

2, Should the 11th lord be in the 11th itself or be in an angle or in a trine from the ascendant, there will be many gains. Similarly, if, be 11th lord is exalted, though in combustion, there will be many gains.

Notes: The second line or the above verse deserves a proper approach सूर्याशगोपि means "although in combustion or having lost rays in the Sun". The word "अपि" meaning "although" in this context deters the otherwise possible interpretation as "Sun's Navamsha or Sun's Rashi" which of course will be an extreme rendering. To wit, the correct import is that even though the 11th lord is combust but be in exaltation the native will gain abundantly.

कर्माधिपो बलोनश्चेत् कर्मवैकल्यमादिशेत्।

सैहिः केन्द्रत्रिकोणस्थो ज्योतिष्टोमादियागकृत्॥३॥

3. If the 11th lord is in the 2nd while the 2nd lord is in angle (from the ascendant) along with Jupiter, the gains will be great.

कर्मेशे शुभसंयुक्ते शुभस्थानगते तथा।

राजद्वारे च वाणिज्ये सदा लाभोऽन्यथान्यथा॥४॥

4. If the 11th lord is in the 3rd while the 11th is occupied by a benefice, the native will gain 2000 Nishkas in his 36th year.

Notes: "भावे" means in the Bhava or house in question, i.e. the 11th Bhava and not the 3rd Bhava. Since विक्रमे already proceeds, भावे to mean "in the 3rd house" will be redundant.

निष्क (Nishka) though meaning a gold coin was generally taken to indicate one Karsha or Suvama of 16 Masha. This also denotes II certain weight or gold in the hoary days. The sage thus obviously hints at the opulence of the native in varied

measures by quantifying the resultant Nishkas according to the merits of the planetary formations at birth.

दशमे पापसंयुक्ते लाभे पापसमन्विते।

दुष्कृतिं लभते मर्त्यः स्वजनानां विदूषकः॥५॥

5. If the 11th lord is conjunct a benefice in an angle or in a trine (from the ascendant), the native will acquire 500 Nishkas in his 40th year.

कर्मेशे नाशराशिस्थे राहुणा संयुते तथा।

जनद्वेषी महामूर्खो दुष्कृतिं लभते नरः॥६॥

6. The native will own 6000 Nishkas if the 11th is occupied by Jupiter while the 2nd and 9th are respectively taken over by the Moon and Venus by position.

कर्मेशे द्यूनराशिस्थे मन्दभौमसमन्विते।

द्यूनेशे पापसंयुते शिश्नोदरपरायणः॥७॥

7. Should Jupiter, Mercury and the Moon be in the 11th from the 11th (i.e. 9th from the ascendant) the native will be endowed with wealth, grains, fortunes, diamonds, ornaments etc.

तुङ्गराशिं समाश्रित्य कर्मेशे गुरुसंयुते।

भाग्येशे कर्मराशिस्थे मानैश्वर्यप्रतापवान्॥८॥

8. One will gain 1000 Nishkas in his 33rd year if the 11th lord is in the ascendant and the ascendant lord is in the 11th.

लाभेशे कर्मराशिस्थे कर्मेशे लग्नसंयुते।

तावुभौ केन्द्रगौ वापि सुखजीवनभाग् भवेत्॥९॥

9. If the 11th lord is in the 2nd as the 2nd lord is in the 11th, one will amass abundant fortunes after marriage.

कर्मेशे बलसंयुक्ते मीने गुरुसमन्विते।

वस्त्राभरणसौख्यादि लभते नात्र संशयः॥१०॥

10. If the 11th lord is in the 3rd as the 3rd lord is in the 11th, one will gain wealth through co-born and be endowed with excellent ornaments.

लाभस्थानगते सूर्ये राहुभौमसमन्विते।

रविपुत्रेण संयुक्ते कर्मच्छेत्ता भवेन्नरः॥११॥

11. There will be no gains in spite of numerous efforts if the 11th lord is in fall, in combustion or be in the 6th/8th/12th with a malefic.

अथ व्ययभावफलाध्यायः॥२३॥

Chapter 23. Effects of the Twelfth House

कर्मभावफलं चाऽथ कथयामि तवाग्रतः।
सृणु मैत्रेय तत्त्वेन ब्रह्मगर्गादिभाषितम्॥१॥
सबले कर्मभावेशे स्वोच्चे स्वांशे स्वराशिगे।
जातस्तातसुखेनाढ्यो यशस्वी शुभकर्मकृत्॥२॥
कर्माधिपो बलोनश्चेत् कर्मवैकल्यमादिशेत्।
सैहिः केन्द्रत्रिकोणस्थो ज्योतिष्टोमादियागकृत्॥३॥
कर्मेशे शुभसंयुक्ते शुभस्थानगते तथा।
राजद्वारे च वाणिज्ये सदा लाभोऽन्यथान्यथा॥४॥

1-4. O Brahmin, now I tell you about the effects of the 12th house. There will be expenses on good accounts if the 12th lord is with a benefice, or be in own house or be exalted or if a benefice occupies the 12th. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures if the Moon happens to be the 12th lord and be exalted or be in own sign/Navamsha or in the 11th/9th/5th in Rashi/Navamsha. The said native will live with rich clothes, and ornaments, be learned and lordly.

दशमे पापसंयुक्ते लाभे पापसमन्विते।
दुष्कृतिं लभते मर्त्यः स्वजनानां विदूषकः॥५॥
कर्मेशे नाशराशिस्थे राहुणा संयुते तथा।
जनद्वेषी महामूर्खो दुष्कृतिं लभते नरः॥६॥

5-6. And if the 12th lord is in the 6th/8th or be in enemy's Navamsha, debilitation Navamsha or in 8th in Navamsha, one will be devoid of happiness from wife, be troubled by expenses and deprived of general happiness. If he be in an angle/trine, the native will beget a spouse.

कर्मेशे द्यूनराशिस्थे मन्दभौमसमन्विते।
द्यूनेशे पापसंयुते शिश्नोदरपरायणः॥७॥

7. Just as these effects are derived from the ascendant in regard to the native, similar deductions be made about co-born etc. from the 3rd and other houses.

Notes: Hints are given here to know from the native's horoscope the effects related to his co-born, uncles etc. For example, brother's finances from the 4th house

(2nd from the 3rd), brother's marriage from the 9th house (7th from the 3rd), father's health from the 2nd house (6th from the 9th), mother's health from the 9th (6th from the 4th), wife's spending nature from the 6th house (i.e. 12th from the 7th) and so on and so forth. Proceeding on these lines, we can see the possibility of predicting many important events for other relatives from the native's horoscope itself.

तुङ्गराशिं समाश्रित्य कर्मेशे गुरुसंयुते।

भाग्येशे कर्मराशिस्थे मानैश्वर्यप्रतापवान्॥८॥

8. Planets placed in the visible half of the zodiac will give explicit results while the ones in the invisible half will confer secret results.

Notes: Visible half is the half of the zodiac within a range of 180 degrees from the ascendant's cusp seen backwards. The other half is invisible.

A planet in the visible half of the zodiac will be more potential in effects while in the invisible half it is less potential and un-manifest.

लाभेशे कर्मराशिस्थे कर्मेशे लग्नसंयुते।

तावुभौ केन्द्रगौ वापि सुखजीवनभाग् भवेत्॥९॥

9. If Rahu is in the 12th along with Mars, Saturn and the Sun, the native will go to hell. Similar effect will occur if the 12th lord is with the Sun.

Notes: The 12th house relates to one's fate after death. Whether he will reincarnate, or attain infernal region or the Lotus Feet of the Lord will have to be studied from the 12th house. In this connection, refer lo Ch. 26 of Horāsara also.

कर्मेशे बलसंयुक्ते मीने गुरुसमन्विते।

वस्त्राभरणसौख्यादि लभते नात्र संशयः॥१०॥

10. If there is a benefice in the 12th while its lord is exalted or is conjunct or aspected by a benefice, one will attain final, emancipation.

लाभस्थानगते सूर्ये राहुभौमसमन्विते।

रविपुत्रेण संयुक्ते कर्मच्छेत्ता भवेन्नरः॥११॥

11. One will wander from country to country if the 12th lord and 12th house are with malefic and be in aspect to malefic.

मीने जीवे भृगुयुते लग्नेशे बलसंयुते।

स्वोच्चराशिगते चन्द्रे सम्यग्ज्ञानार्थवान् भवेत्॥१२॥

12. One will move in his own country if the 12th lord and 12th house are with benefices and be in aspect to benefices.

Notes: In the previous shloka and the present one, clues are given to know as to whether one will be in his own place or outside the native place. If the 12th house and its lord are connected with benefices, one will progress in his own place while he

will wander hither and thither (without progress) if 12th lord and 12th house are spoilt by malefic.

केन्द्रेशे लाभराशिस्थे लाभेशे लग्नसंस्थिते।

कर्मराशिस्थिते शुक्रे रत्नवान् स नरो भवेत्॥१३॥

13. Earnings will be through sinful measures if the 12th is occupied by Saturn or Mars etc. arid be not aspected by a benefice.

केन्द्रत्रिकोणगे कर्मनाथे स्वोच्चसमाश्रिते।

गुरुणा सहिते दृष्टे स कर्मसहितो भवेत्॥१४॥

14. If the ascendant lord is in the 12th while the 12th lord is in the ascendant with Venus, expense will be on religious grounds.

अथ भावेशफलाध्यायः॥२४॥

Chapter 24. Effects of the Bhava Lords

लग्नेशे लग्नगे देहसुखभाग् भुजविक्रमी।

मनस्वी चञ्चलश्चैव द्विभार्यो परगोऽपि व॥१॥

1. EFFECTS OF ASCENDANT LORD IN VARIOUS HOUSES (up to shloka 12): Should the ascendant lord be in the ascendant itself, the native will be endowed with physical happiness (i.e. good health) and prowess. He will be intelligent, fickle-minded, will have two wives and will unite with other females.

Notes: The position of the ascendant lord in the ascendant itself will make the native fearless and long-lived.

लग्नेशे धनगे बालो लाभवान् पण्डितः सुखी।

सुशीलो धर्मविन्मानी बहुदारगुणैर्युतः॥२॥

2. If the lord of the ascendant is in the 2nd, he will be gainful, scholarly, happy, endowed with good qualities, be religious, honourable, and will have many wives.

Notes: The native having the ascendant lord in the 2nd house will face obstacles in obtaining progeny and thus he will be left with a longing for issues. He will further become wealthy through his own efforts.

लग्नेशे सहजे जातः सिंहतुल्यपराक्रमी।

सर्वसम्पद्युतो मानी द्विभार्यो मतिमान् सुखी॥३॥

3. If the lord of the ascendant is in the 3rd, the native will equal a lion in valour, be endowed with all kinds of wealth, be honourable, will have two wives, be intelligent and happy.

Notes: Should the 3rd house contain the ascendant lord, one will be equal to a king, respected by others and will indulge in unnatural methods of sexual gratification.

लग्नेशे सुखगे बालः पितृमातृसुखान्वितः।

बहुभ्रातृयुतः कामी गुणरूपसमन्वितः॥४॥

4. If the ascendant lord is in the 4th, the native will be endowed with paternal and maternal happiness, will have many brothers, be lustful virtuous and charming.

Notes: With the ascendant lord in the 4th house, the native is of a noble descent. He will prosper by his own efforts. He will be ambitious and beautiful. Prosperity will coine to him easily, He will ever enjoy physical felicity.

लग्नेशे सुतगे जन्तोः सुतसौख्यं च मध्यमम्।

प्रथमापत्यनाशः स्यान्मानी क्रोधी नृपप्रियः॥५॥

5. If the ascendant lord is in the 5th, the native will have mediocre progenic happiness, will lose his first child, be honourable, given to anger and be dear to king.

लग्नेशे षष्ठगे जातो देहसौख्यविवर्जितः।

पापाढ्ये शत्रुतः पीडा सौम्यदृष्टिविवर्जिते॥६॥

6. If the ascendant lord is in the 6th and related to a malefic the native will be devoid of physical happiness, and will be troubled by enemies if there is no benefice aspect.

Notes: The ascendant lord going to the 6th house will mar the prospects of health. However, for Scorpio and Taurus ascendant, it will be a felicitous augury for freedom from diseases.

The 6th house position of Lagna Lord in general will give abundant wealth and respect apart from royal-status. There is, however, a possibility of more than one marriage or losing the spouse early.

लग्नेशे सप्तमे पापे भार्या तस्य न जीवति।

शुभेऽटनो दरिद्रो वा विरक्तो वा नृपोऽपि वा॥७॥

7. If the ascendant lord is a malefic and be in the 7th, the native's wife will not live (long). If the planet in question be a benefice, one will wander aimlessly, face penury and be dejected. He will alternatively become a king (if the said plane t is strong).

लग्नेशेऽष्टमगे जातः सिद्धविद्याविशारदः।

रोगी चौरो महाक्रोधी द्यूती च परदारगः॥८॥

8. If the ascendant lord is in the 8th, the native will be an accomplished scholar, be sickly, thievish, be given to much anger, be a gambler and will join others' wives.

Notes: The only good effect of the ascendant lord being in the 8th house is one's academic accomplishment. This position will cause Balarishta or child mortality. The native's health will be poor. He will be a repository of misfortunes. He will sec many deaths in the family to his grief. His married life will be a hell. He will be a profligate and will incur ill-fame and disrepute. Penury will ever be after him.

In case of Aries and Libra ascendant, this approach for evil results should be avoided and results declared after further scanning the radix.

लग्नेशे भाग्यगे जातो भाग्यवाञ्जनवल्लभः।

विष्णुभक्तः पटुर्वाग्मी दारपुत्रधनैर्युतः॥९॥

9. If the ascendant lord is in the 9th, the native will be fortunate, dear to people, be a devotee of Sri Vishnu, be skilful, eloquent in speech and be endowed with wife, sons and wealth.

Notes: One will gain abundantly from his father. Every undertaking of his will be fruitful. He will be well-disposed to his co-born. These are additional results of the ascendant lord occupying the 9th house.

लग्नेशे दशमे जातः पितृसौख्यसमन्वितः।

नृपमान्यो जने ख्यातः स्वार्जितस्वो न संशयः॥१०॥

10. If the ascendant lord is in the 10th, the native will be endowed with paternal happiness, royal honour (or patronage), fame among men and will doubtlessly have self-earned wealth.

Notes: The 10th house occupied by the ascendant lord denotes obtainment of co-born. The native will possess ambitions and will prosper in his pursuits.

लग्नेशे लाभगे जातः सदा लाभसमन्वितः।

सुशीलः ख्यातकीर्तिश्च बहुदारगुणैर्युतः॥११॥

11. If the ascendant lord is in the 11th, the native will always be endowed with gains, good qualities, fame and many wives.

लग्नेशे व्ययभावस्थे देहसौख्यविवर्जितः।

व्यर्थव्ययी महाक्रोधी शुभदृग्योगवर्जिते॥१२॥

12. If the ascendant lord is m the 12th and be devoid of benefice aspect/conjunction, the native will be bereft of physical happiness, will spend un-fruitfully and be given to much anger.

Notes: If the ascendant lord is in the 12th, the native's life will not be prosperous. He will be addicted to gambling, thieving, debauchery and other vices. He will expend wastefully.

धनेशे लग्नगे जातः पुत्रवान् धनसंयुतः।

कुटुम्बकण्टकः कामी निष्ठुरः परकार्यकृत्॥१३॥

13. EFFECTS OF 2ND LORD IN VARIOUS HOUSES (up to shloka 24): If the 2nd lord is in the ascendant, the native will be endowed with sons and wealth, be inimical to his family, lustful, hard-hearted and will do others' jobs.

Notes: One will be fraudulent and will face financial upheavals with the lord of the 2nd occupying the ascendant. These evil effects will not wholly apply to Capricorn ascendant, but with some modifications.

धनेशे धनगे जातो धनवान् गर्वसंयुतः।

द्विभार्यो बहुभार्यो वा सुतहीनः प्रजायते॥१४॥

14. If the 2nd lord is in the 2nd, the native will be wealthy, proud, will have two or more wives and be bereft of progeny.

धनेशे सहजे जातो विक्रमी मतिमान् गुणी।

कामी लोभी शुभाढ्ये च पापाढ्ये देवनिन्दकः॥१५॥

15. If the 2nd lord is in the 3rd, the native will be valorous, wise, virtuous, lustful and miserly- all these when related to a benefice. If related to a malefic, the native will be a heterodox.

Notes: Should the 2nd lord be in the 3rd house, the native will be ill-related to females and will earn through prostitutes. If a malefic is related to the 2nd lord in the 3rd, the person concerned will not be God-fearing and will have dirty conduct.

धनेशे सुखभावस्थे सर्वसम्पतसमन्वितः।

गुरुणा संयुते स्वोच्चे राजतुल्यो नरो भवेत्॥१६॥

16. If the 2nd lord is in the 4th, the native will acquire all kinds of wealth. If the 2nd lord is exalted and be conjunct Jupiter, one will be equal to a king.

Notes: The placement of the 2nd lord in the 4th will also produce a heterodox and one of questionable character.

The exaltation of the 2nd lord in the 4th applies only to Libra ascendant. Obviously, the sage suggests that the exaltation of Mars in the company of Jupiter (in debilitation) in the 4th house will prove extremely favourable for a Libra native conferring near-regal-hood. It is also not un-meaningful to conclude that the 2nd lord exalted and joining Jupiter becoming a good omen for any ascendant.

धनेशे सुतभावस्थे जातो धनसमन्वितः।

धनोपार्जनशीलाश्च जायन्ते तत्सुता अपि॥१७॥

17. If the 2nd lord is in the 5th the native will be wealthy. Not only the native, but also his sons, will be intent on earning wealth.

Notes: The 2nd lord going to the 5th house will make one resort to trickery. His family life will not be happy. He will not be kind to others. He will be very lustful and will be prone to lose a child prematurely.

धनेशे रिपुभावस्थे सशुभे शत्रुतो धनम्।

सपापे शत्रुतो हानिर्जंघावैकल्यवान् भवेत्॥१८॥

18. If the 2nd lord is in the 6th along with a benefice the native will gain wealth through his enemies; if be with a malefic, there will be loss through enemies apart from mutilation of shanks.

Notes: There will be severe loss of wealth through thefts and servants. He will have defects of privities. These are further effects of the 2nd lord occupying the 6th house.

धनेशे सप्तमे जातः परदाररतो भिषेक्।

पापेक्षितयुते तस्य भार्या च व्यभिचारिणी॥१९॥

19. If the 2nd lord is in the 7th, the native will be addicted to others wives and be a doctor. If a malefic is related to the laid placement by conjunction or by aspect, the native's wife will (also) be of questionable character.

Notes: The 2nd lord in the 7th house and related to a dire malefic will render the mother of the native being of questionable character according to some hoary authors. However, the 4th house and its lord deserve a special attention in the context of mother's disposition.

धनेशेऽष्टमगे जातो भूरिभूमिधनैर्युतः।

पत्नीसुखं भवेत् स्वल्पं ज्येष्ठभ्रातृसुखं न हि॥२०॥

20. If the 2nd lord is in the 8th, the native will be endowed with abundant land and wealth. But be will have limited marital felicity and be bereft of happiness from his elder brother.

धनेशे धर्मभावस्थे धनवानुद्यमी पटुः।

बाल्ये रोगी सुखी पश्चात् तीर्थधर्मव्रतादिकृत्॥२१॥

21. If the 2nd lord is in the 9th, the native will be wealthy, diligent, skilful, sick during childhood and will later on be happy (i.e. healthy) and will visit shrines, observing religious code etc.

धनेशे कर्मगे जातः कामी मानी च पण्डितः।

बहुदार्यधनैर्युक्तः किञ्च पुत्रसुखोज्झितः॥२२॥

22. If the 2nd lord is in the 10th, the native will be libidinous, honourable, learned, have many wives and much wealth but be bereft or filial happiness.

धनेशे लाभभावस्थे सर्वलाभसमन्वितः।

सदोद्योगयुतो मानी कीर्तिमान् जायते नरः॥२३॥

23. If the 2nd, lord is in the 11th, the native will have all kinds of wealth, be ever diligent, honourable and famous.

Notes: The native will undergo miseries due to ill-health during child hood and with the march of time he will be endowed with health throughout, if the 2nd lord is in the 11th house.

धनेशे व्ययभावस्थे साहमी धनवर्जितः।

परभाग्यरतस्तस्य ज्येष्ठापत्यसुखं नहि॥२४॥

24. If the 2nd lord is in the 12th, the native "'ill he adventurous, be devoid of wealth, and be interested in other's wealth while his eldest child will not keep him happy.

Notes: According to the saying "वित्तेते व्ययगेवापि ग्रहद्दय-समन्विते अधिकैश्वर्य संपन्न त्रयादिग्रहसंयुक्ते वा" Meaning that if the 2nd lord is in the 12th house with two or more (favourable) planets, the native will be extremely wealthy. This is found to be a sound clue in actual cases. However, the 2nd lord lonely in the 12th is bad for riches, except in the case of Aries ascendant with Venus in the 12th in high dignity.

लग्नगे सहजाधीशे स्वभुजार्जितवित्तवान्।

सेवाज्ञः साहसी जातो विद्याहीनोऽपि बुद्धिमान्॥२५॥

25. EFFECTS OF 3RD LORD IN VARIOUS HOUSES (up to shloka 36): If the 3rd lord is in the ascendant, the native will have self-made wealth, be disposed to worship, be valorous and be intelligent although devoid of learning.

Notes: One will have a lean body with the ascendant having the 3rd lord in it. He will have such sexual lust that cannot be subdued. He will be short-tempered and ill-disposed to others.

द्वितीये सहजाधीशे स्थूलो विक्रमवर्जितः।

स्वल्पारम्भी सुखी न स्यात् परस्त्रीधनकामुकः॥२६॥

26. If the 3rd lord is in the 2nd, the native will be corpulent, devoid of valour, will not make much effort, be not happy and will have an eye on others' wives and others wealth.

Notes: Should the 3rd lord be in the 2nd house, one will resort to unnatural sexual means of gratification. He will not show enthusiasm in his undertakings.

सहजे सहजाधीशे सहोदरसुखान्वितः।

धनपुत्रयुतो हृष्टो भुनक्ति सुखमद्भुतम्॥२७॥

27. If the 3rd lord is in the 3rd, the native will be endowed with happiness through co-born and will have wealth and sons, be cheerful and extremely happy.

सुखस्थे सहजाधीशे सुखी च धनसंयुतः।

मतिमान् जायते बालो दुष्टभार्यापतिश्च सः॥२८॥

28. If the 3rd lord is in the 4th, the native will be happy, wealthy and intelligent but will acquire a wicked spouse.

सुतस्थे सहजाधीशे पुत्रवान् गुणसंयुतः।

भार्या तस्य भवेत् क्रूरा क्रूरग्रहयुतेक्षिते॥२९॥

29. If the 3rd lord is in the 5th, the native will have sons, and be virtuous. If in the process the 3rd lord be conjunct or aspected by a malefic, the native will have a formidable wife.

षष्ठभावे त्रीयेशे भ्रातृशत्रुर्महाधनी।

मातुलैश्च समं वैरं मातुलानीप्रियो नरः॥३०॥

30. If the 3rd lord is in the 6th, the native will be inimical to his co-born, be affluent, will not be well-disposed to his maternal uncle and be dear to his maternal aunt.

Note: - The student's attention is drawn to the statement of the text, viz. मातुलानी प्रियो नरः which has been without any misconception, rendered to denote the native's being "dear to his maternal aunt". At the same time, Sanketa Nidhi while commenting on the 3rd lord's placement in the 6th house gives an overt clue to the native being fond of physically matiny with his maternal aunt. One wonders whether sage Parāśara covertly points out to one and the same thing. Possibly so, for the Sanskrit expression is so flexible.

सप्तमे सहजाधीशे राजसेवापरो नरः।

बाल्ये दुःखी सुखी चान्ते जायते नाऽत्र संशयः॥३१॥

31. If the 3rd lord is in the 7th, the native will be interested in serving the king and be not happy during boyhood but at the end of his life.

Notes: It is not a favourable indication to have an independent profession or business when the 3rd lord is in the 7th house. The 7th denotes one's public relationship, business prospects etc. and an evil lord are not welcome there. As a result, the native will be destined to be in the employ of others.

Further, this position will give a tendency to steal. The native will incur a legal award like death.

अष्टमे सहजाधीशे जातश्चैरो नरो भवेत्।

दासवृत्त्योपजीवी च राजद्वारे मृतिर्भवेत्॥३२॥

32. If the 3rd lord is in the 8th, the native will be a thief, will derive his livelihood serving others and will die at the gate of royal palace.

नवमे सहजाधीशे पितुः सुखविवर्जितः।

स्त्रीभिर्भाग्योदयस्तस्य पुत्रादिसुखसंयुतः॥३३॥

33. If the 3rd lord is in the 9th, the native will lack paternal bliss, will make fortunes through wife and will enjoy progenic and other pleasures.

Notes: Although one may have fortunes and progenic happiness, one will unendingly feel miserable if the 3rd lord occupies the 9th house. His father will be a contemptible person.

दशमे सहजाधीशे जातः सर्वसुखान्वितः।

स्वभुजार्जितवित्तश्च दुष्टस्त्रीभरणे रतः॥३४॥

34. If the 3rd lord is in the 10th, the native will have all kind of happiness and self-made wealth and be interested in nurturing wicked females.

लाभगे सहजाधीशे व्यापारे लाभवान् सदा।

विद्याहीनोऽपि मेधावी साहसी परसेवकः॥३५॥

35. If the 3rd lord is in the 11th the native will always gain in trading, be intelligent although not literate, be adventurous and will serve others.

Notes: One will have an emaciated body with the 3rd lord' position in the 11th house. He will incur misunderstanding with others and will not be a worthy friend.

व्ययस्थे सहजाधीशे कुतार्ये व्ययकृज्जनः।

पिता तस्य भवेत् क्रूरः स्त्रीभिर्भाग्योदयस्तथा॥३६॥

36. If the 3rd lord is in the 12th, the native will spend on evil deeds, will have a wicked father and will be fortunate through a female (or wife).

Notes: The 3rd lord going to the 12th will bestow every happiness in life. Yet the native will feel highly miserable. This view is held by Ramadayalu.

This placement will further spoil the prospects of co-born. If Mari also joins the said 3rd lord, sustenance of co-born will be doubtful.

सुखेशे धनगे जातो विद्यागुणविभूषितः।

भूमीवाहनसंयुक्तो मातुः सुखसमन्वितः॥३७॥

37. EFFECTS OF THE 4TH LORD IN VARIOUS HOUSES (up to shloka 48): If the 4th lord is in the ascendant, the native will be endowed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

Notes: As a result of the 4th lord coming to occupy the ascendant, the subject will acquire incomparable, learning in various branches. However, there is an element of risk of being deprived of one's ancestral properties. After leading married life for some time, the native will give up worldly life lid may turn into an ascetic.

सुखेशे धनगे जातो भोगी सर्वधनान्वितः।

कुटुम्बसहितो मानी साहसी कुहकान्वितः॥३८॥

38. If the 4th lord is in the 2nd, the native will enjoy pleasures, all kinds of wealth, family life and honour and be adventurous. He will be cunning in disposition.

Notes: The 2nd house tenanted by the 4th lord will bring abundant gains from mother and maternal relatives. The mother of the native will be able to receive great help from her brothers and sisters. The subject will join evil company and face some risks. He will build up self-earned wealth and his lust for lucre will never be subdued.

सुखेशे सहजे जातो विक्रमी भृत्यसंयुतः।

उदारोऽरुग् गुणी दाता स्वभुजार्जितवित्तवान्॥३९॥

39. If the 4th lord is in the 3rd, the native will be valorous. He will have servants, be liberal, virtuous and charitable and will possess self-earned wealth. He will be free from diseases.

सुखेशे सुखभावस्थे मन्त्री सर्वधनान्वितः।

चतुरः शीलवान् मानी ज्ञानवान् स्त्रीप्रियः सुखी॥४०॥

40. If the 4th lord is in the 4th, the native will be a minister and will possess all kinds of wealth. He will be skilful, virtuous, honourable, learned, happy, and be well-disposed to his spouse.

सुखेशे पुत्रभावस्थे सुखी सर्वजनप्रियः।

विष्णुभक्तो गुणी मानी स्वभुजार्जितवित्तवान्॥४१॥

41. If the 4th lord is in the 5th, the native will be happy and be liked by all. He will be devoted to Sri Vishnu, be virtuous, honourable and will have self-earned wealth.

सुखेशे रिपुभावस्थे मातुः सुखविवर्जितः।

क्रोधी चोरोऽभिचारी च स्वेच्छाचारश्च दुर्मनाः॥४२॥

42. If the 4th lord is in the 6th, the native will be devoid of maternal happiness, be given to anger, be a thief and a conjurer (or magician), be independent in action and be ill disposed.

Notes: The native will be brought up by another female in the place of his mother. He will be careless about his own matters. He will have litigations on account of properties. His mother will be sickly in constitution and be a source of worry to the family members. He will not be well-disposed toward his mother. These are additional effects for the 6th house placement of the 4th lord in a nativity.

सुखेशे सप्तमे जातो बहुविद्यासमन्वितः।

पित्रार्जितधनत्यागी सभायां मूकवद् भवेत्॥४३॥

43. If the 4th lord is in the 7th, the native will be endowed with a high degree of education, will sacrifice his patrimony and be akin to the dumb in an assembly.

Notes: When the 4th lord occupies the 7th house, the person concerned will not enjoy paternal properties. He may either lose or sacrifice the same. He will not be a householder for a long time and will give up his family burdens sooner or later as husband and as a father. Though he will achieve a great degree of education, he will be unable to express himself before a group of men.

सुखेशे रन्ध्रभावस्थे गृहादिसुखवर्जितः।

पित्रोः सुखं भवेदल्पं जातः क्लीबसमो भवेत्॥४४॥

44. If the 4th lord is in the 8th the native will be devoid of domestic and other comforts, will not enjoy much parental happiness and be equal to a neuter.

Notes: The 4th lord's relegation to the 8th house will affect the progenic ability of the native and he will not be able to carnally satisfy his spouse. His happiness in household life will not be appreciable; some problem or the other will accost him. His education will face many an obstacle. His childhood will be with many difficulties.

सुखेशे भाग्यभावस्थे जातः सर्वजनप्रियः।

देवभक्तो गुणी मानी भवेत् सर्वसुखान्वितः॥४५॥

45. If the 4th lord is in the 9th, the native will be dear to one and all, be devoted to God, be virtuous, honourable and endowed with every kind of happiness.

सुखेशे कर्मभावस्थे राजमान्यो नरो भवेत्।

रसायनी महाहृष्टो सुखभोगी जितेन्द्रियः॥४६॥

46. If the 4th lord is in the 10th, the native will enjoy royal honours, be an alchemist, be extremely pleased, will enjoy pleasures and will conquer his five senses.

Notes: One will be professionally happy and prosperous with the 4th lord in the 10th house. He will have abundant self-made properties. He will, however, lack maternal happiness if the 4th lord in the said house is not happily placed.

सुखेशे लाभगे जातो गुप्तरोगभयान्वितः।

उदारी गुणवान् दाता परोपकरणे रतः॥४७॥

47. If the 4th lord is in the 11th, the native will have fear of secret disease, be liberal, virtuous, charitable and helpful to others.

Notes: Some say that the 11th house having the 4th lord will ensure freedom from diseases while our sage attributes secret diseases (like venereal affliction or any other diseases caused by physical union). Apparently, the sage does not prefer the 4th lord (lord of happiness) getting relegated to the 11th (the 8th from the 4th).

सुखेशे व्ययभावस्थे गृहादिसुखवर्जितः।

जातो दुर्व्यसनी मूढः सदाऽलस्यसमन्वितः॥४८॥

48. If the 4th lord is in the 12th the native will be devoid of domestic and other comforts will have vices and be foolish and indolent.

Notes: Complete absence of happiness, particularly paternal, will come to pass. One will be bereft of masculine vigour. His mother is of doubtful character. These are additional effects for the 4th lord being in the 12th house, according to classical works.

सुतेशे लग्नगे जातो विद्यान् पुत्रसुखान्वितः।

कदर्यो वक्रचित्तश्च परद्रव्यापहारकः॥४९॥

49. EFFECTS OF THE 5th LORD IN VARIOUS HOUSES (up to shloka 60): If the 5th lord is in the ascendant, the native will be scholarly, be endowed with progenic happiness, be a miser, be crooked, and will steal others' wealth.

Notes: The native having the 5th lord in the ascendant will be of unsteady disposition. Though progenic happiness is denoted by our text, there are other exponents warning of an unpleasant situation in respect of one of the native's sons.

सुतेशे धनगे जातो बहुपुत्रो धनान्वितः।

कुटुम्बपोषको मानी स्त्रीप्रियः सुयशा भुवि॥५०॥

50. If the 5th lord is in the 2nd, the native will have many sons and wealth, be a pater families, be honourable, be attached to his spouse and be famous in the world.

Notes: Maharishi Parāśara praises very highly the placement of the 5th lord in the 2nd house and attributes worldwide fame for the native. It is actually true in the case of Smt. Indira Gandhi, Prime Minister of India, whose map of birth is furnished below: born on 19th November 1917 (Monday) at 2317 hrs. IST, at Allahabad, 81E54 25N28.

<table>
<tr><td></td><td></td><td>Jup(R)
15-0</td><td>Ketu 10-34</td></tr>
<tr><td></td><td colspan="2" rowspan="2"></td><td>Lagna 28-05
Sat 21·48</td></tr>
<tr><td>Moon 5-35</td><td>Mars 23</td></tr>
<tr><td>Venus20-57
Rahu 10-34</td><td>Mere 13-11
Sun 4-04</td><td></td><td></td></tr>
</table>

Note the lord of the 5th Mars occupying the 2nd house in Leo. The nativity has a number of splendid planetary influences apart from this. As indicated by sage Parāśara, the 2nd house position of the 5th lord gave her a world-wide position and honour for a very long number of years

One can notice that the native will have ample opportunities of shining brilliantly, whether or not on a world level, with the 2nd hose placement of the 5th lord in strength and dignity. Should there further be sufficient Raja Yogas etc. as in the case of the example chart given, the native will be sure to hit the headlines of the world press.

The position of the 5th lord in the 2nd will further cause asthma and catarrh and the native will have infected lungs. He will become proud owing to his possessions.

सुतेशे सहजे भावे जायते सोदरप्रियः।

पिशुनश्च कदर्यश्च स्वकार्यनिरतः सदा॥५१॥

51. If the 5th lord is in the 3rd, the native will be attached to his co-born, be a talebearer and a miser, and be always interested in his own work.

Notes: The native will further be an imposter. He will not be helpful to anybody in any manner.

सुतेशे सुखभावस्थे सुखी मातृसुखान्वितः।

लक्ष्मीयुक्तः सुबुद्धिश्च राज्ञोऽमात्योऽथवा गुरुः॥५२॥

52. If the 5th lord is in the 4th; the native will be happy, endowed with maternal happiness, wealth and intelligence, and Ile a king or a minister or a preceptor.

Notes: A very long life will come to the native's mother. The native will start acquiring prosperity, right from his youth. He will also own a posh or beautiful house. These are additional effects that will come to pass with the 4th house having the 5th lord in it.

सुतेशे सुतभावस्ते शुभाढ्ये पुत्रवान् नरः।

पापाढ्येऽपत्यहीनोऽसौ गुणवान् मित्रवत्सलः॥५३॥

53. If the 5th lord is in the 5th, the native will have progeny, if related to a benefice; there will be no issues if malefic is related to the said 5th lord placed in 5th. The 5th lord in 5th will, however, make one virtuous and dear to friends.

सुतेशे रिपुभावस्थे पुत्रः शत्रुसमो भवेत्।

मृतापत्योऽथवा जातो दत्तक्रीतसुतोऽथवा॥५४॥

54. If the 5th lord is in the 6th, the native will obtain such sons who will be equal to his enemies or will lose them, or will acquire an adopted or purchased son.

Notes: Maharishi Parāśara enunciates four different possibilities if the 5th lord is in the 6th house.

1. Obtaining sons that will be inimical to the native: The 6th house denotes one's enemies. The planet occupying the 6th will signify the class of enemy. 5th lord indicates sons, 9th lord indicates father, 4th lord indicates mother and so on and so

forth. Such relative will be inimical to the native corresponding to the ruler-ship of the occupant of the 6th house.

2. Loss of children: The 6th is the maraka sthana for children as it is the 2nd from the 5th. Hence loss of progeny is denoted.

3. Obtaining an adopted issue: Normally this occurs when one is unable to have progeny of his own loins, or fails to have living children. Point 2 above answers the circumstances.

4. Purchase of a child: This is also like adoption. Hence it follows that the situation of the 5th lord in the 6th house is not very desirable, of course excepting Saturn for Virgo ascendant.

It is also not advisable for a female to have her 9th lord in the 10th house from the point of view of filial happiness.

सुतेशे सप्तमे मानी सर्वधर्मसमन्वितः।

पुत्रादिसुखयुक्तश्च परोपकरणे रतः॥५५॥

55. If the 5th lord is in the 7th, the native will be honourable, very religious, endowed with progenic happiness and be helpful to others.

Notes: With the 5th lord going to the 7th house, the native will be tall in stature and will speak only truth. He will honestly serve his employer, and his dealings will be honest. He will be firm in disposition.

सुतेशे रन्ध्रभावस्थे स्वल्पपुत्रसुखान्वितः।

कासश्वाससमायुक्तः क्रोधी च सुखवर्जितः॥५६॥

56. If the 5th lord is in the 8th, the native will not have much progenic happiness, be troubled by cough and pulmonary disorders, be given to anger and be devoid of happiness.

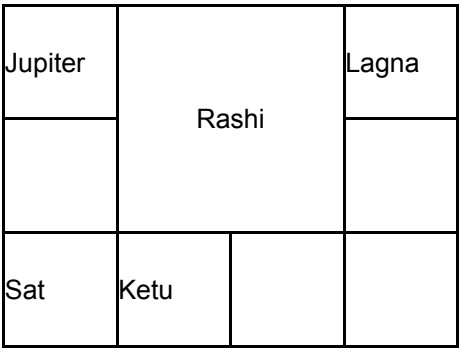
सुतेशे भाग्यगे पुत्रो भपो वा तत्समो भवेत्।

स्वयं वा ग्रन्थकर्ता च विख्यातः कुलदीपकः॥५७॥

57. If the 5th lord is in the 9th; the native will be a prince or equal to him, will author treatises, be famous and will shine in his race.

Notes: The placement of the 5th lord in the 9th house is a good augury for writer-ship, authorship, editorship and the like. See the following horoscope of the most venerable Jagad-guru Adi Sankaracharya.

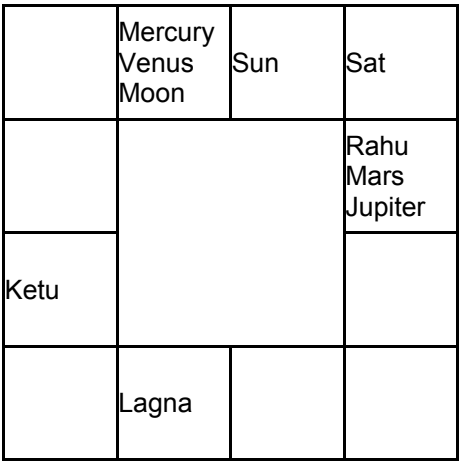
Mars	Sun Mercury Venus	Rahu	Moon



Please note that the 5th lord is in the 9th in a house of Jupiter, Mars is a favourable planet for Cancer ascendant and his dispositor himself is in a mystique house (Aquarius) in aspect to Saturn in exchange. This great person's philosophical expositions in an endeavour to re-stand Hinduism on firm grounds are of perennial importance and his horoscope should serve a perfect example of our above rule.

I have given another horoscope dealing with authorship on page 88 of. "Doctrines of Suka Nadi-Retold" which is as under:

Born on 21.5.1944 at 1902 hrs. War time, 13N40, 79E20.



The native has authored a number of books on a subject dear to his heart. Mark the 5th lord Jupiter in exaltation in the 9th.

Apart from the 5th lord being in the 9th for fame via authorship, the 7th house having the 5th lord will equally contribute to such achievements. See the horoscope of late Sri C. G. Rajan on the next page.

The birth data are: born 5th July 1894 AD as taken from his preface given to Cancer Ascendant Volume' of Saptarshi Nadi series of Madras Govt. Publications. Sri

C. G. Rajan did a great service to the lovers of astrology by bringing out dozens of volumes on astrology in Tamil and English. He had also edited a couple of volumes in Tamil of Saptarshi Nadis on behalf of the Oriented Manuscripts Library, University of Madras.

Mars Rahu		Jupiter Venus	Sun
			Moon Mercury
	Lagna		Saturn Ketu

He had as well produced a couple of astronomical treatises like Siddhanta Raja Siromani (Graha Karanam) containing planetary tables from 3200 BC to 3100 AD. Note the 5th lord in the 7th in his natus along with Venus.

सुतेशे राज्यभावस्थे राजयोगो हि जायते।

अनेकसुखभोगी च ख्यातकीर्तिर्नरो भवेत्॥५८॥

58. If the 5th lord is in the 10th, the native will enjoy a Raja-yoga and various pleasures, and be very famous.

Notes: For enjoying a superior degree of material benefits like wealth, position, fame etc. the 5th lord is the best placed in the 10th house than elsewhere. This one position with sterling qualities will equal many Raja-yogas. It is a pre-requisite of course that in such a placement the 5th lord is very close to the meridian, if not exactly on the meridian, preferably with exaltation o such other dignities. If he is placed in an enemy’s house or such other afflictions tormenting him, he will prove, rather adverse than a Raja-yoga maker.

सुतेशे लाभगे जातो विद्यावान् जनवल्लभः।

ग्रन्थकर्ता महादक्षो बहुपुत्रधनान्वितः॥५९॥

59. If the 5th lord is in the 11th, the native will be learned, dear to people, be an author of treatises, be very skilful and be endowed with many sons and wealth.

Notes: The 5th lord's station in the 11th house will keep one free from misfortunes and unhappiness. Be will be of helping nature. His academic

achievements will be abundant. He will be happy in respect of his children, but the said 11th house should be a friendly sign for the 5th lord (vide rule 48, p. 96 of Doctrines of Suka Nadi Retold). If the 5th lord is inimically placed in the 11th house, for example the Sun in Aquarius in the 11th in the case of Aries ascendant, the progeny will be inimical to the native. However, obtainment of progeny will not be obstructed in that case even.

सुतेशे व्ययभावस्थे जातः पुत्रसुखोज्झितः।

दत्तपुत्रयुतो वाऽसौ क्रीतपुत्रान्वितोऽथवा॥६०॥

60. If the 5th lord is in the 12th, the native will be bereft of happiness from his own sons, will' have an adopted or purchased son.

Notes: The placement of the 5th lord in the 12th in terminal house will cause various kinds of miseries in the matter of children. One may not obtain a child at all, or may incur inimical relations with his own child. Adoption will surely come to pass if Saturn or Mercury ruling the 5th is in the 12th. In other cases, the disposition of Saturn/Mercury/Jupiter will have to be seen while the 5th lord is in the 12th. Further grave defects with the 5th lord in the 12th are difficulties in digestion and abdominal disorders.

षष्ठेशे लग्नगे जातो रोगवान् कीर्तिसंयुतः।

आत्मशत्रुर्धनी मानी साहसी गुणवान् नरः॥६१॥

61. EFFECTS OF THE 6TH LORD IN VARIOUS HOUSES (up to shloka 71): If the 6th lord is in the ascendant, the native will be sickly, famous, inimical to his own men, rich, honourable, adventurous and virtuous.

Notes: The 6th lord in the ascending sign will bring various diseases to the native. He will incur adverse effects in the matter of acquisition of progeny.

Venus in Taurus ascendant will particularly give benefice results in full measure as stated. He will also not still obtainment of children. There will, however, be more daughters than sons, while the first child will be a male.

षष्ठेशे धनभावस्थे साहसी कुलविश्रुतः।

परदेशी सुखी वक्ता स्वकर्मनीरतः सदा॥६२॥

62. If the 6th lord is in the 2nd, the native will be adventurous, famous among his race-men, will live in alien countries (or places), be happy, be a skilful speaker and be always interested in his own work.

Notes: The native will further be skilful in dealing with hoary lore. His financial position will be somewhat shaky. He will enjoy good health.

षष्ठेशे सहजः जातः क्रोधी विक्रमवर्जितः।

भ्राता शत्रुसमस्तस्य भृत्यश्चोत्तरदायकः॥६३॥

63. If the 6th lord is in the 3rd, the native will be given to anger, be bereft of courage, inimical to all of his co-born and will have disobedient servants.

Notes: The 3rd house containing the 6th lord will not serve the native with intelligence at all times. To wit, he will be partly deprived of benefits due to his intelligence. He will also not be steady in disposition.

षष्ठेशे सुखभावस्थे मातुः सुखविवर्जितः।

मनस्वी पिशुना द्वेषी चलचित्तोऽतिवित्तवान्॥६४॥

64. If the 6th lord is in the 4th, the native will be devoid of maternal happiness, be intelligent, be a talebearer be jealous, fickle-minded and very rich.

षष्ठेशे सुतगो यस्य चलं तस्य धनादिकम्।

शत्रुता पुत्रमित्रैश्च सुखी स्वार्थी दयान्वितः॥६५॥

65. If the 6th lord is in the 5th, the native will have fluctuating finances. He will incur enmity with his sons and friends. He will be happy, selfish and kind.

षष्ठेशे रिपुभावस्थे वैरं स्वज्ञातिमण्डलात्।

अन्यैः सह भवेन् मैत्री सुखं मध्यं धनादिजम्॥६६॥

66. If the 6th lord is in the 6th, the native will have enmity with the group of his kinsmen but be friendly to others and will enjoy mediocre happiness in ma tiers like wealth.

Notes: The native will enjoy happiness of conveyances and be free from diseases. His life span will also be considerably lengthy. These are additional effects for the 6th lord in the 6th itself.

षष्ठेशे दारभावस्थे जातो दारसुखोज्झितः।

कीर्तिमान् गुणवान् मानी साहसी धनसंयुतः॥६७॥

67. If the 6th lord is in the 7th, the native will be deprived of happiness through wedlock. He will be famous, virtuous, honourable, adventurous and wealthy.

Notes: Apart from denying marital happiness, the 6th lord's occupancy or the 7th house will dissatisfy the native in the matter or progeny, His own spouse will be his sworn enemy.

षष्ठेशेऽष्टमगे जातो रोगी शत्रुर्मनीषिणाम्।

परद्रव्याभिलाषी च परदाररतोऽशुचिः॥६८॥

68. If the 6th lord is in the 8th, the native will be sickly, inimical, will desire others' wealth, be interested in others' wives and be impure (or degraded).

Notes: It is not good for one's purity of character if the 8th house is occupied by the 6th lord. The native will be ever incurring enmity with others and be not happy. He will have a green eye on others' learning and an eye on others' wealth.

षष्ठेशे भाग्यगे जातः काष्ठपाषाणविक्रयी।

व्यवहारे क्वचिद्धानिः क्वचिद्वृद्धिश्च जायते॥६९॥

69. If the 6th lord is in the 9th, the native will trade in wood and stones पाषाण also means poison), and will have fluctuating professional fortunes.

Notes: The Maharishi seems to suggest that one will deal in building construction material by Saying that one will sell wood and stones with the 6th lord in the 9th. It will further cause ups and downs in one's livelihood.

षष्ठेशे दशमे भावे मानवः कुलविश्रुतः।

अभक्तश्च पितुर्वक्ता विदेशे च सुखी भवेत्॥७०॥

70. If the 6th lord is in the 10th, the native will be well-known among his men, will not be respectfully disposed to his father and will be happy in foreign countries. He will be a gifted speaker.

Notes: One will be greatly valorous and learned in Shasta (or ancient lore). There will be litigations on account of ancestral properties. Dutifulness and living in foreign place will also come to pass. These are in furtherance to the sage's views for the placement of the 6th lord in the 10th house,

षष्ठेशे लाभगे जातः शत्रुतो धनमाप्नुयात्।

गुणवान् साहसी मानी किन्तु पुत्रसुखोज्झितः॥७१॥

71. If the 6th lord is in the 11th, the native will gain wealth through his enemies, be virtuous, adventurous and will be somewhat bereft of progenic happiness.

Notes: One will, to some extent, be happy and to yet some extent be unhappy if the 6th lord occupies the 11th house. This is in regard to progeny. There is also a view that this position can wholly deny acquisition of a child.

षष्ठेशे व्ययभावस्थे व्यसने व्ययकृत् सदा।

विद्वद्द्वेषी भवेज्जातो जीवहिंसासु तत्परः॥७२॥

72. If the 6th lord is in the 12th the native will always spend on vices, be hostile to learned people and will torture living beings.

Notes: The native will be of questionable morality and will ever be intent on deriving sexual pleasures from other females as well.

दारेशे लग्नगे जातः परदारेषु लम्पटः।

दुष्टो विचक्षणोऽधीरो जनो वातरुजान्वितः॥७३॥

73. EFFECTS OF THE 7TH LORD IN VARIOUS HOUSES (up to shloka 81): If the 7th lord is in the ascendant, the native will go to other’s wives, be wicked, skilful, devoid of courage and afflicted by windy diseases.

Notes: The native will not be firm in his words and actions. He will impart courage in others although he himself will be bereft of courage. So, say learned astrologers in the context of the ascendant being occupied by the 7th lord.

दारेशे धनगे जातो बहुस्त्रीभिः समन्वितः।

दारयोगाद्धनाप्तिश्च दीर्घसूत्री च मानवः॥७४॥

74. If the 7th lord is in the 2nd, the native will have many wives, will gain wealth through his wife and be procrastinating in nature.

Notes: This position will further give corrupt character making one addicted to many women. He will lose his wife early. His prosperity will ascend with his marriage.

दारेशे सहजे जातो मृतापत्यो हि मानवः।

कदाचिज्जायते पुत्री यत्नात् पुत्रोऽपि जीवति॥७५॥

75. If the 7th lord is in the 3rd, the native will face loss of children and sometimes with great difficulty there will exist a living son. There is also the possibility of birth of a daughter (who will sustain).

Notes: Three salient features in regard to progeny are denoted by sage Parāśara for the 3rd house placement of the 7th lord. Firstly, loss of children in general. Secondly, possibility of (rarely) acquiring a daughter. Lastly, no possibility of having a living son. In fine, probably a female child will live long to keep the native happy, while male children will pass away as they are born.

दारेशे सुखभावस्थे जाया नास्य वशे सदा।

स्वयं सत्यप्रियो धीमान् धर्मात्मा दन्तरोगयुक्॥७६॥

76. If the 7th lord is in the 4th, the wife of the native will not be under his control. He will be fond of truth, be intelligent and religious. He will suffer from dental diseases.

Notes: A disobedient wife follows the 4th house position of the 7th lord. This is Maharishi's instruction. However, Ramadayalu states in this context thus, पातिव्रत्योद् भासिता तस्यभार्या meaning that the native's wife will brilliantly shine with chastity or devotion to husband. Lord Rama's sacred horoscope is a classic example having Cancer ascendant with Saturn, the 7th lord, in the 4th-of course in exaltation. I do not possess even the slightest competence to say that the Maharishi's view is untenable.

In this context, however, I quote a horoscope from "Saptarshi Nadi" (Volume for Taurus ascendant). The whole Nadi was a product of intercourse between four groups of sages each group having seven great sages, in the benign presence of Parvati, a consort of Lord Siva. In the seminar on Taurus ascendant, Parāśara was also a participant. The horoscope in particular (bearing No. 25 in the original volume) was analysed by Parāśara himself as one of the seven Rishis in dialogue, See the nativity:

Effects of the Bhava Lords

Jupiter	Saturn	Lagna	Ketu
			Mercury Sun Venus
			Mars
Rahu	Moon		

Dealing with the above horoscope, Parāśara describes the native's spouse thus: "she will be somewhat short tempered. She will deliver auspicious words. She will be dear to her husband. She will live begetting fame from all the four directions. She will be fortunate. She will be free from any blemish (or Dosha). She will be dark in complexion. She will feed the needy. In beauty, she will he akin to Rathi (the extremely charming spouse of the extremely charming Cupid, the Hindu God of beauty and son of Maha Vishnu). She will possess many ornaments and be intelligent. She will be modest and will not have any desire for other men (than her spouse, i.e. the native in question)." This is how sage Parāśara describes the wife of the native in question in verses 27-29 ibid. Though no direct reason has been attributed for the chastity of the spouse, we cannot ignore the disposition of the 7th lord, particularly with debilitated Moon in the 7th. The 7th lord is in the 4th giving the native a spouse who would be extremely devout proving an asset to the husband. As such the view of our present shloka in regard to the spouse is at the outset defective. Thus the wife cannot be out of the control of the native: The Chaukambha edition also clearly states that the native's wife will not be chaste, see जायानैवपतिव्रता and hence the version of our shloka is also rightly interpreted.

दारेशे पञ्चमे जातो मानि सर्वगुणान्वितः।
सर्वदा हर्षयुक्तश्च तथा सर्वधनाधिपः॥७७॥

77. If the 7th lord is in the 5th, native will be honourable, endowed with all (i.e. seven principal) virtues, always delighted and endowed with all kinds of wealth.

Notes: I have observed two salient features in the 7th lord's getting into the 5th house. These are: (1) Delay and disappointments in married life. The conjugal life seldom proves happy. (2) Severe affliction to progenic indications. Either there will be unhappiness on account of children or loss of children.

The effects mentioned by the sage, viz. virtues, wealth, honour and (general) happiness will also come to pass. The happiness about marriage and progeny will visibly be absent.

This will further give rise to the native' association with great people. He will be endowed with boosted spirits.

दारेशे रिपुभावस्थे भार्या तस्य रुजान्विता।

स्त्रिया सहाऽथ वा वैरं स्वयं क्रोधी सुखोज्झितः॥७८॥

78. If the 7th lord is in the 6th, the native will beget a sickly wife, be inimical to her, given to anger and devoid of happiness.

Notes: The 7th lord in the 6th will reduce the general happiness of the native apart from severely inflicting his conjugal bliss. His own health will be poor while his wife will be weak in constitution. She will equally have adverse health condition. The native will coaleasce with harlots.

दारेशे सप्तमे भावे जातो दारसुखान्वितः।

धीरो विचक्षणो धीमान् केवलं वातरोगवान्॥७९॥

79. If the 7th lord is in the 7th, the native will be endowed with happiness through wife, be courageous, skilful and intelligent but only afflicted by windy diseases.

Notes: By using the word "केवल" in the text meaning "only", the sage hints that the only possible defect in the 7th lord's placement in the 7th itself will be troubles from windy diseases (like rheumatism, arthritis etc.).

One undesirable quality will, however, be found in the native, contrary to no adverse indication in the text, and that is his addiction to other females. This is an exception to Venus Occupying the 7th house identical with Taurus or Libra.

दारेशे मृत्युभावस्थे जातो दारसुखोज्झितः।

भार्याऽपि रोगयुक्ताऽस्य दुःशीलाऽपि न चानुगा॥८०॥

80. If the 7th lord is in the 8th, the native will be deprived of marital happiness. His wife will be troubled by diseases, be devoid of good disposition and will not obey the native.

Notes: As the 7th lord goes to the 8th house, the native's spouse will be liable to incur afflictions to her longevity. However, marriage may bring some pecuniary gains for the native.

दारेशे धर्मभावस्थे नानास्त्रीभिः समागमः।

जायाहृतमना जातो बह्वारम्भकरो नरः॥८१॥

81. If the 7th lord is in the 9th, the native will have union with many women, be well-disposed to his own wife and will have many undertakings (or assignments).

दारेशे कर्मभावस्थे नास्य जाया वशानुगा।

स्वयं धर्मरतो जातो धनपुत्रादिसंयुतः॥८२॥

82. If the 7th lord is in the 10th, the native will beget a disobedient wife, will be religious and endowed with wealth, sons etc.

दारेशे लाभभावस्थे दारैरर्थसमागमः।

पुत्रादिसुखमल्पं च जनः कन्यप्रजो भवेत्॥८३॥

83. If the 7th lord is in the 11th, the native will gain wealth through his wife, be endowed with less happiness from sons etc. and will have daughters.

Notes: If the 7th lord is in the 11th house, there is a possibility of the native losing his children to his grief. He will obtain (more) daughters. His own son, will be hostile to him and will cause him no happiness. Living son also seems to be very remote a probability

दारेशे व्ययगे जातो दरिद्रः कृपणोऽपि वा।

भार्यापि व्ययशीलाऽस्य वस्त्राजीवी नरो भवेत्॥८४॥

84. If the 7th lord is in the 12th, the Native will incur penury, be a miser and his livelihood will be related to clothes. His wife will be a spendthrift.

अष्टमेशे तनौ जातस्तनुसौख्यविवर्जितः।

देवानां ब्राह्मणानां च निन्दको व्रणसंयुतः॥८५॥

85. EFFECTS OF THE 8TH LORD IN VARIOUS HOUSES (up to shloka 96): If the 8th lord is in the ascendant; the native will be devoid of physical felicity and will suffer from wound. He will be hostile to gods and Brahmins (or religious people).

अष्टमेशे धने बाहुबलहीनः प्रजायते।

धनं तस्य भवेत् स्वल्पं नष्ट वित्तं न लभ्यते॥८६॥

86. If the 8th lord is in the 2nd, the native will be devoid of bodily vigour, will enjoy a little wealth and will not regain lost wealth.

रन्ध्रेशे सहजे भावे भ्रातृसौख्यं न जायते।

सालस्यो भृत्यहीनश्च जायते बलवर्जितः॥८७॥

87. If the 8th lord is in the 3rd, the native will be devoid of fraternal happiness, re indolent and devoid of servants and strength.

रन्ध्रेशे सुखभावस्थे मातृहीनो भवेच्छिशुः।

गृहभूमिसुखैर्हीनो मित्रद्रोही न संशयः॥८८॥

88. If the 8th lord is in the 4th, the child will be deprived of its mother. He will be devoid of a house, lands and happiness and will doubtlessly betray his friends.

Notes: Maharishi Parāśara uses the word "शिशु" meaning child. Hence it is apparent that the native will lose his mother in the very childhood if the 8th lord is in the 4th house.

रन्ध्रेशे सुतभावस्थे जडबुद्धिः प्रजायते।

स्वल्पप्रज्ञो भवेज्जतो दीर्घायुश्च धनान्वितः॥८९॥

89. If the 8th lord is in the 5th, the native will be dull Wilted, will have limited number of children, be long-lived and wealthy.

Notes: One's financial acquisitions, though abundant, will not be steady and be subjected to fluctuations. Though his intentions and actions will be bona fide, they will go un-recognition. He will not be steady in disposition and will off and on change his tine of thinking. He will not enjoy filial bliss. These are additional hints for the 8th lord's stationing in the 5th house at birth.

रन्ध्रेशे रिपुभावस्थे शत्रुजेता भवेज्जनः।

रोगयुक्तशरीरश्च बाल्ये सर्पजलाद् भयम्॥९०॥

90. If the 8th lord is in the 6th, the native will win over his enemies, be afflicted by diseases and during childhood will incur danger through snakes and water.

Notes: The position of the 8th lord in the 6th house is a sure shot of success over enemies and in litigations. The native will be reduced to danger through snakes, scorpions etc. during childhood. Afterwards he will be free from such calamities. However, this position is not very favourable for one's health. This also indicates a long span of life.

रन्ध्रेशे दारभावस्थे तस्य भार्याद्वयं भवेत्।

व्यापारे च भवेद्हानिस्तस्मिन् पापयुते ध्रुवम्॥९१॥

91. If the 8th lord is in the 7th, the native will have two wives. If the 8th lord is conjunct a malefic in the 7th there will surely be downfall in his business (or livelihood).

Notes: The 7th house being occupied by the 8th lord is a forerunner of difficulties in married life. There will be want of understanding between the native and his spouse. The constitution of the spouse will be quite weak and she will always be subjected to uncertainties or dangers.

Outwardly the native may pose to be God-fearing. But he will not be sincerely devoted to the Almighty. He will be an expert in stealing others things.

रन्ध्रेशे मृत्युभावस्थे जाता दीर्घायुषा युतः।

निर्बले मध्यमायुः स्याच्चौरो निन्द्योऽन्यनिन्दकः॥९२॥

92. If the 8th lord is in the 8th the native will be long-lived. If the said planet be weak being in the 8th, the longevity will be medium, while the native will be a thief, be blameworthy and will blame others well.

Notes: In remaining in the 8th itself, the 8th lord should be quite strong in Shad-bala, so the native will be long-lived. If he is bereft of strength, the native will not enjoy full span of life.

The 8th house in occupation by its own lord will give a spouse with questionable character. However, she will be a source of financial help to the native by her own earnings or properties. The native will inherit ancestral properties as well. The evil effects cited above will not come to pass for an Aquarius native having Mercury in exaltation in the 8th in Virgo. He should be within the first half of Virgo to stall the said evils. In the later portion of Virgo his potence considerably decreases.

अष्टमेशे तपःस्थाने धर्मद्रोही च नास्तिकः।

दुष्टभार्यापतिश्चैव परद्रव्यापहारकः॥९३॥

93. If the 8th lord is in the 9th, the native will betray his religion, be a heterodox, will beget a wicked wife and will steal others wealth.

Notes: The native will suffer frequent misfortunes and downfalls. His prosperity will not be unobstructed and he will find it difficult to cope up with professional adversities. His father will suffer a cut in longevity. His understanding with his father will be deficient. Progenie happiness will not come to him in full measure. His wife will be of "questionable birth". She will go to other men and beget progeny. The native himself will be addicted to others' housewives. These are additional effects of the 8th lord occupying the 9th house in a nativity. In the case of a Gemini native, Saturn occupying the 9th house (his Moola-Trikona) will not produce these malefic effects. But his benefice tendencies will be quite meagre.

रन्ध्रेशे कर्मभावस्ते पितृसौख्यविवर्जितः।

पिशुनः कर्महीनश्च यदि नैव शुभेक्षिते॥९४॥

94. If the 8th lord is in the 10th the native will be devoid of paternal bliss, be a tale-bearer and be bereft of livelihood. If there is an aspect in the process from a benefice, then these evils will not mature.

Notes: There is a school of thought to say that the 8th lord occupying the 9th house will cause the deaths of parents right in the native' boyhood. Apparently one will not enjoy parental happiness for a long duration.

This placement of the 8th lord will produce all kinds of miseries in livelihood, fortunes, fame, properties and the like.

According to Maharishi Parāśara, if the 8th lord in the 10th house is (well) related to a benefice, no evils will come to pass.

रन्ध्रेशे लाभभावस्थे सपापे धनवर्जितः।

बाल्ये दुःखी सुखी पश्चात् दीर्घायुश्च शुभान्विते॥९५॥

95. If the 8th lord along with a malefic is in the 11th, the native will be devoid of wealth and will be miserable in boyhood but happy later on. Should the 8th lord be in conjunction with a benefice and be in the 11th, the native will be long-lived.

Notes: The 8th lord in the 11th house, unless related to a malefic, particularly by conjunct ion, will not deprive the native of financial benefits. If he is alone in the 11th, he will not prove that bad in this respect. Moreover, for Taurus ascendant, Jupiter in the 11th house is not baneful. And for Scorpio ascendant, Mercury in the 11th will prove a highly favourable bargain in the matter of wealth, fame, knowledge etc.

रन्ध्रेशे व्ययभावस्थे कुकार्ये व्ययकृत् सदा।

अल्पायुश्च भवेज्जातः सपापे च विशेषतः॥९६॥

96. If the 8th lord is in the 12th, the native will spend on evil deeds and will incur a short life. More so, if .there be additionally a malefic in the said house.

भाग्येशे लग्नगे जातो भाग्यवान् भूपवन्दितः।

सुशीलश्च सुरूपश्च विद्यावान् जनपूजितः॥९७॥

97. EFFECTS OF THE 9TH LORD IN VARIOUS HOUSES (up to shloka 108): If the 9th lord is in the ascendant, the native will be fortunate (or prosperous), will be honoured by the king, be virtuous, charming, learned and honoured by the public.

Notes: If the 9th Lord. Is in the rising sign, the native will bold a very high position which will bring him wealth and fame. He will be free from enemies. A female having, the said position will prove a worthy housewife and be rid of afflictions from other planetary sources. (These effects will not be enjoyed by a Scorpio native.)

भाग्येशे धनभावस्थे पण्डितो जनवल्लभः।

जायते धनवान् कामी स्त्रीपुत्रादिसुखान्वितः॥९८॥

98. If the 9th lord is in the 2nd, the native will be a scholar, be dear to all, wealthy, sensuous and endowed with happiness from wife, sons etc.

भाग्येशे भ्रातृभावस्थे जातो भ्रातृसुखान्वितः।

धनवान् गुणवांश्चापि रूपशीलसमन्वितः॥९९॥

99. If the 9th lord is in the 3rd, the native will be endowed with fraternal blies, be wealthy, virtuous and charming.

भाग्येशे तुर्यभावस्थे गृहयानसुखान्वितः।

सर्वसम्पत्तियुक्तश्च मातृभक्तो भवेन्नरः॥१००॥

100. If the 9th lord is in the 4th, the native will enjoy houses, conveyances and happiness, will have all kinds of wealth and be devoted to his mother.

भाग्येशे सुतभावस्थे सुतभाग्यसमन्वितः।

गुरुभक्तिरतो धीरो धर्मात्मा पण्डितो नरः॥१०१॥

101. If the 9th lord is in the 5th the native will be endowed with sons and prosperity, devoted to elders, bold, charitable and learned.

भाग्येशे रिपुभावस्थे स्वल्पभाग्यो भवेन्नरः।

मातुलादिसुखैर्हीनः शत्रुभिः पीडितः सदा॥१०२॥

102. If the 9th lord is in the 6th, the native will enjoy meagre prosperity, be devoid of happiness from maternal relatives and be always troubled by enemies.

भाग्येशे दारभावस्थे दारयोगात् सुखोदयः।

गुणवान् कीर्तिमांश्चापि जायते द्विजसत्तमः॥१०३॥

103. O Brahmin, if the 9th lord is in the 7th, the native will beget happiness after marriage, be virtuous, and famous.

Notes: One will further be able to achieve success in all his undertakings. His prosperity will pick up after marriage.

The native will be not well disposed to his father. These are additional effects due to the 7th house placement of the 9th lord.

भाग्येशे मृत्युभावस्थे भाग्यहीनो नरो भवेत्।

ज्येष्ठभ्रातृसुखं नैव तस्य जातस्य जायते॥१०४॥

104. If the 9th lord is in the 8th, the native will not be prosperous and will not enjoy happiness from his elder brother.

Notes: Having got the 9th lord relegated to the 8th house, one will be devoid of fortunes. He will face fail u res in all his undertakings. He will not achieve professional and financial stability. His father will primarily incur a cut in longevity. The native will be a source of miseries to his elder brothers/sisters.

A blessing in disguise with this position is a probable inheritance of patrimony by the native.

भाग्येशे भाग्यभावस्थे बहुभाग्यसमन्वितः।

गुणसौन्दर्यसम्पन्नो सहजेभ्यः सुखं बहु॥१०५॥

105. If the 9th lord is in the 9th, the native will be endowed with abundant fortunes, virtues and beauty and will enjoy much happiness from co-born.

Notes: Should the 9th lord be in the 9th itself, one will obtain fraternal bliss. His co-born will amass fortune. The native himself will own properties in a large scale. He will achieve easy success in each and every undertaking. His father will play a significant role in his (i.e. the native's) progress. The native's mother will be free from diseases. The native will be nurtured by his maternal grandparents.

भाग्येशे कर्मभावस्थे जातो राजाऽथ तत्समः।

मन्त्री सेनापतिर्वाऽपि गुणवान् जनपुजितः॥१०६॥

106. If the 9th lord is in the 10th, the native will be a king or equal to him or be a minister or an army chief, be virtuous and dear to all.

Notes: The sage suggests that with the 9th lord going to the 10th the native will be either a king or a minister or an army chief. Apparently, if the 9th lord is prepotent, one will enjoy royal status. The strength proportionately falling down will make the native enjoy comparatively lesser positions.

भाग्येशे लाभभावस्थे धनलाभो दिने दिने।

भक्तो गुरुजनानां च गुणवान् पुण्यवानपि॥१०७॥

107. If the 9th lord is in the 11th the native will enjoy financial gains day by day, be devoted to elders, virtuous and meritorious in acts.

Notes: The native who has the 9th lord in the 11th house will see increasing phases of fortunes and prosperity. The 9th lord indicates one's prosperity and the 11th house gains. Hence the said position is extremely favourable for material upliftment. This will, however, not apply to Gemini ascendant having Saturn, the 9th lord, in the 11th house. On the contrary it will prove highly detrimental for the prosperity of the native.

Additional effects due to the 9th lord's placement in the 11th house (excepting of course Gemini ascending), high honours, spiritual success, metaphysical achievements and gains through father.

भाग्येशो व्ययभावस्थो भाग्यहानिकरो नृणाम्।

शुभकार्ये व्ययो नित्यं निर्धनोऽतिथिसङ्गमात्॥१०८॥

108. If the 9th lord is in the 12th, the native will incur loss of fortunes, will always spend on auspicious acts and will become poor on account of entertaining guests.

Notes: The 9th lord in the 12th is said to cause loss of wealth on account of entertaining guests. In the modern context, lavish parties will take this role. The native will land in financial difficulties on account of throwing parties and the like.

This position is not also auspicious for the happiness of elder brothers and sisters.

कर्मेशे लग्नगे जातो विद्वान् ख्यातो धनी कवीः।

बाल्ये रोगी सुखी पश्चाद् धनवृद्धिर्दिने दिने॥१०९॥

109. EFFECTS OF THE 10TH LORD IN VARIOUS HOUSES (up to shloka 120): If the 10th lord is in the ascendant, the native will be scholarly, famous, be a poet, will incur diseases in boyhood and be happy later on. His wealth will increase day by day.

Notes: The 10th lord occupying the ascendant is very favourable for riches giving a royal status to the native. The following figure belongs to Sarabhoji Maharaja of Tanjore.

			Rahu Moon Saturn
			Jupiter Venus
Ketu	Mars		Lagna Sun Mercury

In the above chart, the lord of the 10th is Mercury who is in the ascendant in own sign. The 2nd lord Venus is in the company of exalted Jupiter. The native amassed a vast kingdom and wealth. He established the Tanjore Saraswati Mahal Library which is a treasure-house of literature of ancient lore.

The ascendant having the 10th lord in it will contribute to the natives becoming well educated and learned. It will also make one widely famous.

If there are no Balarishta combinations and if the 6th lord is sufficiently favourable, then the position of the 10th lord in the ascendant will not cause diseases in boyhood.

राज्येशे धनभावस्थे धनवान् गुणसंयुतः।

राजमान्यो वदान्यश्च पित्रादिसुखसंयुतः॥११०॥

110. If the 10th lord is in the 2nd, the native will be wealthy, virtuous, honoured by the king, charitable and will enjoy happiness from father and others.

Notes: The placement of the 10th lord in the 2nd will give immeasurable financial success through one's own profession or calling, apart from a large-scale patrimony. (This will be more effective for Gemini ascendant having the 10th lord Jupiter in the 2nd in exaltation). His fame will spread in all comers, according to other classical exponents.

The horoscope of Mr. Morarji Desai, an erstwhile Prime Minister of India, as given below, is a perfect example to depict professional fame etc.

Born on 29.2.1896 at l 258 hrs (LMT) in Bulsar (Gujrat).

			Lagna
Sun Rahu			Jupiter
Mars Mercury Venus			Moon Ketu
		Saturn	

The 10th lord is in the 2nd house speaking for the wide political fame he earned through a number of years. He also occupied the coveted position of Prime Minister. He has been a successful person both financially and professionally. The exaltation of Saturn in a trine, and of Jupiter in the 2nd have been key factors in the nave's success. The 11th house receives its own lord's aspect from exaltation sign giving gains in a better manner.

Also, refer to the birth chart of Mrs Indira Gandhi, where Mars ruling the 10th house is in tire 2nd house. Except for a brief period, she continues to be the Prime Minister from 1966 onwards. Her fame has spread in all corners and she is considered to be one of the most skilful administrators.

कर्मेशे सहजे जातो भ्रातृभृत्यसुखान्वितः।

विक्रमी गुणसम्पन्नः वाग्मी सत्यरतो नरः॥१११॥

111. If the 10th lord is in the 3rd, the native will enjoy happiness from brothers and servants, be valorous, virtuous, eloquent and truthful.

कर्मेशे सुखभावस्थे सुखी मातृहिते रतः।

यानभूमिगृहाधीशो गुणवान् धनवानपि॥११२॥

112. If the 10th lord is in the 4th, the native will be happy, be always interested in his mother's welfare, will lord over conveyances, lands and houses, be virtuous and wealthy.

कर्मेशे सुतभावस्थे सर्वविद्यासमन्वितः।

सर्वदा हर्षसंयुक्तो धनवान् पुत्रवानपि॥११३॥

113. If the 10th lord is in the 5th, the native will be endowed with all kinds of learning, be always delighted and be wealthy and endowed with sons.

Notes: The lord of the 10th house occupying the 5th house will prove a great asset for the native bestowing abundant wealth which will never leave him. He will have a number of children. There will seldom be filial grief for him. He will always move among wealthy people. In the matter of learning and education, sky is the limit in his case. He will be very truthfully disposed and command all material comforts of life. Dr Rabindranath Tagore's natus is given below which will describe his radiant intelligence, brilliant learning and unparalleled poetic abilities. Birth data: born May 7, 1861 at 3.15 AM IST at 22N35 88E30.

Note the 10th lord Jupiter in exaltation in the 5th obtaining a potential status over other planets in the horoscope. Jupiter's

<table>
<tr><td>Moon
Lagna</td><td>Sun
Mercury
Venus</td><td></td><td>Mars
Ketu</td></tr>
<tr><td></td><td colspan="2" rowspan="2"></td><td>Jupiter</td></tr>
<tr><td></td><td>Sat</td></tr>
<tr><td>Rahu</td><td></td><td></td><td></td></tr>
</table>

powerful aspect on his depositor, the Moon, lent that tremendous mental impetus to the native that he was a preeminent poet with a matchless learning. Mercury ruling the 4th house is unaffected by the Sun, being 16' apart.

कर्मेशे रिपुभावस्थे पितृसौख्यविवर्जितः।

चतुरोऽपि धनैर्हीनः शत्रुभिः परिपीडितः॥११४॥

114. If the 10th lord is in the 6th, the native will be bereft of paternal bliss. Although he may be skilful he will be bereft of wealth and be troubled by enemies.

Notes: the 10th lord going to the 6th house is a dire blemish for professional and monetary stability. One will undergo frequent changes in his calling and will suffer losses therein. His financial growth will be severely paralyzed. He will have a number of enemies contributing to his decline. He will incur lasting diseases. An advantage, however, will come to him in the form of extreme intelligence,

राज्येशे दारभावस्थे जातो दारसुखान्वितः।

मनस्वी गुणवान् वाग्मी सत्यधर्मरतः सदा॥११५॥

115. If the 10th lord is in the 7th, the native will be endowed with happiness through wife, be intelligent, virtuous, eloquent, truthful and religious.

कर्मेशे रन्ध्रभावस्थे कर्महीनो भवेन्नरः।

दीर्घायुरप्यसौ जातः परनिन्दापरायणः॥११६॥

116. If the 10th lord is in the 8th, the native will be devoid of (good) acts, long-lived and intent on blaming others.

Notes: The 10th lord's placement in the 8th house denotes potence of longevity. The 10th lord is the indicator of one's Karmic credit and his strength or his position in the 8th house will contribute to great longevity. That the 10th lord should be considered akin to Saturn in the matter of life span is a fact taught to us by Maharishi Parāśara; vide shloka 3 in Ch. 19. The rule as per the present verse will, however, not apply to Gemini ascendant horoscope having Jupiter in the 8th (in fall), which will in fact adversely affect longevity. And a Leo native will be a significant beneficiary with Venus in the 8th in exaltation and will enjoy a considerably long span of life.

राज्येशे भाग्यभे जातो राजा राजकुलोद्भवः।

तत्समोऽन्यकुलोत्पन्नो धनपुत्रादिसंयुतः॥११७॥

117. If the 10th lord is in the 9th, one born of royal scion will become a king whereas an ordinary native will be equal to a king. This placement will confer wealth and progenic happiness etc.

कर्मेशे राज्यभावस्थे सर्वकर्मपटुः सुखी।

विक्रमी सत्यवक्ता च गुरुभक्तिरतो नरः॥११८॥

118. If the 10th lord is in the 10th, the native will be skilful in all jobs, be valorous, truthful and devoted to elders.

राज्येशे लाभभावस्थे जातो धनसुतान्वितः।

हर्षवान् गुणवांश्चापि सत्यवक्ता सदा सुखी॥११९॥

119. If-the 10th lord is in the 11th, the native will be endowed with wealth, happiness and sons. He will be virtuous, truthful and always delighted.

राज्येशे व्ययभावस्थे तस्य राजगृहे व्ययः।

शत्रुतोऽपि भयं नित्यं चतुरश्चापि चिन्तितः॥१२०॥

120. If the 10th lord is in the 12th, the native will spend through royal abodes (i e, kings), will have fear from enemies and will be worried in spite of being skilful.

Notes: Expenditure through royal abodes possibly indicates that the native will lose on taxes, fines etc. to the government as the 12th house is involved. Otherwise,

this can mean luxurious political expenses. This placement will cause troubles in financial matters through the Government.

लाभेशे लग्नगे जातः सात्त्विको धनवान् सुखी।

समदृष्टिः कविर्वाग्मी सदा लाभसमन्वितः॥१२१॥

121. EFFECTS OF THE 11TH LORD IN VARIOUS HOUSES (up to shloka 132): If the 11th lord i& in the ascendant, the native will be genuine in disposition, be rich, happy, even sighted, be a poet, be eloquent in speech and be always endowed with gains.

Notes: When the 11th lord is in the ascendant, the naive will always befriend the virtuous and reject evil associations, He will be extremely prosperous after marriage.

लाभेशे धनभावस्थे जातः सर्वधनान्वितः।

सर्वसिद्धियुतो दाता धार्मिकश्च सुखी सदा॥१२२॥

122. If the 11th lord is in the 2nd, the native will be endowed with all kinds of wealth and all kinds of accomplishments, be charitable, religious and always happy.

लाभेशे सहजे जातः कुशलः सर्वकर्मसु।

धनी भ्रातृसुखोपेतः शूलरोगभयं क्वचित्॥१२३॥

123. If the 11th lord is in the 3rd, the native will be skilful in all jobs, wealthy, endowed with fraternal bliss and may sometimes incur gout pains.

लाभेशे सुखभावस्थे लाभो मातृकुलाद् भवेत्।

तीर्थयात्राकरो जातो गृहभूमिसुखान्वितः॥१२४॥

124. If the 11th lord is in the 4th, the native will gain from maternal relatives, will undertake visits to shrines and will possess happiness of house and lands.

लाभेशे सुतभावस्थे भवन्ति सुखिनः सुताः।

विद्यवन्तोऽपि सच्छीलाः स्वयं धर्मरतः सुखी॥१२५॥

125. If the 11th lord is in the 5th, the native's children will be happy, educated and virtuous. He will be himself religious and happy.

लाभेशे रोगभावस्थे जातो रोगसमन्वितः।

क्रूरबुद्धिः प्रवासी च शत्रुभि परिपीडितः॥१२६॥

126. If the 11th lord is in the 6th the native will be afflicted by diseases, be cruel, living in foreign places and troubled by enemies.

Notes: The placement of the 11th lord in the 6th house will augment the chances of 'acquisition' of diseases. The native will incur defects of hearing organ. (In

Aquarius, the 11th lord will particularly afflict a Virgo native with dire deafness.) The native will be so selfish that for his own happiness he will leave his family members and live away from his home or hometown. Servitude will befit him rather than an independent profession. He will often undergo financial reversals.

लाभेशे दारभावस्थे लाभो दारकुलात् सदा।

उदारश्च गुणी कामी जनो भार्यावशानुगः॥१२७॥

127. If the 11th lord is in the 7th, the Dative will always gain through his wife's relatives, be liberal, virtuous, sensuous and will remain at the command of his spouse.

Notes: Should the 7th house be occupied by the 11th lord, the native will always look up to and receive help from his wife's relatives. He will be quite affluent as well. He will lack in wisdom. Judgement will lack in him in the matter of expenses and he cannot make out where to spend and where not a strong urge to seek union with others' females will always be prevalent in him but none will bother for him. Even his own spouse will boss over him.

लाभेशे रन्ध्रभावस्थे हानिः कार्येषु जायते।

तस्यायुश्च भवेद्दीर्घं प्रथमं मरणं स्त्रियः॥१२८॥

128. If the 11th ford is- in the 8th, the native will incur reversals in his undertakings and will live long while his wife will predecease him.

Notes: The 11th lord in the 8th house increases the native's longevity. The geniture given earlier of Sri Morarji Desai having Mars in the 8th being the 11th lord bears an ample testimony to this effect. However, this rule should not be applied to Leo ascendant having Mercury, the 11th lord, in the 8th house in debilitation.

लभेशे भाग्यभावस्थे भाग्यवान् जायते नरः।

चतुरः सत्यवादी च राजपुज्यो धनाधिपः॥१२९॥

129. If the 11th lord is in the 9th the native will be fortunate, skilful, truthful, honoured by the king and be affluent.

लाभेशे कर्मभावस्थे भूपवन्द्यो गुणान्वितः।

निजधर्मरतो धीमान् सत्यवादी जितेन्द्रियः॥१३०॥

130. If the 11th lord is in the 10th, the native will be honoured by the king, be virtuous, attached to his religion, intelligent, truthful and will subdue his senses.

Note: with the 11th lord occupying the 10th house, one will be primarily intent on public welfare and redemption. He will delve deep into the core of his religion and bring out myriad truths to educate the public. He will create an epoch of his own which will go into the pages of history. The sacred horoscope of Sri Bhakti Vedanta Swamiji is a fitting example as given below. He was born on September 1st, 1996 AD, at 1530 hrs at Calcutta.

In this chart, the 11th lord Venus is in the 10th in debilitation and in the company of the 10th lord Mercury in exaltation. The Neechabhanga occurring to Venus enhanced his merits and took him to matchless heights. Swamiji had many other brilliant features in his horoscope, viz. Saturn in peak in the 11th house, the 3 important planets- the Sun, Ketu and Jupiter -all effectively joining in the 9th house (and being in one and same Navamsha) and so on and so forth. He founded Hare

		Moon Mars	
Rahu			
			Sun Jupiter Ketu
Lagna		Sat	Mercury Venus

Krishna movement spreading the sacred name of Lord Krishna to the West. He brought out in print his commentaries on Vedas, Gita etc. in uncountable volumes. Above all, he is a magic word on the lips of millions.

It is my experience that a planet with cancelled debilitation would give such splendid results keeping other planets behind and make the world conscious of such a native. It is of course a prerequisite that the ascendant lord should primarily be strong enough. In the case of Swamiji, the soul stands well-fortified and robed with identity with the praise-worthy Lord. Mark the prepotent 9th house containing ascendant lord along with the Sun and Ketu.

The reader can always note that if the 11th lord is well disposed in the 10th house, the native concerned will dedicate his life for others and be devoid of desires to meeting personal ends. That is the moral we learn from the Swamiji's radix.

लाभेशे लाभभावस्थे लाभः सर्वेषु कर्मसु।

पण्डित्यं च सुखं तस्य वर्द्धते च दिने दिने॥१३१॥

131. If the 11th lord is in the 11th, the native will gain in all his undertakings while his learning and happiness will be on the increase day by day.

लाभेशे व्ययभावस्थे सत्कार्येषु व्ययः सदा।

कामुको बहुपत्नीको म्लेच्छसंसर्गकारकः॥१३२॥

132. If the 11th lord is in the 12th, the native will always expend on good deeds, be sensuous, will have many wives and will befriend barbarians (or foreigners in general).

व्ययेशे लग्नगे जातो व्ययशीलो जतो भवेत्।

दुर्बलः कफरोगी च धनविद्याविवर्जितः॥१३३॥

133. EFFECTS OF THE 12TH LORD IN VARIOUS HOUSES (up to shloka 144): If the 12th lord is in the ascendant, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders, and be devoid of wealth and learning.

Notes: Phlegmatic disorders relate to breathing troubles, lung disorders, tuberculosis etc. With the 12th lord going to the rising sign, the native will always suffer from one disease or the other. He will ever be in the grip of fear of death. He will acquire many vices. His undertakings will not yield success.

व्ययेशे धनभावस्थे शुभकार्ये व्ययः सदा।

धार्मिकः प्रियवादी च गुणसौख्यसमन्वितः॥१३४॥

134. If the 12th lord is in the 2nd, the native will always spend on auspicious deeds, be religious, will speak sweetly and be endowed with virtues and happiness.

व्ययेशे सहजे जातो भ्रातृसौक्यविवर्जितः।

भवेदन्यजनद्वेषी स्वशरीरस्य पोषकः॥१३५॥

135. If the 12th lord is in the 3rd, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment (i.e. be quite selfish).

व्ययेशे सुखभावस्थे मातुः सुखविवर्जितः।

भूमियानगृहादीनां हानिस्तस्य दिनेदिने॥१३६॥

136. If the 12th lord is in the 4th the native will be devoid of maternal happiness and will day by day accrue losses in respect of lands, conveyances and houses.

व्ययेशे सुतभावस्थे सुतविद्याविवर्जितः।

पुत्रार्थे च व्ययस्तस्य तीर्थाटनपरो नरः॥१३७॥

137. If the 12th lord is in the 5th, the native will be bereft of sons and learning. He will spend as well as visit shrines in Order to beget a Son. I

व्ययेशे रिपुभावस्थे जातः स्वजनवैरकृत्।

क्रोधी पापी च दुःखी च परजायारतो नरः॥१३८॥

138. If the 12th lord is in the 6th, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others' wives.

व्ययेशे दारभावस्थे व्ययो दारकृतः सदा।

तस्य भार्यासुखं नैव बलविद्याविवर्जितः॥१३९॥

139. If the 12th lord is in the 7th, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

व्ययेशे मृत्युभावस्थे जातो लाभान्वितः सदा।

प्रियवाङ् मध्यमायुश्च सम्पूर्णगुणसंयुतः॥१४०॥

140. If the 12th lord is in the 8th, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.

Notes: By 'medium life' it is mean to denote a span of life of 60 years. So, to say the 12th lord in the 8th will not be in a position to contribute to higher bracket of longevity,

व्ययेशे भाग्यभावस्थे गुरुद्वेषी भवेन्नरः।

मित्रैरपि भवेद्वैरं स्वार्थसाधनतत्परः॥१४१॥

141. If the 12th lord is in the 9th, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends.

व्ययेशे राज्यभावस्थे व्ययो राजकुलाद्भवेत्।

पितृतोऽपि सुखं तस्य स्वल्पमेव हि जायते॥१४२॥

142. If the 12th lord is in the 10th, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss.

व्ययेशे लाभभावस्थे लाभे हानिः प्रजायते।

परेण रक्षितं द्रव्यं कदाचिल्लभते नरः॥१४३॥

143. If the 12th lord is in the 11th, the native will incur losses, be brought up by others and will sometimes gain through others.

Notes: One will face obstacles in begetting a child if the 12th lord occupies the 11th house. He will at last adopt a child.

व्ययेशे व्ययभावस्थे व्ययाधिक्यं हि जायते।

न शरीरसुखं तस्य क्रोधी द्वेषपरो नृणाम्॥१४४॥

144. If the 12th lord is in the 12th, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful.

इति ते कथितं विप्र भावेशानां च यत् फलम्।

बलाबलविवेकेन सर्वेषं तत्समादिशेत्॥१४५॥

द्विराशीशस्य खेटस्य विदित्वोभयथा फलम्।

विरोधे तुल्यफलयोर्द्वयोर्नाशः प्रजायते॥१४६॥

विभिन्नयोस्तु फलयोर्द्वयोः प्राप्तिर्भवेद्ध्रुवम्।

ग्रहे पूर्णबले पुर्णमर्धमर्धबले फलम्॥१४७॥

पादं हीनबले खेटे ज्ञेयमित्थं बुधैरिति।

उक्तं भावस्थितानां ते भावेशानां पलं मया॥१४८॥

145-148. MISCELLANEOUS: O Brahmin, those are the effects of house lords which are to be deduced considering their strengths and weaknesses. In the case of a planet owning two Bhavas, the results are to be deducted based on its two lordships (for the same placement). If contrary results are thus indicated, the results will be nullified, while results of varied nature will come to pass. The planet will yield full, half or a quarter of the effects according to its strength being full, medium and negligible respectively. Thus, I have told you about the effects due to Bhava lords in various Bhavas.

Notes: We get important and key clue to analyse the effects of a Bhava lord placed in a certain Bhava. Except the Sun and the Moon, the other 5 planets own two Bhavas each. In the case of the Sun and the Moon, the results cited will come to pass. (Here also one should live due consideration to various. other relative factors. Simply applying the effects without checking other sources will lead to pitfalls.)

When a planet owns two signs, its placement in a certain Bhava is affected by its two lordships. For example, take the case of Saturn in the 5th house for a Pisces native. His position in the 5th as the 11th lord will give children and happiness through them. And as the 12th lord, he will deny progeny so that the native resorts to visiting shrines etc. in a bid to obtain a progeny. In such a contrary situation, the different results mentioned for Saturn's position in the 5th should not be straightaway declared but alternative sources like Jupiter (the significator of progery) and the Moon (the owner of the 5th house) should be looked up to.

Next, we are clearly instructed in regard to results of mutually different spheres. For example, again take the same care of Pisces ascendant having Saturn in the 5th house. Other results mentioned for the 11th lord being in the 5th houses are: native being religious and happy. As the 12th lord in the 5th, the result mentioned is that the native will be devoid of education. After sorting out the controversy about progeny, it should be declared that Saturn in the 5th will deprive the native born in Pisces ascendant of learning (as due to 12th lordship) and will make the native religious and happy (as the 11th lord).

अथाऽप्रकाशग्रहफलाध्यायः॥२५॥

Chapter 25. Effects of Non-Luminous Planets

रव्यादिसप्तखेटानां प्रोक्तं भावफलं मया।

अप्रकाशग्रहाणां च फलानि कथयाम्यहम्॥१॥

1. Thus I have explained the effects of the seven planets viz. the Sun etc. Now I tell you about the effects of non-luminous planets.

शूरो विमलनेत्रांशः सुस्तब्धो निर्घृणः खलः।

मूर्तिस्थे धूमसंज्ञे च गाढरोषो नरः सदा॥२॥

2. EFFECTS OF DHUMA IN VARIOUS BHAVAS (up to shloka 13): If Dhuma is in the ascendant, the native will he valiant, endowed with beautiful eyes, stupefied in disposition, un-kind, wicked and highly short-tempered.

Notes: Before declaring results due to placements of non-luminous planets (i.e. Dhuma etc.), the student will do well to refer to the sage's instruction in the concluding verses of the present chapter.

I have given in my notes for shlokas 66-69 in Ch. 3 details of ownership, exaltation and debilitation signs for the 10 Upagrahas and Muhurta planets as culled out from Keeranuru Nataraja's Jatakalankaram. These will benefit the reader to consider lordships (or secondary lordships) of these also for each sign. For example, Gulika is 'lord' of Aquarius. Hence in the case of a Cancer native, he is the 8th lord apart from Saturn's candidacy for 8th lordship. Of course, primary importance be given to Saturn and he should not be underrated in that case.

The results due to Dhuma, Gulika etc. will mature in the Dasha periods of their dispositors. For example, if Gulika is placed in Virgo, the effects due to Gulika will come to pass in the major and sub periods of Mercury.

In giving effects Gulika is compared to Saturn, Kala to Rahu, Ardha Prahara to Mercury and Yamaghntaka to Jupiter. The first two are malefic in nature while the latter two are benefices. Of all, Gulika is the most powerful in adverse results while Yamaghantaka (son of Jupiter) is the slightly benefice.

रोगी धनी तु हीनाङ्गो राज्यापहृतमानसः।

धूमे द्वितीये संप्राप्ते मन्दप्रज्ञो नपुंसकः॥३॥

3. If Dhuma is in the 2nd, the native will be sickly, wealthy, devoid of a limb, will incur humiliation at royal level, be dull-witted and be a eunuch.

मतिमान् शौर्यसम्पन्न इष्टचितः प्रियंवदः।

धूमे सहजभावस्थे जनाढ्यो धनवान् भवेत्॥४॥

4. If Dhuma is in the 3rd, the native will be intelligent, very bold, delighted, eloquent, and be endowed with men and wealth.

कलत्राङ्गपरित्यक्तो नित्यं मनसि दुःखितः।

धूमे चतुर्थे सम्प्राप्ते सर्वशास्त्रार्थचिन्तकः॥५॥

5. If Dhuma is in the 4th, the native will be grieved on account of being given up by his female but will he learned in all Sastra,

स्वल्पापत्यो धनैर्हीनो धूमे पञ्चमसंस्थिते।

गुरुत सर्वभक्षं च सुहृन्मन्त्रविवर्जितः॥६॥

6. If Dhuma is in the 5th, the native will have limited progeny, be devoid of wealth, be great, will eat anything and be bereft of friends and Mantras.

बलवाञ्छत्रुवधको धूमे च रिपुभावगे।

बहुतेजोयुतः ख्यातः सदा रोगविवर्जितः॥७॥

7. If Dhuma is in the 6th, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.

निर्धनः सततं कामी परदारेषु कोविदः।

धूमे सप्तमगे जातो निस्तेजाः सर्वदा भवेत्॥८॥

8. If Dhuma is in the 7th, the native will be penniless, be ever sensuous, skilful in going to others females and be always devoid of brilliance.

विक्रमेण परित्यक्तः सोत्साहो सत्यसङ्गरः।

अप्रियो निष्ठुरः स्वार्थी धूमे मृत्युगते सति॥९॥

9. If Dhuma is in the 8th, the native will be bereft of courage but be enthusiastic, be truthful, disagreeable, hard hearted and selfish.

सुतसौभाग्यसम्पन्नो धनी मानी दयान्वितः।

धर्मस्थाने स्थिते धूमे धर्मवान् बन्धुवत्सलः॥१०॥

10. If Dhuma is in the 9th, the native will be endowed with sons and fortunes, be rich, honourable, kind, religious and well-disposed to his relatives,

सुतसौभाग्यसंयुक्तः सन्तोषी मतिमान् सुखी।

कर्मस्थे मानवो नित्यं धूमे सत्यपदस्थितः॥११॥

11. If Dhuma is in the 10th, the native will be endowed with sons and fortunes, be delighted, intelligent, happy and truthful.

धनधान्यहिरण्याढ्यो रूपवांश्च कलान्वितः।

धूमे लाभगते चैव विनीतो गीतकोविदः॥१२॥

12. If Dhuma is in the 11th the native will be endowed with wealth, grains and gold, be beautiful, will have knowledge of arts, be modest and be skilful in singing.

पतितः पापकर्मा च धूमे द्वादशसङ्गते।

परदारेषु संसक्तो व्यसनी निर्घृणः शठः॥१३॥

13. If Dhuma is in the 12th, the native will be morally fallen, will indulge in sinful acts, be interested in others' wives, addicted to wives, unkind and crafty.

लग्ने पाते च सम्प्राप्ते जातको दुःखीपीडितः।

क्रूरो घातकरो मूर्खो द्वेषी बन्धुजनस्य च॥१४॥

14. EFFECTS OF VYATIPATA IN VARIOUS HOUSES (up to shloka 25): If Vyatipata also known in short as Pata) is in the ascendant, the native will be troubled by miseries, be cruel, will indulge in destructive acts, be foolish and will be ill-disposed to his relatives.

जिह्मोऽतिपित्तवान् भोगी धनस्थे पातसंज्ञके।

निर्घृणश्चाऽकृतज्ञश्च दुष्टात्मा पापकृत्तथा॥१५॥

15. If Vyatipata is in the 2nd, the native will be morally crooked, be bilious, will enjoy pleasures, be unkind but grateful, be wicked and sinful.

स्थिरप्रज्ञो रणी दाता धनाढ्यो राजवल्लभः।

सम्प्राप्ते सहजे पाते सेनाधीशो भवेन्नरः॥१६॥

16. If Vyatipata is in the 3rd, the native will be firm in disposition, be a warrior, be liberal, very rich, dear to king J and be bead of an army.

बन्धव्याधिसमायुक्तः सुतसौभाग्यवर्जितः।

चतुर्थगो यदा पातस्तदा स्यान्मनुजश्च सः॥१७॥

17. If Vyatipata is in the 4th, the native will be endowed with relative, etc. but not sons and fortunes.

दरिद्रो रूपसंयुक्तः पाते पञ्चमगे सति।

कफपित्तानिलैर्युक्तो निष्ठुरो निरपत्रपः॥१८॥

18. If Vyatipata is in the 5th, the native will be pool', becharming in appearance, will have imbalances of phlegm, bile and wind, be hard-hearted and shameless.

शत्रुहन्ता सुपुष्टश्च सर्वास्त्राणां च चालकः।

कलासु निपुणः शान्तः पाते शत्रुगते सति॥१९॥

19. If Vyatipata is in the 6th, the native will destroy his enemies, be physically mighty, skilful in use of all kinds of weapons and in arts, and be peaceful in disposition.

धनदारसुतैस्त्यक्तः स्त्रीजितो दुःखसंयुतः।

पाते कलत्रगे कामी निर्लज्जः परसौहृदः॥२०॥

20. If Vyatipata is in the 7th, the native will be bereft of wealth, wife and sons, will subdue to females, be miserable, sensuous, shameless and friendly to others.

विकलाक्षो विरूपश्च दुर्भगो द्विजनिन्दकः।

मृत्युस्थाने स्थिते पाते रक्तपीडापरिप्लुतः॥२१॥

21. If Vyatipata is in the 8th, the native will have deformity of eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.

बहुव्यापारको नित्यं बहुमित्रो बहुश्रुतः।

धर्मभे पातखेटे च स्त्रीप्रियश्च प्रियंवदः॥२२॥

22. If Vyatipata is in the 9th, the native will have many kinds of business and many friends, be very learned, well disposed to his wife and be eloquent.

सश्रीको धर्मकृच्छान्तो धर्मकार्येषु कोविदः।

कर्मस्थे पातसंज्ञे हि महाप्राज्ञो विचक्षणः॥२३॥

23. If Vyatipata is in the 10th, the native will be rich, religious, peaceful, skilful in religious acts, very learned and farsighted.

प्रभूतधनवान् मानी सत्यवादी दृढव्रतः।

अश्वढ्यो गीतसंसक्तः पाते लाभगते सति॥२४॥

24, If Vyatipata is in the 11th, the native will be extremely opulent, be honourable, truthful, firm in policy, endowed with many horses and be interested in singing.

कोपी च बहुकर्माढयो व्यंगो धर्मस्य दूषकः।

व्ययस्थाने गते पाते विद्वेषी निजबन्धुषु॥२५॥

25. If Vyatipata is in the 12th, the native will be given to anger, associated with many activities, disabled, irreligious and will hate his own relatives.

विद्वान् सत्यरतः शान्तो धनवान् पुत्रवाञ्छुचिः।

परिधो तनुगे दाता जायते गुरुवत्सलः॥२६॥

26. EFFECTS OF PARIDHI (OR PARIVESHA) IN VARIOUS HOUSES (up to shloka 37): If Paridhi is in the ascendant, the native will be learned, truthful, peaceful, rich, endowed with sons, pure, charitable and dear to elders.

ईश्वरो रूपवान् भोगी सुखी धर्मपरायणः।

धनस्थे परिधौ जातः प्रभुर्भवति मानवः॥२७॥

27. If Paridhi is in the 2nd, the native will be wealthy, charming, will enjoy pleasures, be happy, very religious and be a lord.

स्त्रीवल्लभः सुरूपांगो देवस्वजनसंगतः।

तृतीये परिधौ भृत्यो गुरुभक्तिसमन्वितः॥२८॥

2. If Paridhi is in the 3rd, the native will be fond of his wife, be very charming, pious, well disposed to his men, be a servant and be respectful of his ciders.

परिधौ सुखभावस्थे विस्मितं त्वरिमंगलम्।

अक्रूरं त्वथ सम्पूर्णं कुरुते गीतकोविदम्॥२९॥

29. If Paridhi is in the 4th, the native will be wonder a truck, helpful to enemies as well, kind, end owed with everything and be skilful in singing.

लक्ष्मीवान् शीलवान् कान्तः प्रियवान् धर्मवत्सलः।

पञ्चमे परिधौ जातः स्त्रीणां भवति वल्लभः॥३०॥

30. If Paridhi is in the 5th, the native will be affluent, virtuous, splendorous, affectionate, religious and dear to his wife.

व्यक्तोऽर्थपुत्रवान् भोगी सर्वसत्त्वहिते रतः।

परिधौ रिपुभावस्थे शत्रुहा जायते नरः॥३१॥

31. If Paridhi is in the 6th, the native will be famous and wealthy, be endowed with sons and pleasures, be helpful to all and will conquer his enemies.

स्वल्पापत्यः सुखैर्हीनो मन्दप्रज्ञः सुनिष्ठुरः।

परिधौ द्यूनभावस्थे स्त्रीणां व्याधिश्च जायते॥३२॥

32. If Paridhi is in the 7th, the native will have limited number of children, be devoid of happiness, be of mediocre intelligence, very hard-hearted, and will have a sickly wife.

अध्यात्मचिन्तकः शान्तो दृढकायो दृढव्रतः।

धर्मवांश्च ससत्त्वश्च परिधौ रन्ध्रसंस्थिते॥३३॥

33. If Paridhi is in the 8th, the native will be spiritually disposed, peaceful, strong-bodied, firm in decision, religious and gentle.

पुत्रान्वितः सुखी कान्तो धनाढयो लौल्यवर्जितः।

परिधौ धर्मगे मानी स्वल्पसन्तुष्टमानसः॥३४॥

34. If Paridhi is in the 9th, the native will be endowed with sons, be happy, brilliant, very affluent, be devoid of excessive passion, be honourable and be happy with even an iota.

कलाभिज्ञस्तथा भोगी दृढकायो ह्यमत्सरः।

परिधौ दशमे प्राप्ते सर्वशास्त्रार्थपारगः॥३५॥

35. If Paridhi is in the 10th, the native will be versed in arts, will enjoy pleasures, be strong-bodied, and be learned in all Sastra.

स्त्रीभोगी गुणवांश्चैव मतिमान् स्वजनप्रियः।

लाभगे परिधौ जातो मन्दाग्निरूपपद्यते॥३६॥

36. If Paridhi is in the 11th, the native will enjoy pleasures through women, be virtuous, intelligent, dear to his people, and will suffer disorders of digestive fire.

व्ययस्ते परिधौ जातो व्ययकृत् मानवः सदा।

दुःखभाग् दुष्टबुद्धिश्च गुरुनिन्दापरायणः॥३७॥

37. If Paridhi is in the 12th, the native will always be a spendthrift, be miserable, firm and will dishonour elders.

धनधान्यहिरण्याढ्यः कृतज्ञः सम्मतः सताम्।

सर्वदोषपरित्यक्तश्चापे तनुगते नरः॥३८॥

38. EFFECTS OF CHAPA (INDRA DHANUS OR KODANDA) IN VARIOUS HOUSES (up to shloka 49): If Chapa is in the ascendant, the native will be endowed with wealth, grains and gold, be grateful, agreeable and devoid of all afflictions.

प्रियंवदः प्राल्भाढ्यो विनीतो विद्ययाऽन्वितः।

धनस्थे चापखेटे च रूपवान् धर्मतत्परः॥३९॥

39. If Chapa is in the 2nd, the native will speak affably, be very rich, modest, learned, charming and religious.

कृपणोऽतिकलाभिज्ञश्चौर्यकर्मरतः सदा।

सहजे धनुषि प्राप्ते हीनाङ्गो गतसौहृदः॥४०॥

40. If Chapa is in the 3rd, the native will be a miser, be versed in man y arts, will indulge in thieving, be devoid of some limb and be unfriendly.

सुखी गोधनधान्याद्यै राजसन्मानपूजितः।

कार्मुके सुखसंस्थे तु नीरोगो तनु जायते॥४१॥

41. If Chapa is in the 4th, the native will be happy, endowed with quadrupeds, wealth, grains etc., be honoured by the kings and be devoid of sickness.

रुचिमान् दीर्घदर्शो च देवभक्तः प्रियंवदः।

चापे पञ्चमगे जातो विवृद्धः सर्वकर्मसु॥४२॥

42. If Chapa is in the 5th, the native will be splendorous, far-sighted, pious, affable, and will acquire prosperity in all his undertakings.

शत्रुहन्ताऽतिधर्तश्च सुखी प्रीतिरुचिः शुचिः।

षष्ठस्थानगते चापे सर्वकर्मसमृद्धिभाक्॥४३॥

43. If Chapa is in the 6th, the native will destroy his enemies, be happy, affectionate, pure, and will achieve plentiful-ness in all his undertakings.

ईश्वरो गुणसम्पूर्णः शास्त्रबिद्धार्भिकः प्रियः।

चापे सप्तमभावस्थे भवतीति न संशयः॥४४॥

44. If Chapa is in the 7th, the native will be wealthy, endowed with all virtues, learned in Sastra, religious, and agreeable.

परकर्मरतः क्रूरः परदारपरायणः।

अष्टमस्थानगते चापे जायते विकलांगकः॥४५॥

45. If Chapa is in the 8th, the native will be interested in other's jobs, be cruel, interested in other's wives and be defective limbed.

तपस्वी व्रतचर्यासु निरतो विद्ययाऽधिकः।

धर्मस्थे जायते चापे मानवो लोकविश्रुतः॥४६॥

46. If Chapa is in the 9th, the native will perform, penance, will take to religious observations, be highly learned, and be famous among men.

बहुपुत्रधनैश्वर्यो गोमहिष्यादिमान् भवेत्।

कर्मभे चापसंयुक्ते जायते लोकविश्रुतः॥४७॥

47. If Chapa is in the 10th, the native will be endowed with many sons, abundant wealth, cows, buffaloes etc. and will be famous among men.

लाभगे चपखेटे च लाभयुक्तो भवेन्नरः।

निरोगो दृढकोपाग्निर्मन्त्रस्त्रीपरमास्त्रवित्॥४८॥

48. If Chapa is in the 11th, the native will be gainful, free from diseases, very fiery in disposition, affectionate to his wife and will have knowledge of mantras and weapons (or missiles).

खलोऽतिमानी दुर्बुद्धिर्निर्लज्जो व्ययसंस्थिते।

चापे परस्त्रीसंयुक्तो जायते निर्धनः सदा॥४९॥

49. If Chapa is in the 12th the native will be wicked, very honourable, evil in disposition, shameless, will go to other's females and be ever poor.

कुशलः सर्वविद्यासु सुखी वाङ्निपुनः प्रियः।

तनौ शिखिनि सञ्जातः सर्वकामान्वितो भवेत्॥५०॥

50. EFFECTS OF DHWAJA (i.e. SIKHI OR UPAKETU) IN VARIOUS HOUSES (up to shloka 61): If Dhwaja is in the ascendant, the native will be skilful in all branches of learning, be happy, efficient in speech, agreeable and be very affectionate.

वक्ता प्रियंवदः कान्तो धनस्थानगते ध्वजे।

काव्यकृत् पण्डितो मानी विनीतो वाहनान्वितः॥५१॥

51. If Dhwaja is in the 2nd; the native will be a good and affable speaker, be splendorous, will write poetry, be scholarly, honourable, modest, and endowed with conveyances.

कदर्यः क्रूरकर्ता च कृशाङ्गो धनवर्जितः।

सहजस्थे तु शिखिनि तीव्ररोगी प्रजायते॥५२॥

52. If Dhwaja is in the 3rd, the native will be miserly, cruel in acts, thin-bodied, poor and will incur severe diseases.

रूपवान् गुणसम्पन्नः सात्त्विकोऽपि स्रुतिप्रियः।

सुखसंस्थे तु शिखिनि सदा भवति सौख्यभाक्॥५३॥

53. If Dhwaja is in the 4th, the native will be charming, very virtuous, gentle, interested in Vedas and be always happy.

सुखी भोगी कलाविच्च पञ्चमस्थानगे ध्वजे।

युक्तिज्ञो मतिमान् वाग्मी गुरुभक्तिसमन्वितः॥५४॥

54. If Dhwaja is in the 5th, the native will be happy, will enjoy pleasures, be versed in arts, skilled in expedients, intelligent, eloquent and will respect elders.

मातृपक्षक्षयकरः शत्रुहा बहुवान्धवः।

रिपुस्थाने ध्वजे प्राप्ते शूरः कान्तो विचक्षणः॥५५॥

55. If Dhwaja is in the 6th, the native will be ominous for maternal relatives, will win over his enemies, be endowed with many relatives, valiant, splendorous and skilful.

द्यूतक्रीडाष्वभिरतः कामी भोगसमन्वितः।

ध्वजे तु सप्तमस्थागे वेश्यासु कृतसौहृदः॥५६॥

56. If Dhwaja is in the 7th, the native will be interested in gambling, be sensuous, will enjoy pleasures and will befriend prostitutes.

नीचकर्मरतः पापो निर्लज्जो निन्दकः सदा।

मृत्युस्थाने ध्वजे प्राप्ते गतस्त्र्यपरपक्षकः॥५७॥

57. If Dhwaja is in the 8th, the native will be interested in base acts, be sinful, shameless, will blame others' will lack in marital happiness and will take others' side.

लिङ्गधारी प्रसन्नात्मा सर्वभूतहिते रतः।

धर्मभे शिखिनि प्राप्ते धर्मकार्येषु कोविदः॥५८॥

58. If Dhwaja is in the 9th, the native will wear (religious) badges, be delighted, helpfully disposed to all and be skilled in religious deeds.

सुखसौभाग्यसम्पन्नः कामिनीनां च वल्लभः।

दाता द्विजैः समायुक्तः कर्मस्थे शिखिनि द्विज॥५९॥

59. O Brahmin, if Dhwaja is in the 10th, the native will be endowed with happiness and fortunes, be fond of females, be charitable, and will befriend Brahmins.

नित्यलाभः सुधर्मी च लाभे शिखिनि पूजितः।

धनाढ्यः सुभगः शूरः सुयज्ञश्चाति कोविदः॥६०॥

60. If Dhwaja is in the 11th, the native will ever acquire gains, be very religious, honourable, affluent, fortunate, valiant, and skilled in sacrificial rites.

पापकर्मरतः शूरः श्रद्धाहीनोऽघृणो नरः।

परदाररतो रौद्रः शिखिनि व्ययगे सति॥६१॥

61. If Dhwaja is in the 12th, the native will be interested in sinful acts, be valiant, untrustworthy, unkind, interested in others females, and be short-tempered.

रोगार्त्तः सततं कामी पापात्माधिगतः शठः।

तनुस्थे गुलिके जातः खलभावोऽतिदुःखितः॥६२॥

62. EFFECTS OF GULIKA IN VARIOUS HOUSES (up to shloka 73): If Gulika is in the ascendant, the native will be afflicted by diseases, be lustful, sinful, crafty, wicked and very miserable.

Notes: Out of all the non-luminous planets. Gulika deserves a special consideration in natal horoscopy as well as Horāry astrology. This is also a very important factor in birth rectification, and such other important calculations.

If Gulika is in the ascendant, the native will incur severe defects of eyes. He will take in bad acts like thieving. He will disregard religion, be deprived of progeny and be dull-headed. His longevity will incur a severe cut.

As already stated, in the case of each Upagraha and Muhurta Vela, the dispositor should invariably be considered before coming to a conclusion.

विकृतो दुःखितः क्षुद्रो व्यसनी च गतत्रपः।

धनस्थे गुलिके जातो निःस्वो भवति मानवः॥६३॥

63. If Gulika is in the 2nd, the native will be unsightly in appearance, miserable, mean, given to vices, shameless and penniless.

Notes: Should Gulika be in the 2nd house, the native will further be unfortunate. His learning will be obstructed off and on. He will have speech defects, be harsh in speech, will live away from his people, will not have family happiness, be untruthful, will involve in a scandal, be unfit to move among others and will in the Dasha periods of the 2nd lord face troubles equal to death.

चार्वङ्गो ग्रामपः पुण्यसंयुक्तः सज्जनप्रियः।

सहजे गुलिके जातो मानवो राजपूजितः॥६४॥

64. If Gulika is in the 3rd, the native will be charming in appearance, will head a village, be fond of virtuous men, and be honoured by the king.

Notes: With Gulika in the 3rd house, one will face destruction of co-born. Though fairly rich, he will feel distressed.

रोगी सुखपरित्यक्तः सदा भवति पापकृत्।

गुलिके सुखभावस्थे वातपित्ताधिको भवेत्॥६५॥

65. If Gulika is in the 4th, the native will be sickly, devoid or happiness, sinful and afflicted due to wildly and bilious excesses.

Notes: The native will not befriend anybody but be inimical to others inclusive of his relatives. He will be devoid of conveyances or will face risks through conveyances. He will not have a good house to live in. His last days will be miserable and death will be painful after a long confinement.

विस्तुतिर्विधनोऽल्पायुर्द्वेषी क्षुद्रो नपुंसकः।

गुलिके सुतभावस्थे स्त्रीजितो नास्तिको भवेत्॥६६॥

66. If Gulika is in the 5th, the native will not be praiseworthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox.

Notes: The native's virility or progenic ability will be significantly affected by Gulika's occupying the house of progeny. He will not be in a position to obtain issues unless Jupiter and the 5th lord are favourable. Gulika in this house will make one devoid of God-fearing tendency and be at the disposal of his wife. His personal disposition will not be agreeable.

वीतशत्रुः सुपुष्टाङ्गो रिपुस्थाने यमात्मजे।

सुदीप्तः सम्मतः स्त्रीणां सोत्साहः सुदृढो हितः॥६७॥

67. If Gulika is in the 6th, the native will be devoid of enemies, be strong-bodied, splendorous, liked by his wife, enthusiastic, very friendly and helpful in disposition.

Notes: When Gulika is in the 6th house, the native will be interested in controlling evil spirits and make a livelihood from such achievements. He will obtain children. He will be very courageous. There will be freedom from diseases if the 6th house containing Gulika is a benefice sign.

स्त्रीजितः पापकृज्जारः कृशाङ्गो गतसौहृदः।

जीवितः स्त्रीधनेनैव गुलिके सप्तमस्थिते॥६८॥

6. If Gulika is in the 7th, the native will subdue to his spouse, be sinful, will go to others' females, be emaciated, devoid of friendship and will live on wife's (or a female's) wealth.

Notes: Gulika occupying the 7th house, will make the native thrive on a female's wealth or through the contributions of his own spouse. His conjugal life will not cause him any happiness. He will possibly have more than one marriage.

His knowledge will not be quite much. In relation to public dealings, he will incur misunderstandings and enmity.

क्षुधालुर्दुःखित क्रूरस्तीक्ष्णरोषोऽतिनिर्घृणः।

रन्ध्रगे गुलिके निःस्वो जायते गुणवर्जितः॥६९॥

69. If Gulika is in the 8th, the native will be troubled by hunger, be miserable, cruel, very much short-tempered, very unkind, poor and bereft of good qualities.

Notes: The native will find it difficult to get even a square meal. His face will be ugly. His eyes will be diseased. His teeth will be yellowish. He will be quite short in stature. These are additional effects as due to the 8th house position of Gulika, son of Saturn.

बहुक्लेशः कृशतनुर्दुष्टकर्मातिनिर्घृणः।

गुलिके धर्मगे मन्दः पिशुनो बहिराकृतिः॥७०॥

70. If Gulika is in the 9th, the native will undergo many ordeals, be emaciated, will perform evil acts, be very unkind, sluggish and be a tale-bearer.

Notes: If Gulika is in the 9th house one will be devoid of paternal bliss and good fortunes His father will pass away in the native's child hood itself. None of the native's undertakings will bear fruits.

पुत्रान्वितः सुखी भोक्ता देवाग्र्यर्चनवत्सलः।

दशमे गुलिके जातो योगधर्माश्रितः सुखी॥७१॥

71. If Gulika is in the 10th, the native will be end owed with sons, be happy, will enjoy many things, be fond of worshipping gods and fire and will practise meditation and religion.

Notes: The placement of Gulika in the 10th house, will prove favourable for Yoga, Meditation and such other achievements. The native, at one stage, will turn into a heterodox and discard his religious code.

सुस्त्रीभोगी प्रजाध्यक्षो बन्धूनां च हिते रतः।

लाभस्थे गुलिके जातो नीचाङ्ग सार्वभौमकः॥७२॥

72. If Gulika is in the 11th, the native will enjoy women of class, be a leader of men, be helpful to his relatives, be short in stature and be an emperor.

Notes: If Gulika is in the 11th house, the subject will be in the company of many females. He will be devoid of good character. He will enjoy progenic happiness, wealth status etc. and be charming in appearance.

नीचकर्माश्तितः पापो हीनाङ्गो दुर्भगोऽलसः।

व्ययगे गुलिके जातो नीचेषु कुरुते रतिम्॥७३॥

73. If Gulika is in the 12th, the native will indulge in base deeds, be sinful, defective-limbed, unfortunate, indolent, and will join mean people.

Notes: Gulika’s tenancy in the 12th house at birth will bring innumerable misfortunes and cause loss of wealth on evil missions. One will, however, enjoy progenic happiness.

लग्ने प्राणपदे क्षणो रोगि भवति मानवः।

मूकोन्मत्तो जडाङ्गस्तु हीनाङ्गो दुःखित कृशः॥७४॥

74. EFFECTS OF PRANA-PADA'S POSITION WITH REFERENCE TO THE ASCENDANT (up to shloka 85): If Prana-Pada is in the ascendant, the native will be weak, sickly, dumb, lunatic, dull-witted, defective-limbed, miserable and emaciated.

Notes: Prana-Pada is a special ascendant. How to calculate this special sensitive point could be found on p. 47 supra.

Prana-Pada will fall in a certain degree and its relation with reference to natal ascendant will portend many an event as tersely shown in the present 12 verses.

बहुधान्यो बहुधनो बहुभृत्यो बहुप्रजः।
धनस्थानस्थिते प्राणे सुभगो जयते नरः॥७५॥

75. If Prana-Pada is in the 2nd, the native will be endowed with abundant grains (rice, wheat etc.), abundant wealth, abundant attendants, abundant children and be fortunate.

हिंस्रो गर्वसमायुक्तो निष्ठुरोऽतिमलिम्लुचः।
तृतीयगे प्राणपदे गुरुभक्तिविवर्जितः॥७६॥

76. If Prana-Pada is in the 3rd, the native will he injurious, (or mischievous), proud, hard-hearted, very dirty and be devoid of respect for elders.

सुखस्थे तु सुखी कान्तः सुहृद्रमासु वल्लभः।
गुरौ परायणः शीतः प्राणे वै सत्यतत्परः॥७७॥

77. If Prana-Pada is in the 4th, the native will be happy, friendly, attached to females and ciders, soft and truthful.

सुखिभाक् सुक्रियोपेतस्त्वपचारदयान्वितः।
पञ्चमस्थे प्राणपदे सर्वकामसमन्वितः॥७८॥

78. If Prana-Pada is in the 5th, the native will be happy, will do good acts, be kind, and very affectionate.

बन्धुशत्रुवशस्तीक्ष्णो मन्दाग्निर्निर्दयः खलः।
षष्ठे प्राणपदे रोगी वित्तपोऽल्पायुरेव च॥७९॥

79. If Prana-Pada is in the 6th, the native will be subdued by his relatives and enemies, be sharp, will have defective digestive fire, be wicked, sickly, affluent and short-lived.

ईर्ष्यालु सततं कामी तीव्ररौद्रवपुर्नरः।
सप्तमस्थे प्राणपदे दुराराध्यः कुबुद्धिमान्॥८०॥

80. If Prana-Pada is in the 7th, the native will be green eyed, ever libidinous, fierce in appearance, be not worth respect and be ill-disposed.

रोगसन्तापिताङ्गश्च प्राणपदेऽष्टमे सति।

पीडितः पार्थिवैर्दुःखैर्मृत्यबन्धुसुतोद्भवैः॥८१॥

81. If Prana-Pada is in the 8th, the native will be afflicted by diseases, be troubled and will incur misery on account of the king, relatives, servants and sons.

पुत्रवान् धनसम्पन्नः सुभगः प्रियदर्शनः।

प्राणे धर्मस्थिते भृत्यः सदाऽदुष्टो विचक्षणः॥८२॥

82. If Prana-Pada is in the 9th, the native will be endowed with sons, be Very rich, fortunate, charming, will serve others and be not wicked but be skilful.

वीर्यवान् मतिमान् दक्षो नृपकार्येषु कोविदः।

दशमे वै प्राणपदे देवार्चनपरायणः॥८३॥

83. If Prana-Pada is in the 10th, the native will be heroic, intelligent, skilful, be an expert in carrying out royal orders, and will worship gods.

विख्यातो गुणवान् प्राज्ञो भोगीध नसमन्वितः।

लाभस्थानस्थिते प्राणे गौराङ्गो मातृवत्सलः॥८४॥

84. If Prana-Pada is in the 11th, the native will be famous, virtuous, learned, wealth y, fair-complexioned and attached to mother.

क्षुद्रो दुष्टस्तु हीनाङ्गो विद्वेशी द्विजबन्धुषु।

व्यये प्राणे नेत्ररोगी काणो वा जायते नरः॥८५॥

85. If Prana-Pada is in the 12th, the native will be mean, wicked, defective-limbed, will hate Brahmins, and relatives and will suffer from eye diseases or be one-eyed.

इत्यप्रकाशखेटानां फलान्युक्तानि भूसुर।

तथा यानि प्रकाशानां सूर्यादीनां खचारिणाम्॥८६॥

तानि स्थितिवशात्तेषां स्फुटदृष्टिवशात् तथा।

बलाऽबलविवेकेन वक्तव्यानि शरीरिणाम्॥८७॥

86-87. O Brahmin, these are the effects Dhooma etc. (and Prana-Pada ascendant). Before declaring these results, the effects of the Sun and other planets should be wisely conceived by their positions, relations and aspects apart from their strength or weakness.

Notes: We are advised to look up to the Sun and others while declaring the effects due to Dhooma, Gulika etc. So to say the dispositor of Dhooma etc. should be scrutinized to know the extent of effects. For example if Gulika is due to give bad effects, but his dispositor is well-aspected, well-placed or well-related, the evils are

minimised. Conversely if favourable effects are due to Gulika etc. the weakness or ad verse placement of the respective dispositor will not allow maturity of such good effects.

Another hint we take from these two verses is: We should balance the results due to Dhooma, Gulika etc. with the results due to the planets from Sun to Saturn (and of course the nodes). For example, Gulika is in the 11th and good effects are due. If a planet posited in the same 11th denotes contrary results, then the strength of the two will lead to correct estimation of the situation.

अथ ग्रहस्फुटदृष्टिकथनाध्यायः॥२६॥

Chapter 26. Evaluation of Planetary Aspects

भगवान् कतिधा दृष्टिर्बलं कतिविधं तथा।
इति मे संशयो जातस्तं भवान् छेत्तुमर्हति॥१॥

1. O Glorious, it is said that aspects (of planets) and strengths are to be known in deciding the effects. How many kinds are these? Please clarify my doubts.

एका राशिवशाद् दृष्टिः पूर्वमुक्ता च या द्विज।
अन्या खेटस्वभावोत्था स्फुटा तां कथयाम्यहम्॥२॥
त्रिदशे च त्रिकोणे च चतुरस्रे च सप्तमे।
पादवृद्धया प्रपश्यन्ति प्रयच्छन्ति फलं तथा॥३॥
पूर्णं च सप्तमं सर्वे शानिजीवकुजाः पुनः।
विशेषतश्च त्रिदशत्रिकोणचतुरष्टमान्॥४॥
इति सामान्यतः पूर्वैराचार्यैः प्रतिपादिता।
स्फुटान्तरवशाद्या च दृष्टिः साऽतिस्फुटा यथा॥५॥

2-5. PLANETARY ASPECTS: O Brahmin, I have earlier stated aspects based on signs. The other kind is between planets which I detail below. 3rd and 10th, 5th and 9th, 4th and 8th and lastly 7th on these places the aspects increase gradually in slabs of quarters i.e. 1/4, 1/2, 3/4th and full. The effects (due to such aspects) will also be proportionate. All planets aspect the 7th fully. Saturn, Jupiter and Mars have special aspects respectively on 3rd and 10th, 5th and 9th, and 4th and 8th. The ancient preceptors have explained these which are ordinary (arising by mere sign positions). By subtle mathematical calculations, these aspects will have to be clearly understood as under.

दृश्याद् विशोध्य द्रष्टारं षड्राशिभ्योऽधिकान्तरम्।
दिगभ्यः संशोध्य तद्भागा द्विभक्ता दृक् स्फुटा भवेत्॥६॥
पञ्चाधिके विना राशिं भागाद्विघ्नाश्च दृक् स्फुटा।
वेदाधिके त्यजेद् भूताद् भागा दृष्टिः त्रिभाधिके॥७॥
विशोध्यार्णवतो द्वाभ्यां लब्धं त्रिंशद्युतं च दृक्।
द्व्यधिके तु विना राशिं भागास्तिथियुतास्तथा॥८॥

6-8. ASPECTUAL EVALUATIONS: Deduct the longitude of the aspected planet (or house) from that of the aspecting planet. If the sum exceeds six signs (or 180 deg.) deduct the sum again from 10 signs (or 300 deg.). Convert the latest sum into degrees and divide by two. The resultant product is Drishti Kona or aspectual angle. If the difference (between aspector and aspected) is in excess of 5 signs, ignore signs and multiply the degrees etc. by 2 which is the aspectual value. If the difference is in excess of 4 signs deduct it from 5 signs (or 150 deg.) and the resultant degree etc. become Drishti value. If the difference is in excess of 3 signs deduct it from 4 signs (or 120 degrees) and halve the product to be increased by 30 o get Drishti value. If the difference is above 2 signs ignore signs and add 15 to the degrees etc. to get Drishti value. If it is in excess of one sign, ignore Rāśhis and divide the degrees etc. by 2 to get drishti value.

रूपाधिके विना राशिं भागा द्वयाप्ताश्च दृग् भवेत्।

एवं राश्यादिके शेषे शनौ द्रष्टरि भो द्विज॥९॥

एकभे नवभे भागा भुक्ता भोग्या द्विसंगुणाः।

द्विभेंऽशार्धोनिताः षष्टिरष्टभे खाग्नियुग् लवाः॥१०॥

9-10. SPECIAL CONSIDERATION FOR SATURN'S ASPECTS: O Brahmin, if Saturn is the aspecting planet find out the difference between him and the aspected planet; if the sum is above I sign, multiply the degrees etc. (ignoring sign) by 2 to get Drishti value. If the sum is above nine sings, the degrees to elapse be doubled to get aspectual value. If the sum is above 2 signs, the degrees etc. (in excess of 2 signs) be halved and deducted from 60. If the sum exceeds 8 signs, add to the degrees etc., a figure of 30 to get Drishti value. In other cases, the sums be processed as explained earlier,

त्रिसप्तभे तु भौमस्य षष्टिरत्र लवोनिता।

सार्धांशास्तिथिसंयुक्ता द्विभे रूपं सदाऽङ्गभे॥११॥

11. SPECIAL CONSIDERATION FOR MARS ASPECTS: Deduct the longitude of Mars from that of the planet aspected (by Mars). If the sum is 3 Rāśhis & c or 7 Rāśhis & c, the degrees etc. (after ignoring Rāśhis) be reduced from 60. If it is above 2 Rāśhis, the degrees etc. be increased by half of it (i.e. add 50%) and super add 15, If the sum is 6 signs, one Rupa is the value.

त्रिसप्तभे तु जीवस्य भागार्धं शरवेदयुक्।

द्विगुणैस्तु लवैश्चोनाः खरसाश्चतुरष्टभे॥१२॥

12. SPECIAL CONSIDERATION FOR JUPITER'S ASPECTS: Deduct the longitude of Jupiter from that of the planet aspected by him. If the resultant sum is 3 Rāśhis & c or 7 Rāśhis & c, halve the degrees etc. (ignoring Rāśhis) and increase it by 45. If the sum is 4 Rāśhis & c or 8 Rāśhis & c, the degrees etc. (ignoring Rāśhis)

be subtracted from 60. This will be the aspectual value. The sum being in conformity with others than these be treated as stated earlier.

Notes: Throughout this chapter and others related to calculation of strengths of planets and houses, the term Virupa' has been used which denotes 'Shashtiamsas' or 'Kalas'. 60 such units make one Rupa.

The planet that aspects is Drishti Graha or the aspector. The planet that is aspected is known as Drisya Graha or the aspected. The longitude of the aspected is to be deducted from that of the aspector. If the longitude of the aspected is lesser than that of the aspector, increase the longitude of 'the aspected' by 360 to facilitate deduction, which will yield the aspectual or Drishti angle.

After finding out the" Drishti angles, the various quantities will have to be processed as under with the relevant principles:

Rule 1. When aspectual angle is between 30 and 60 degrees, reduce 30 degrees from the resultant aspectual angle and divide by 2 to get aspectual value.

Rule 2. If the aspectual angle is above 60 but below 90 degrees, reduce 60 from the aspectual angle and add 15 to get aspectual value.

Rule 3. In case the aspectual angle is above 90 but less than 120 degrees the aspectual angle be reduced from 120, then halved and then increased by 30, to get aspectual value.

Rule 4. If the aspectual angle is between 120 and 150 degrees, reduce the angle of aspect from 150 to get aspectual value

Rule 5. If the aspectual angle is between 150 and 180 degrees reduce 150 from aspectual angle and double the resultant sum to get aspectual value.

Rule 6. When the aspectual angle is above 160 but below 300 degrees deduct the aspectual angle from 300 and halve the resultant sum, to get aspectual value.

Needless to mention there is no aspectual value if the angle is between 300 and 30 degrees.

For house in aspect, consider the cusp of the house, akin to a planetary degree.

In the case of aspects from Saturn, Mars and Jupiter, the following additions may be noted as a simple formula.

A) Mars: When the aspect angle is 90-120 degrees or 210- 249 degrees, add 15 Virupas to the value obtained from the speculum.

B) Jupiter: When the aspect angle is 120-150 degrees or 240-270 degrees increase the speculum value by 30 Virupas.

C) Saturn: When the aspect angle is 60-90 degrees or 270-300 degrees and 45 Virupas to the value obtained from the speculum.

Without undergoing these ordeals, the student can easily find out the Drishti values on the above lines from the Speculum of Aspectual Values given below:

Speculum or Aspetual Values (Computerized)

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
30:00	0.00	47:00	8.50	64:00	19.00

30:30	0.25	47:30	8.75	64:30	19.50
31:00	0.50	48:00	9.00	65:00	20.00
31:30	0.15	48:30	9.25	65:30	20.50
32:00	1.00	49:00	9.50	66:00	21.00
32:30	1.25	49:30	9.15	66:30	21.50
33:00	1.50	50:00	10.00	67:00	22.00
33:30	1.75	50:30	11.25	67:30	22.50
34:00	2.00	51:00	10.50	68:00	23.00
34:30	2.25	51:30	10.15	68:30	23.50
35:00	2.50	52:00	11.00	69:00	24.00
35:30	0.75	52:30	11.25	69:30	24.50
36:00	3.00	53:00	11.50	70:00	25.00
36:30	3.25	53:30	11.15	70:30	25.50
37:00	3.50	54:00	12.00	71:00	26.00
37:30	3.75	54:30	12.25	71:30	26.50
38:00	4.00	55:00	12.50	72:00	27.00
38:30	4.25	55:30	12.75	72:30	27.50
39:00	4.50	56:00	13.00	73:00	28.00
39:30	4.15	56:30	13.25	73:30	28.50
40:00	5.00	57:00	13.50	74:00	29.00
40:30	5.25	57:30	13.75	74:30	29.50
41:00	5.50	58:00	14.00	75:00	30.00
41:30	5.15	58:30	14.25	75:30	30.50
42:00	6	59:00	14.50	76:00	31.00
42:30	6.25	59:30	14.75	76:30	31.50
43:00	6.5	60:00	15.00	77:00	32.00
43:30	6.75	60:30	15.50	77:30	32.50
44:00	7	61:00	16.00	78:00	33.00
44:30	7.25	61:30	16.50	78:30	33.50
45:00	1.5	62:00	17.00	79:00	34.00
45:30	7.75	62:30	17.50	79:30	34.50
46:00	8	63:00	18.00	80:00	35.00
46:30	8.25	63:30	18.50	80:30	35.50

Deg:Mn	Virupa
81:00	36.00
81:30	36.50
82:00	37.00
82:30	37.50
83:00	38.00
83:30	38.50
84:00	39.00
84:30	39.50
85:00	40.00
85:30	40.50
86:00	41.00
86:30	41.50
87:00	42.00
87:30	42.50
88:00	13.00
88:30	43.50
89:00	44.00
89:30	44.50
90:00	45.00
90:30	44.75
91:00	44.50
91:30	44.25
92:00	44.00
92:30	43.75
93:00	43.50
93:30	43.25
94:00	43.00
94:30	42.75
95:00	42.50
95:30	42.25
96:00	42.00
96:30	41.75
97:00	41.50

Deg:Mn	Virupa
105:30	37.25
106:00	37.00
106:30	36.75
107:00	36.50
107:30	36.25
108:00	36.00
108:30	35.75
109:00	35.50
109:30	35.25
110:00	35.00
110:30	34.75
111:00	34.50
111:30	34.25
112:00	34.00
112:30	33.75
113:00	33.50
113:30	33.25
114:00	33.00
114:30	32.75
115:00	32.50
115:30	32.25
116:00	32.00
116:30	31.75
117:00	31.50
117:30	31.25
118:00	31.00
118:30	30.75
119:00	30.50
119:30	30.25
120:00	30.00
120:30	29.50
121:00	29.00
121:30	28.50

Deg:Mn	Virupa
130:00	20.00
130:30	19.50
131:00	19.00
131:30	18.50
132:00	18.00
132:30	17.50
133:00	17.00
133:30	16.50
134:00	16.00
134:30	15.50
135:00	15.00
135:30	14.50
136:00	14.00
136:30	13.50
137:00	13.00
137:30	12.50
138:00	12.00
138:30	11.50
139:00	11.00
139:30	10.50
140:00	10.00
140:30	9.50
141:00	9.00
141:30	8.50
142:00	8.00
142:30	7.50
143:00	7.00
143:30	6.50
144:00	6.00
144:30	5.50
145:00	5.00
145:30	4.50
146:00	4.00

97:30	41.25
98:00	41.00
98:30	40.75
99:00	40.50
99:30	40.25
100:00	40.00
100:30	39.75
101:00	39.50
101:30	39.25
102:00	39.00
102:30	38.75
103:00	38.50
103:30	38.25
104:00	38.00
104:30	37.75
105:00	37.50

Deg:Mn	Virupa
154:30	9.00
155:00	10.00
155:30	11.00
156:00	12.00
156:30	13.00
157:00	14.00
157:30	15.00
158:00	16.00
158:30	17.00
159:00	18.00
159:30	19.00
160:00	20.00
160:30	21.00
161:00	22.00
161:30	23.00
162:00	24.00

122:00	28.00
122:30	27.50
123:00	27.00
123:30	26.50
124:00	26.00
124:30	25.50
125:00	25.00
125:30	24.50
126:00	24.00
126:30	23.50
127:00	23.00
127:30	22.50
128:00	22.00
128:30	21.50
129:00	21.00
129:30	20.50

Deg:Mn	Virupa
178:30	57.00
179:00	58.00
179:30	59.00
180:00	60.00
180:30	59.75
181:00	59.50
181:30	59.25
182:00	59.00
182:30	58.75
183:00	58.50
183:30	58.25
184:00	58.00
184:30	57.75
185:00	57.50
185:30	57.25
186:00	57.00

146:30	3.50
147:00	3.00
147:30	2.50
148:00	2.00
148:30	1.50
149:00	1.00
149:30	0.50
150:00	0.00
150:30	1.00
151:00	2.00
151:30	3.00
152:00	4.00
152:30	5.00
153:00	6.00
153:30	7.00
154:00	8.00

Deg:Mn	Virupa
202:30	48.75
203:00	48.50
203:30	48.25
204:00	48.00
204:30	47.75
205:00	47.50
205:30	47.25
206:00	47.00
206:30	46.75
207:00	46.50
207:30	46.25
208:00	46.00
208:30	45.75
209:00	45.50
209:30	45.25
210:00	45.00

Deg:Mn	Virupa
162:30	25.00
163:00	26.00
163:30	27.00
164:00	28.00
164:30	29.00
165:00	30.00
165:30	31.00
166:00	31.00
166:30	33.00
167:00	34.00
167:30	35.00
168:00	36.00
168:30	37.00
169:00	38.00
169:30	39.00
170:00	40.00
170:30	41.00
171:00	42.00
171:30	43.00
172:00	44.00
172:30	45.00
173:00	46.00
173:30	47.00
174:00	48.00
174:30	49.00
175:00	50.00
175:30	51.00
176:00	52.00
176:30	53.00
177:00	54.00
177:30	55.00
178:00	56.00

Deg:Mn	Virupa
186:30	56.75
187:00	56.50
187:30	56.25
188:00	56.00
188:30	55.75
189:00	55.50
189:30	55.25
190:00	55.00
190:30	54.75
191:00	54.50
191:30	54.25
192:00	54.00
192:30	53.75
193:00	53.50
193:30	53.25
194:00	53.00
194:30	52.75
195:00	52.50
195:30	52.25
196:00	52.00
196:30	51.75
197:00	51.51
197:30	51.25
198:00	51.00
198:30	50.75
199:00	50.50
199:30	50.25
200:00	50.00
200:30	49.75
201:00	49.50
201:30	49.25
202:00	49.00

Deg:Mn	Virupa
210:30	44.75
211:00	44.50
211:30	44.25
212:00	44.00
212:30	43.75
213:00	43.50
213:30	43.25
214:00	43.00
214:30	42.75
215:00	42.50
215:30	42.25
216:00	42.00
216:30	41.75
217:00	41.50
217:30	41.25
218:00	41.00
218:30	40.75
219:00	40.50
219:30	40.25
220:00	40.00
220:30	39.15
221:00	39.50
221:30	39.25
222:00	39.00
222:30	38.75
223:00	38.50
223:30	38.25
224:00	38.00
224:30	37.75
225:00	37.50
225:30	37.25
226:00	37.00

226:30	36.75	251:00	24.50	275:30	12.25
227:00	36.50	251:30	24.25	276:00	12.00
227:30	36.25	252:00	24.00	276:30	11.75
228:00	36.00	252:30	23.75	277:00	11.50
228:30	35.75	253:00	23.50	277:30	11.25
229:00	35.50	253:30	23.25	278:00	11.00
229:30	35.25	254:00	23.00	278:30	10.75
230:00	35.00	254:30	22.75	279:00	10.50
230:30	34.75	255:00	22.50	279:30	10.25
231:00	34.50	255:30	27.25	280:00	10.00
231:30	34.25	256:00	22.00	280:30	9.75
232:00	34.00	256:30	21.75	281:00	9.50
232:30	33.75	257:00	21.50	281:30	9.25
233:00	33.50	257:30	21.25	282:00	9.00
233:30	33.25	258:00	21.00	282:30	8.75
234:00	33.00	258:30	20.75	283:00	8.50
234:30	32.75	259:00	20.50	283:30	8.25
235:00	32.50	259:30	20.25	284:00	8.00
235:30	32.25	260:00	20.00	284:30	7.75
236:00	32.00	260:30	19.75	285:00	7.50
236:30	31.75	261:00	19.50	285:30	7.25
237:00	31.50	261:30	19.25	286:00	7.00
237:30	31.25	262:00	19.00	286:30	6.75
238:00	31.00	262:30	18.75	287:00	6.50
238:30	30.75	263:00	18.50	287:30	6.25
239:00	30.50	263:30	18.25	288:00	6.00
239:30	30.25	264:00	18.00	288:30	5.75
240:00	30.00	264:30	17.75	289:00	5.50
240:30	29.75	265:00	17.50	289:30	5.25
241:00	29.50	265:30	17.25	290:00	5.00
241:30	29.25	266:00	17.00	290:30	4.75
242:00	29.00	266:30	16.75	291:00	4.50
242:30	28.75	267:00	16.50	291:30	4.25
243:00	28.50	267:30	16.25	292:00	4.00

243:30	28.25	268:00	16.00	292:30	3.75
244:00	28.00	268:30	15.75	293:00	3.50
244:30	27.75	269:00	15.50	293:30	3.25
245:00	27.50	269:30	15.25	294:00	3.00
245:30	27.25	270:00	15.00	294:30	2.75
246:00	27.00	270:30	14.75	295:00	2.50
246:30	26.75	271:00	14.50	295:30	2.25
247:00	26.50	271:30	14.25	296:00	2.00
247:30	26.25	272:00	14.00	296:30	1.75
248:00	26.00	272:30	13.75	297:00	1.50
248:30	25.75	273:00	13.50	297:30	1.25
249:00	25.50	273:30	13.25	298:00	1.00
249:30	25.25	274:00	13.00	298:30	0.75
250:00	25.00	274:30	12.75	299:00	0.50
250:30	24.75	275:00	12.50	299:30	0.25

अथ स्पष्टबलाध्यायः॥२७॥

Chapter 27. Evaluation of Strengths

अथ स्पष्टबलं वक्ष्ये स्थानकालादिसम्भवम्।
नीचोनां खचरं भार्धाधिक चक्राद् विशोधयेत्॥१॥
भागीकृत्य त्रिभिर्भक्तं लब्धमुच्चबलं भवेत्।

1-1½: STHAANABALA (up to shloka 6) FIRSTLY UCHCHABALA: Now about the strengths by classes positional, temporal etc. (Firstly, UchchaBala forming part of positional strength or Sthana-Bala). Deduct from the longitude of the planet its (deep) debilitation point. If the sum is Jess than 6 signs, consider it as it is; if it exceeds 6 signs, deduct the same from 12 signs. The sum so got be converted into degrees etc. and divided by 3 which is the planet's UchchaBala or exaltation strength (in Virupas).

Notes: These strengths are called Shad-bala. These consist of the following:

1. Sthana-Bala (or positional strength).

2, Dig Bala (or directional strength)

3. Kala Bala (Temporal Strength) inclusive of Ayana Bala (or equinoctial strength)

4. Cheshta Bala (or motional strength)

5. Naisargika Bala (or natural strength)

6. Drik Bala (or aspectual strength)

These strengths are computed for the seven planets from the Sun to Saturn. The nodes are not considered.

Firstly, explained is Sthana-Bala due to a planet's position. This strength comprises of the following considerations:

1. Uchcha-Bala (or exaltation strength)

2. Saptaargaja Bala (or strength accruing out of positions in Rashi, Horā, Decanate, Saptamamsa, Navamsha, Dvadashamsa and. Trimsamsa).

3. Ojhayugmarasiamsa Bala (strength acquired by placement in odd/even Rashi and in odd/even Navamsha).

4. Kendradi Bala (due to placement in angle, or succedent or cadent house).

5. Drekkana Bala (due to placement in first, second or third decanate of a sign).

In the present verses under comment the sage explains the method to know the Uchcha-bala of a planet. To find out this strength, we need two things. Firstly, the planet's actual longitude. Secondly its debilitation point which is constant for all horoscopes. The deep debilitation points of the 7 planets are noted on pp 38-39 supra.

For example, assume the Sun 's placement in a given case is Pisces 12° 15' (or 342° 15'). His deep debilitation point is

Libra 10° (or 190°), Hence:

(Sun's Position-Deep debilitation point) ÷ 3
=342° 15' minus 190° ÷ 3
= 152° 15' ÷ 3 = 50.75 Virupas

If the sum before division by 3 is in excess of 180 degrees deduct it from 360 and then divide by 3 which will be the planet's Uchcha-Bala in Virupas. Maximum Uchcha-Bala is always 60 shashtiamsas or 1 Rupa.

स्वत्रिकोण-स्वगेहाधिमित्रमित्रसमारिषु॥२॥

अधिशत्रुगृहे चापि स्थितानां क्रमशो बलम्।

भूताब्धयः खाग्निनखास्तिथ्यो दश युगाः कराः॥३॥

एवं होराद्दकाणाद्रिभागांकद्वादशांशजम्।

त्रिंशांशजं तदैक्यञ्च सप्तवर्गसमुद्भवम्॥४॥

2-4. SAPTAVARGAJA BALA: If a planet is in its Moola-Trikona Rashi, it gets 45 Virupas, in own Rashi 30 Virupas, extreme friend's Rashi 20 Virupas, friend's Rashi 15 Virupas, neutral's Rashi 10 Virupas, enemy's Rashi 4 Virupas and in extreme enemy's Rashi 2 Virupas. Similarly, these values occur for the other 6 divisional occupations, viz. Horā, Decanate, Saptamamsa. Navamsha, Dvadashamsa, and Trimsamsa. When all the are added together the planet's SaptaVargaja Bala emerges. Notes: Next step is to find out the SaptaVargaja bala of a planet. The tables of various Vargas as well as the compound relationships of the planets, are given in the previous pages. The compound relationships of two given planets, vide P. 42 supra (including Horā lordship etc.) be seen in the Rashi chart only and not in the concerned divisional chart. Then the strengths in Virupas for each of the SaptaVargas be found out and added, which is then called saptaVargaja bala of the planet.

शुक्रेन्दू समभांशेऽन्ये विषमेऽङ्घ्रिमितं बलम्।

4½: OJHAYUGMARASIAMSA BALA: Each of Venus and the Moon in even Rāśhis and others in odd Rāśhis acquire a quarter of Rupa (i.e. 5 Virupas). These are applicable to such Navamsha also.

Notes: Each of Jupiter, the Sun, Mars, Mercury and Saturn get 15 Virupas if they are placed in odd Rāśhis. Venus and the Moon get similar strength for placement in an even sign. Similarly, for placement in such odd or even Navamsha. The strengths acquired by Rashi and Navamsha positions be added together to know the Ojhayugmarasiamsa bala. (Male and neutral planets get this strength in male Rashi/Navamsha. Female planets get such strength in female Rashi/Navamsha.)

केन्द्रादिषुस्थिताः खेटाः पूर्णाऽर्धाऽङ्घ्रिमितं क्रमात्॥५॥

5. KENDRADI BALA: A planet in an angle gets full strength while one in succedent house gets half and the one in cadent house gets a quarter (of Rupa) (as Kendradi bala),

Notes: Kendradi means angles etc. This denotes three groups of four Rāśhis each. These are angles; (i.e. 1st, 4th, 7th and 10th) succedents, (i.e. 2nd, 5th, 8th and 11th) and cadents, (i e. 3rd, 6th, 9th and 12th). The following are the Kendradi balas:

(1) Planet in angle=60 Virupas

(2) Planet in succedent=30 Virupas

(3) Planet in cadent = 15 Virupas

आद्यमध्यावसानेषु द्रेष्काणेषु स्थिताः क्रमात्।

पुंनपुंसकयोषाख्या दद्युरङ्घ्रिमितं बलम्॥६॥

6. DREKKANA BALA Male, female and hermaphrodite planets respectively get a quarter Rupa according to placements in the first, second and third decanates.

Notes: This strength is acquired by a Planet with reference to its decanate position being .in the 1st, 2nd, or 3rd part of a sign. Male planets are: The Sun, Mars, and Jupiter. Female planets are Venus and the Moon. Saturn and Mercury are eunuch bodies. A Drekkana bala of 15 Virupas will be acquired by planets as under:

Male planet in 1st Drekkana. Female planet in 2nd Drekkana. Eunuch planet in 3rd Drekkana.

For calculations of Drekkana, see Speculum of Drekkana, supra. Needless to mention that if the Drekkana position is other than what is required, then the strength on this count is nil. This strength is also called Linga Bala.

The Balas so far acquired, viz. (I) Uchcha-Bala, (2) SaptaVargaja Bala, (3) Ojhayugmarasiamsa Bala, (4) Kendradi Bala and (5) Drekkana Bala he all added together to get net Sthana bala or positional strength. These are in Virupas and hence be divided by 60 to know the strength in Rupa.

सूर्यात् कुजात् सुखं जीवाज्ज्ञाच्चाऽस्तं लग्नमार्क्रितः।

दशमं च भृगोश्चन्द्राद् हित्वा षड्भाधिके सति॥७॥

चक्राद् विशोध्य तद्भागास्त्रिभिर्भक्ताश्च दिग्बलम्।

7-7½: DIG-BALA OR DIRECTIONAL STRENGTH: Deduct the 4th house (i.e. Nadir) from the longitudes of Sun and Mars; the 7th house (i.e. descendant) from that of Jupiter and Mercury; the 10th house (i.e. meridian) from that of Venus and the Moon; and lastly the ascendant from that of Saturn. If the sum is above 180 degrees deduct the sum from 360. The sum arrived in either way be divided by 3 which will be the Dig-bala (or directional strength) of the planet.

Notes: As seen earlier, Jupiter and Mercury have Dig-bala in the ascendant. Venus and the Moon have this Bala in the 4th house (i.e. Nadir), Saturn in the descendant and the Sun and Mars on the meridian. These strengths are full on the cusp of the respective house and nil on the cusp of the opposite house. Hence note down the longitude of the concerned planet and the cuspal degree on which it is bereft of directional strength. Deduct the latter from the former. If the product exceeds 180' deduct the same again from 360. The sum so arrived at be divided by 3, which will denote the Dig-bala of the planet in Virupas. The directional strength acquired by a

planet when it is on, its most powerful point is 1 Rupa or 60 Virupas. For example, Saturn, exactly on the 7th cusp gets 1 Rupa, and exactly on the ascending degree gets zero Virupas as directional strength.

इष्टाधटि निशीथात्तन्नतं त्रिंशच्च्युतं नतम्॥८॥

चन्द्रभौमशनीनां च नतं द्विघ्नं कलादिकम्।

षष्टिशुद्धं तदन्येषां सदा रूपं बुधस्य हि॥९॥

8-9. KAALA BALA OR TEMPORAL STRENGTH (up to shloka 17): Firstly, NATHONNATHA BALA. Find out the difference between midnight and apparent birth time which is called Unnata. Deduct Unnata from 30 ghatis to obtain Nata. (नत). Double the Nata in ghatis which will indicate identical Natha bala for the Moon, Mars and Saturn. Deduct the Natha from 60 to know the Unnatha bala of the Sun, Jupiter and Venus. Mercury, irrespective of day and night, gets full Nathonnatha Bala (i.e. of 1 Rupa or 60 Virupas).

Notes: Kaala Bala (or temporal strength) comprises of the following sub divisions:

1) Nathonnatha Bala (diurnal and nocturnal strengths),

2) Paksha Bala (Paksha =fortnight),

3) Tribhaga Bala (strength due to day/night being made in 3 parts).

4) Varsha-Masa-Dina-Horā Bala (Varsha=astrological year, Masa =month, Dina=week day and Horā = planetary hour).

S) Ayana Bala (equinoctial strength).

6) Yudhdha Bala (strength due to partaking in planetary war).

Though Naisargika Bala discussed in between in slob 14, this is an independent source of strength without reference to Kala Bala.

Firstly Nathonnatabala, Moon; Mars and Saturn get this strength in the night. The Sun, Jupiter and Venus get diurnal strength or strength in day time. The same Virupas of strength will be identically held by all the planets of each group. That is whatever will be the Sun's Nathonnata strength will be identically held by Jupiter and Venus. Similarly, the other group.

Formula: Natha ghatis (apparent) x 2=Natha bala for Moon group.

60 -Moon's Natha Bala=Bala for Sun group

Mercury always gets I Rupa as Nathonnatha bala irrespective of the birth being in day or night time.

Another simple method is as under: Natha Bala - Birth time in degrees/3

Unnatha Bala - 180 minus birth time in degrees/3

For this purpose, count from apparent midnight to birth time at the rate of one degree per minute of time, or 15° per hour. This will convert the birth time into degrees etc.

अथ पक्षबलं वक्ष्ये सूर्ये चन्द्राद् विशोध्य च।

षड्भाधिके विशोध्यार्काद् भागीकृत्य त्रिभिर्भजेत्॥१०॥

पक्षजं बलमिन्दुज्ञशुक्रेज्यानां तु षष्टितः।

विशोध्य तब्दलं ज्ञेनं पापानां पक्षसंभवम्॥११॥

10-11. PAKSHA BALA: Deduct from the Moon's longitude that of the Sun. If the sum exceeds 6 signs, deduct the same from 12. The product so obtained be converted into degrees etc. and divided by 3 which will indicate the Paksha Bala of each of the benefice planets. The Paksha Bala of benefice should be deducted from 60 which will go to each malefic as Paksha Bala.

Notes: Paksha Bala is decided on the following basis:

Paksha Bala for benefice = Moon minus Sun/3

Paksha bala for malefic = 60 minus benefice's Paksha Bala,

'Benefices form one group and each of them will get the same figure of Paksha Bala. (Mercury is to be treated as a malefic if he is conjunct a malefic. The Moon in dark half is a malefic.) The Bala of benefices should be deducted from 60 to get a malefics Paksha Bala. If Moon-Sun is above 180, deduct it from 360.

Whether the Moon is in a group of benefices or otherwise, her Paksha Bala is always doubled just as the Sun's Ayana Bala.

दिनत्र्यंशेषु सौम्यार्कशनीनां निट्त्रिभागके।

चन्द्रशुक्रकुजानां च बलं पूर्णं सदा गुरोः॥१२॥

12. TRIBHAGA BALA: One Rupa is obtained by Mercury (if birth is) in the first one third part of day time, by the Sun in the second one third part of the day and by Saturn in the last third part of the day. Similarly, the Moon, Venus and Mars get full strength (of one Rupa) in the first, second and last one third parts of the night. Jupiter gets this strength at all times.

Notes: This strength goes to one planet only, as 1 Rupa. Jupiter, however, gets 1 Rupa irrespective of birth time.

The day duration or night duration according to birth being in day or night must be divided by 3. With the following table, Tribhaga Bala can be known, according to the birth being:

in 1st part of day= 1 Rupa to Mercury
in 2nd part of day= 1 Rupa to the Sun
in 3rd part of day= 1 Rupa to Saturn
in 1st part of night= 1 Rupa to the Moon
in 2nd part of night= 1 Rupa to Venus
in 3rd part of night= 1 Rupa to Mars
at any time = 1 Rupa to Jupiter

Thus, two planets will get 1 Rupa of Tribhaga Bala. That is 1 Rupa to Jupiter and 1 Rupa to the respective planet in whose part the birth occurs. The other 5 planets do not get any Tribhaga Bala.

वषमासदिनेशानां तिथ्यस्त्रिंशच्छरार्णवां।

होरेशस्य बलं षष्टिरुक्तं नैसर्गिकं पुरा॥१३॥

13. VARSH-AMAASA-DINA-HORĀ BALA: 15, 30, 4S and 60 Virupas are in order given to Varsha lord, Maasa lord Dina lord and Horā lord. Naisargika bala (or natural, strength) has already been explained.

Notes: Under this heading, four different planets get certain Virupas. These strengths are:

Varsha (Abda) lord = 15 Virupas

Masa (month) lord = 30 Virupas

Dina (day) lord = 45 Virupas

Horā (hour) lord = 60 Virupas

How to decide the said lordships is explained as under.

Varsha lord: Astrological year is different from other measures. The day on which the astrological year begins can be found out from the Speculum of abbreviated Aharganas, vide p. 272. To know the Varsh lord we should first ascertain the number of days past from the beginning of Creation. This is a very tedious process and hence we are concerned with the abbreviated Ahargana (or the number of days past from Creation). According to late Rev. Ebenezer Burgess, who translated Surya Siddhanta in English, as on January I, 1860, the number of days past from the beginning of Creation are 714, 404, 108, 573.

To know the day on which the astrological year in which birth took place began adopt the following formula. Divide the number of days past from the day of Creation till the day of birth by: 60. Reject remainder and multiply the quotient by 3. Increase the post-multiplied product by I and divide by 7. The remainder will indicate the week day on which the astrological year giving birth to the native opened. Remainder 1 indicates Sunday, 2 Monday and so on and so forth.

Assume that birth took place on June 1, 1984. Locate from the Speculum of Abbreviated Aharganas for January 0 date 1984 as 65142. Add 153 being the number of days up to the day of birth (inclusive the birth dale). Thus we get abbreviated days past from creation to birth as 65295. This product when divided by 360 yields a quotient of 181. Remainder is to be rejected. 181 multiplied by 3 indicates 543. Increased by 1, this gives 544. When 544 is divided by 7, the remainder is 5. That is, the astrological year of birth for one born on June I, 1984 began on a Thursday. Hence this strength or Varsha bala goes to Jupiter, the ruler of Thursday.

Masa Lord: Divide the same Ahargana by 30 and the quotient (devoid of remainder) indicates months passed from Creation to birth. The completed months be multiplied by 2 and increased by 1. The latest sum should be divided by 7 and the remainder indicates on which the birth month began. Continuing with the same case, we divide 65295 by 30. Quotient is 2176. This sum multiplied by 2 and increased by 1 denotes 4353. Dividing 4353 by 7, we get a remainder of 6 denoting Friday. That is, the month of birth began on Friday and the Masa bala goes to Venus, the lord of Friday.

Dina lord: Though the week day of birth can be known from ephemeris or perpetual calendars, we better adopt the method prescribed which will confirm if the Ahargana followed is correct or is otherwise. The number of days as arrived above indicating Ahargana be divided by 7 and the remainder will indicate the week day of birth. In the example case 65295 divided by 7 leaves a remainder of 6. That is June I,

1984 is Friday. Hence the Ahargana followed by us is correct. While considering Dina bala, the birth should be treated from sunrise to sunrise.

Hence in this case, the Dina bala goes to Venus, ruler of Friday.

Horā Bala: Horā means planetary hour. Each day from sunrise to sunrise is divided into 24 equal parts of one hour or 2.5 Ghatika. These Horā are ruled by the 7 planets from the Sun to. Saturn. The first Horā of the day is ruled by the lord of the week day. The 2nd one is ruled by the lord of the 6th week day counted from the first ruler. The 3rd Horā is ruled by the lord of the 6th week day counted from the 2nd Horā lord. Similarly, it proceeds in the same manner till the first Horā of the next day is taken over by the lord of that day himself. Whichever planet rules the birth Horā gets the Horā Bala. Horā are to be calculated for mean local time and not standard time of birth.

For easy reference, consult the Speculum of Horās

Vide infra.

Speculum or Abbreviated Ahargana for January 0

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1800	458	1842	13278	1884	28618
1801	823	1843	13643	1885	28984
1802	1188	1844	14008	1886	29349
1803	1553	1845	14374	1887	29714
1804	1918	1846	14739	1888	30079
1805	2284	1847	15104	1889	30445
1806	2649	1848	15469	1890	30810
1807	494	1849	15835	1891	31175
1808	859	1850	16200	1892	31540
1809	1225	1851	16565	1893	31906
1810	1590	1852	16930	1894	32271
1811	1955	1853	17296	1895	32636
1812	2320	1854	17661	1896	33001
1813	2686	1855	18026	1897	33367
1814	3051	1856	18391	1898	33732
1815	3416	1857	18757	1899	34091
1816	3781	1858	19122	1900	34462
1817	4147	1859	19487	1901	34827
1818	4512	1860	19852	1902	35192
1819	4877	1861	20218	1903	35557
1820	5242	1862	20583	1904	35922

1821	5608	1863	20948	1905	36288
1822	5963	1864	21313	1906	36653
1823	6338	1865	21679	1907	37018
1824	6703	1866	22044	1908	37383
1825	7069	1867	22409	1909	37749
1826	7434	1868	22774	1910	38114
1827	7799	1869	23140	1911	38479
1828	8164	1870	23505	1912	38844
1829	8530	1871	23870	1913	39210
1830	8895	1872	24235	1914	39575
1831	9260	1873	24601	1915	39940
1832	9625	1874	24966	1916	40305
1833	9991	1875	25334	1917	40671
1834	10356	1876	25696	1918	41036
1835	10721	1877	26062	1919	41401
1836	11086	1878	26427	1920	41766
1837	11452	1879	26792	1921	42132
1838	11817	1880	27157	1922	42497
1839	12182	1881	27523	1923	42862
1840	12547	1882	27888	1924	43227
1841	12913	1883	28253	1925	43593

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1926	43958	1951	53089	1976	62220
1927	44323	1952	53454	1977	62586
1928	44688	1953	53820	1978	62951
1929	45054	1954	54185	1979	63316
1930	45419	1955	54550	1980	63681
1931	45784	1956	54915	1981	64047
1932	46149	1957	55281	1982	64412
1933	46515	1958	55646	1983	64777
1934	46880	1959	56011	1984	65142
1935	47245	1960	56376	1985	65508

1936	47610	1961	56742	1986	65873
1937	47976	1962	57107	1987	66238
1938	48341	1963	57472	1988	66603
1939	48706	1964	57837	1989	66969
1940	49071	1965	58203	1990	67334
1941	49437	1966	58568	1991	67699
1942	49802	1967	58933	1992	68064
1943	50167	1968	59298	1993	68430
1944	50532	1969	59664	1994	68795
1945	50898	1970	60029	1995	69160
1946	51263	1971	60394	1996	69525
1947	51628	1972	60759	1997	69891
1948	51993	1973	61125	1998	70256
1949	52359	1974	61490	1999	70621
1950	52724	1975	61855		

Common Years-Days for Zero Dates of Months

Date	Days	Date	Days	Date	Days
Jan 0	0	May 0	120	Sept 0	243
Feb 0	31	June 0	151	Oct 0	273
Mar 0	59	July 0	181	Nov 0	304
April 0	90	Aug 0	212	Dec 0	334

Leap Years-Days for Zero Dates of Months

Date	Days	Date	Days	Date	Days
Jan 0	0	May 0	121	Sept 0	244
Feb 0	1	June 0	152	Oct 0	274
Mar 0	60	July 0	182	Nov 0	305
April 0	91	Aug 0	213	Dec 0	335

Speculum of Horās

Hora	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	Sun	Moon	Mar	Mere	Jup	Ven	Sat
2	Ven	Sat	Sun	Moon	Mar	Mere	Jup
3	Mere	Jup	Ven	Sat	Sun	Moon	Mar

4	Moon	Mar	Mere	Jup	Ven	Sat	Sun
5	Sat	Sun	Moon	Mars	Mere	Jup	Ven
6	Jup	Ven	Sat	Sun	Moon	Mars	Mere
7	Mars	Mere	Jup	Ven	Sat	Sun	Moon
8	Sun	Moon	Mars	Mere	Jup	Ven	Sat
9	Ven	Sat	Sun	Moon	Mars	Mere	Jup
10	Mere	Jup	Ven	Sat	Sun	Moon	Mars
11	Moon	Mars	Mere	Jup	Ven	Sat	Sun
12	Sat	Sun	Moon	Mars	Mere	Jup	Ven
13	Jup	Ven	Sat	Sun	Moon	Mars	Men:
14	Mars	Mere	Jup	Ven	Sat	Sun	Moon
15	Sun	Moon	Mars	Mere	Jup	Ven	Sat
16	Ven	Sat	Sun	Moon	Mars	Mere	Jup
17	Mere	Jup	Ven	Sat	Sun	Moon	Mars
18	Moon	Mars	Mere	Jup	Ven	Sat	Sun
19	Sat	Sun	Moon	Mars	Mere	Jup	Ven
20	Jup	Ven	Sat	Sun	Moon	Mars	Mere
21	Mars	Mere	Jup	Ven	Sat	Sun	Moon
22	Sun	Moon	Mars	Mere	Jup	Ven	Sat
23	Ven	Sat	Sun	Moon	Mars	Mere	Jup
24	Mere	Jup	Ven	Sat	Sun	Moon	Mars

तन्मानां सप्तहृत्षष्टिरेकाद्येकोत्तरैर्हता।

शमंबुगुशुचंरादिखेटानां क्रमतो द्विज॥१४॥

14. NAISARGIKA BALA (NATURAL STRENGTH) Divide one Rupa (or 60 Virupas) by 7 and multiply the resultant product by I to 7 separately which will indicate the Natural Strength due to Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun, respectively.

Notes: As per the above rule, the Naisargika Bala in Rupa are indicated below so that the reader need not calculate himself.

Sun = 1.000 Rupa Moon= 0.857 Rupa Mars = 0.286 Rupa Mere = 0.429 Rupa Jup = 0.571 Rupa

Ven = 0.714 Rupa Sat = 0.143 Rupa

This strength is acquired by a planet due to its luminosity.

The brightest gets the highest Naisargika Bala while the least bright gets the least Naisargika Bala. The Sun is the brightest among the 7 planets while Saturn is the darkest. The brightness of the planets can be guessed from the above figures.

This is an independent strength and has nothing to do with

Kala Bala, and is constant for all nativities and for ever. Hence no individual calculations need be done.

Naisargika Bala has a significant use in the Shad-bala. If two planets are of equal Shad-bala, then the one with higher Naisargika Bala prevails over the other.

पञ्चाब्धयः सुराः सूर्याः खण्डकांशाः क्रमादमी।

सायनग्रहदोराशितुल्यखण्डयुतिश्च स॥१५॥

भागादिकहतादेष्यात् त्रिंशल्लब्धयुता लवाः।

स्वमृणं तुलमेषादौ शनीन्द्वोश्च त्रिराशिषु॥१६॥

तथाऽरार्केज्यशुक्राणां व्यस्तं ज्ञस्य सदा धनम्।

तद्भागाश्च त्रिभिर्भक्ता ज्ञेयमायनजं बलम्॥१७॥

15-17 AYANA BALA. 45, 33 and 12 are the Khandas for calculating Ayana Bala. Add Ayaoamsa to the planet (for which Ayana Bala is required) and find out the Bhuja (distance from the nearest equinox). Add the figure corresponding to the Rashi (of the Bhuja) to the Bhuja. The degrees etc. of the Bhuja (devoid of Rashi) be multiplied by the figure corresponding to the higher of the left out Khandas and divided by 30. Add the resultant product to the sum obtained earlier. Convert this into Rashi etc. If the Moon and Saturn are in Libra or ahead add to this 3 Rāśhis, and if in Aries to Virgo reduce from 3 Rāśhis. Similarly, it is reverse for the Sun, Mars, Venus and Jupiter, (i.e. addition or deduction is converse). For Mercury 3 Rāśhis are always additive. The resultant sum in Rashi, degrees and minutes be divided by 3 to get the Ayana Bala in Rupa.

Notes: Ayana Bala can be found out on the following simple formula.

Ayana Bala = ((23°27' + Kranti) X 60) ÷46° 54'

= (23°27' plus or minus Kranti) x 1.2793

The following points have to be remembered in respect of Krantis. When the Moon or Saturn have Southern Kranti or when the Sun, Mars, Jupiter or Venus have Northern Kranti, take plus. In a contrary situation in respect of these 6 planets, take minus. As far as Mercury is concerned, it is always plus whether he has Southern Kranti or Northern Kranti. Krantis (or declinations) can be ascertained from standard modern ephemeris.

The Sun's Ayana Bala is again multiplied by 2 whereas for others the product arrived in Virupas are considered as it is.

The following speculum will help the reader to easily work out the Ayana Bala, when the Kranti of a planet is known.

Speculum of Ayana Bala

Kranti	Ayana	Kranti	Ayana	Kranti	Ayana

+		Bala	+		Bala	+		Bala
23º 27'			23º 27'			23º 27'		
º	'		º	'		º	'	
0	0	0	2	35	3.3	5	10	6.6
0	5	0.1	2	39	3.4	5	14	6.7
0	9	0.2	2	44	3.5	5	19	6.8
0	14	0.3	2	49	3.6	5	24	6.9
0	19	0.4	2	54	3.7	5	28	7
0	23	0.5	2	58	15	5	33	7.1
0	28	0.6	3	3	3.9	5	38	7.2
0	33	0.7	3	8	4	5	42	7.3
0	38	0.8	3	12	4.1	5	47	7.4
0	42	0.9	3	17	4.2	5	52	7.5
0	47	1	3	22	4.3	5	56	7.6
0	52	1.1	4	26	4.4	6	1	7.7
0	56	2.1	3	3.1	4.5	6	6	7.8
1	1	1.3	3	36	4.6	6	11	7.9
1	1	1.4	3	40	4.7	6	15	8
1	10	1.5	3	45	4.8	6	20	8.1
1	1.5	1.6	3	50	4.9	6	25	8.2
1	20	1.7	3	55	5	6	29	8.3
1	24	1.8	3	59	5.1	6	34	8.4
1	29	1.9	4	4	5.2	6	39	8.5
1	34	2	4	9	5.3	6	43	8.6
1	38	2.1	4	13	5.4	6	48	8.7
1	43	2.2	4	18	5.5	6	53	8.8
1	48	2.3	4	23	5.6	6	57	8.9
1	53	2.4	4	27	5.7	7	2	9
1	57	2.5	4	32	5.8	7	7	9.1
2	2	2.6	4	37	5.9	7	11	9.2
2	7	2.7	4	41	6	1	16	9.3
2	11	2.8	4	46	6.1	7	21	9.4
2	16	2.9	4	51	6.2	7	26	9.5
2	21	3	4	55	6.3	7	30	9.6

2	25	3.1	5	0	6.4	7	35	9.7
2	30	3.2	5	5	6.5	7	40	9.8

Kranti +		Ayana Bala	Kranti +		Ayana Bala	Kranti +		Ayana Bala
23º 27'			23º 27'			23º 27'		
º	'		º	'		º	'	
7	44	9.9	10	24	13.3	13	3	16.7
7	49	10.0	10	8	13.4	13	8	16.8
7	54	10.1	10	33	13.5	13	13	16.9
7	58	10.2	10	38	13.6	13	17	17.0
8	3	10.3	10	43	13.7	13	22	17.1
8	8	10.4	10	47	13.8	13	27	17.2
8	12	10.5	10	52	13.9	13	31	17.3
8	17	10.6	10	57	14.0	13	36	17.4
8	22	10.7	11	1	14.1	13	41	17.5
8	27	10.8	11	6	14.2	13	45	17.6
8	31	10.9	11	11	14.3	13	50	17.7
8	36	11.0	11	15	14.4	13	55	17.8
8	41	11.1	11	20	14.5	14	0	17.9
8	45	11.2	11	25	14.6	14	4	18.0
8	50	11.3	11	29	14.7	14	9	15.1
8	55	11.4	11	34	14.8	14	14	18.2
8	59	11.5	11	39	14.9	14	18	18.3
9	4	11.6	11	44	15.0	14	23	18.4
9	9	11.7	11	48	15.1	14	28	18.5
9	13	11.8	11	53	15.2	14	32	18.6
9	18	11.9	11	58	15.3	14	37	18.7
9	23	12.0	12	2	15.4	14	42	0.8
9	27	12.1	12	7	15.5	14	46	18.9
9	32	12.2	12	12	15.6	14	51	19.0
9	37	12.3	12	16	15.7	14	56	19.1
9	42	12.4	12	21	15.8	15	0	19.2

9	46	12.5	12	26	15.9	15	5	19.3
9	51	12.6	12	30	16.0	15	10	19.4
9	56	12.7	12	35	16.1	15	15	19.5
10	0	12.8	12	40	16.2	15	19	19.6
10	5	12.9	12	44	16.3	15	24	19.7
10	10	13.0	12	49	16.4	15	29	19.8
10	14	13.1	12	54	16.5	15	33	19.9
10	19	13.2	12	59	16.6	15	38	20.0
15	43	20.1	18	22	23.5	21	2	26.9
15	47	20.2	18	27	23.6	21	6	27.0
15	52	20.3	18	32	23.7	21	11	27.1
15	57	20.4	18	36	23.8	21	16	27.2
16	1	20.5	18	41	23.9	21	20	27.3
16	6	20.6	18	46	24.0	21	25	27.4
16	11	20.1	18	50	24.1	21	30	27.5
16	16	20.8	18	55	24.2	21	34	27.6
16	20	20.9	19	0	24.3	21	39	27.7
16	25	21.0	19	4	24.4	21	44	27.8
16	30	21.1	19	9	24.5	21	49	27.9

Kranti +		Ayana Bala	Kranti +		Ayana Bala	Kranti +		Ayana Bala
23º 27'			23º 27'			23º 27'		
º	'		º	'		º	'	
16	34	21.2	19	14	24.6	21	53	28.0
16	39	21.3	19	18	24.7	21	58	28.1
16	44	21.4	19	23	24.8	22	3	28.2
16	48	21.5	19	28	24.9	22	7	28.3
16	53	21.6	19	33	25.0	22	12	28.4
16	58	21.1	19	37	25.1	22	17	28.5
17	2	21.8	19	42	25.2	22	21	28.6
17	7	21.9	19	47	25.3	22	26	28.7
17	12	22.0	19	51	25.4	22	31	28.8
17	16	22.1	19	56	25.5	22	35	28.9

17	21	22.2	20	1	25.6	22	40	29.0
17	26	22.3	20	5	25.7	22	45	29.1
17	31	22.4	20	10	25.8	22	49	29.2
17	35	22.5	20	15	25.9	22	54	29.3
17	40	22.6	20	19	26.0	22	59	29.4
17	45	22.7	20	24	26.1	23	4	29.5
17	49	22.8	20	29	26.2	23	8	29.6
17	54	22.9	20	33	26.3	23	13	29.1
17	59	23.0	20	38	26.4	23	18	29.8
17	54	22.9	20	33	26.3	23	13	29.7
17	59	23.0	20	38	26.4	23	18	29.0
18	3	23.1	20	43	26.5	23	22	29.9
18	8	23.2	20	48	26.6	23	27	30.0
18	13	23.3	20	52	26.7	23	32	30.1
18	17	23.4	20	51	26.8	23	36	30.2
23	41	30.3	26	21	33.7	29	0	37.1
23	46	30.4	26	25	33.8	29	5	37.2
23	50	30.5	26	30	33.9	29	9	37.3
23	55	30.6	26	35	34.0	29	14	37.4
24	0	30.7	26	39	34.1	29	19	37.5
24	5	30.8	26	44	34.2	29	23	37.6
24	9	30.9	26	49	34.3	29	28	37.7
24	14	31.0	26	53	34.4	29	33	37.8
24	19	31.1	26	58	34.5	29	38	37.9
24	23	31.2	27	3	34.6	29	42	38.0
24	28	31.3	27	7	34.7	29	47	38.1
24	33	31.4	27	12	34.8	29	52	38.2
24	37	31.5	27	17	34.9	29	56	38.3
24	42	31.6	27	22	35.0	30	1	38.4
24	47	31.7	27	26	35.1	30	6	38.5
24	51	31.8	27	31	35.2	30	10	38.6
24	56	31.9	27	36	35.3	30	15	38.7
25	1	32.0	27	40	33.4	30	20	38.8
25	5	32.1	27	45	35.5	30	24	38.9

25	10	32.2	27	50	35.6	30	29	39.0
25	15	32.3	27	54	35.7	30	34	39.1

Kranti +		Ayana Bala	Kranti +		Ayana Bala	Kranti +		Ayana Bala
23º 27'			23º 27'			23º 27'		
º	'		º	'		º	'	
25	20	32.4	27	59	35.8	30	38	39.2
25	24	32.5	28	4	35.9	30	43	39.3
25	29	32.6	28	8	36	30	48	39.4
25	34	32.7	28	13	36.1	30	53	39.5
25	38	32.8	28	18	36.2	30	57	39.6
25	43	32.9	28	22	36.3	31	2	39.7
25	48	33	28	27	36.4	31	7	39.8
25	52	33.1	28	32	36.5	31	11	39.9
25	57	33.2	28	37	36.6	31	16	40
26	2	33.3	28	41	36.7	31	21	40.1
26	6	33.4	28	46	36.8	31	25	40.2
26	11	33.5	28	51	36.9	31	30	40.3
26	16	33.6	28	55	37	31	35	40.4
31	39	40.5	34	19	43.9	36	58	47.3
31	44	40.6	34	24	44	37	3	47.4
31	49	40.7	34	28	44.1	37	8	47.5
31	54	40.8	34	33	44.2	37	12	47.6
31	58	40.9	34	38	44.3	37	17	47.7
32	3	41	34	42	14.4	37	22	47.8
32	8	41.1	34	47	44.5	37	27	47.9
32	12	41.2	34	52	44.6	37	31	48
32	17	41.3	34	56	44.7	37	36	48.1
32	22	41.5	35	1	44.8	37	41	48.2
32	26	41.4	35	6	44.9	37	45	48.3
32	31	41.6	35	11	45	37	50	48.4
32	36	41.7	35	15	45.1	37	55	48.5
32	40	41.8	35	20	45.2	37	59	48.6
32	45	41.9	35	25	45.3	38	4	48.7
32	50	42	35	29	45.4	38	9	48.8
32	54	42.1	35	34	45.5	38	13	48.9
32	59	42.2	35	39	45.6	38	18	49
33	4	42.3	35	43	45.7	38	23	49.1
33	9	42.4	35	48	45.8	38	27	49.2
33	13	42.5	35	53	45.9	38	32	49.3
33	15	42.6	35	57	46	38	37	49.4
33	23	42.7	36	2	46.1	38	42	49.5
33	27	42.8	36	7	46.2	38	46	49.6

33	32	42.9	36	11	46.3	38	51	49.7
33	37	43	36	16	46.4	38	56	49.8
33	41	43.1	36	21	46.5	39	0	49.9
33	46	43.2	36	26	46.6	39	5	50
33	51	43.3	36	30	46.7	19	10	50.1
33	55	43.4	36	35	46.8	39	14	50.2
34	0	43.5	36	40	46.9	39	19	50.3
34	5	43.6	36	44	47	39	24	50.4
34	10	43.7	36	49	47.1	39	28	50.5
34	14	43.8	36	54	47.2	39	33	50.6

Kranti +		Ayana Bala	Kranti +		Ayana Bala	Kranti +		Ayana Bala
23º 27'			23º 27'			23º 27'		
º	'		º	'		º	'	
39	38	50.7	42	8	53.9	44	38	57.1
39	43	50.8	42	13	54	44	43	57.2
39	47	50.9	42	17	54.1	44	47	57.3
39	52	51	42	22	54.2	44	52	57.4
39	57	51.1	42	27	54.3	44	57	57.5
40	1	51.2	42	31	54.4	45	1	57.6
40	6	51.3	42	36	54.5	45	6	57.7
40	11	51.4	42	41	54.6	45	11	57.8
40	15	51.5	42	45	54.7	45	16	57.9
40	20	51.6	42	50	54.8	45	20	58
40	25	51.7	42	55	54.9	45	25	58.1
40	29	51.8	43	0	55	45	30	58.2
40	34	51.9	43	4	55.1	45	34	58.3
40	39	52	43	9	55.2	45	39	58.4
40	43	52.1	43	14	55.3	45	44	58.5
40	48	522	43	18	55.4	45	48	58.6
40	53	52.3	43	23	55.5	45	53	58.7
40	58	52.4	43	28	55.6	45	58	58.8

41	2	52.5	43	32	55.7	46	2	58.9
41	7	52.6	43	37	55.8	46	7	59
41	12	52.7	93	42	55.9	46	12	591
41	16	52.8	43	46	56	46	16	59.2
41	21	52.9	43	51	56.1	46	2r	59.3
41	26	53	43	56	56.2	46	26	59.4
41	30	53.1	44	0	56.3	46	31	59.5
41	35	53.2	44	5	56.4	46	35	59.6
41	40	53.3	44	10	56.5	46	40	59.7
41	45	53.4	44	15	56.6	46	45	59.8
41	49	53.5	44	19	56.7	46	49	59.9
41	54	53.6	44	24	56.8	46	54	60
41	59	53.7	44	29	56.9			
42	3	53.8	44.0	33.0	57.0			

यद्रवेरायनं वीर्यं चेष्टाख्यं तावदेव हि।

विधोः पक्षबलं यावत् तावच्चेष्टाबलं स्मृतम्॥१८॥

18. MOTIONAL STRENGTH FOR SUN AND MOON: The Sun's Cheshta Bala (or motional strength) will correspond to his Ayana Bala. The Moon's Paksha Bala will itself be her Cheshta Bala.

Notes: For the Sun and the Moon, there is no separate method of Cheshta Bala computation. The Sun's Ayana Bala will itself be his Cheshta Bala (or motional strength) while the Moon's Paksha Bala is her Cheshta Bala. For the other 5 planets, the method is described in shlokas 24-25 infra.

पापदृक्पादहीनं तच्छुभदृक्पादयुक् तथा।

बलैक्यं ज्ञेज्यदृक्युक्तमेवं खेटबलं भवेत्॥१९॥

19. DRIG BALA (ASPECTUAL STRENGTH): Reduce one fourth of the Drishti Pinda if a planet has malefic aspects on it and add a fourth if it is aspected by a benefice. Super add the entire aspect of Mercury and Jupiter to get the net strength of a planet.

अथ तारग्रहाणां तु युद्ध्यतोश्च द्वयोर्मिथः।

बलान्तरं विजेतुः स्वं निर्जितस्य बले त्वृणम्॥२०॥

20. PLANETARY WAR: Should there be a war between the starry planets (i.e. between 2 planets from Mars to Saturn, in a given horoscope), the difference between

the Shad-balas of the two should be added to the victor's Shad-bala and deducted from the Shad-bala of the vanquished.

चक्रानुवक्रा विकला मन्दा मन्दतरा समा।

चरा चाऽतिचरा चेति ग्रहाणामष्टधा गतिः॥२१॥

षष्टिर्वक्रगते वीर्यमनुवक्रगतेर्दलम्।

पादो विकलभुक्तेः स्यात् तथा मध्यगतेर्दलम्॥२२॥

पादो मन्दगतेस्तस्य दलं मन्दतरस्य हि।

चरभुक्तेस्तु पादोनां दलं स्यादतिचारिणः॥२३॥

21-23 PLANETARY MOTIONS (MARS TO SATURN) Eight kinds of motions are attributed to planets. These are Vakra I retrogression), Anuvakra (entering the previous sign in retrograde motion), Vikala (devoid of Motjon or in stationary position), Manda (somewhat slower motion than usual), Mandatara (slower than the previous mentioned motion), Sama (somewhat increasing in motion as against Manda), Chara (faster than Sama) and Atichara (entering next sign in accelerated motion). The strengths allotted due to such 8 motions are: 60, 30, 15, 30, 15, 7.5, 45 and 30.

मध्यमस्फुटयोगार्धहीनं स्वस्वचलोच्चकम्।

षड्भाधिकं च्युतं चक्राच्चेष्टाकेन्द्रं स्मृतं कुजात्॥२४॥

भागीकृतं त्रिभिर्भक्तं लब्धं चेष्टाबलं त्विति।

स्थानदिक्कालदृक्चेष्टानिसर्गोत्थं च षड्विधम्॥२५॥

24-25 MOTIONAL STRENGTH FOR MARS ETC.: Add together the mean and true longitudes of a planet and divide the same by two. Reduces this sum from the Seeghrocha (or apogee) of the planet. The resultant product will indicate the Cheshta Kendra (or Seeghra Kendra) of the planet from 12 signs. The Rashi, degrees and minutes so arrived be converted into degrees, minutes etc. and divided by 3 which will denote the motional strength of the planet. Thus, there are six sources of strength called Sthana Bala Digbala, Kaalabala, Drigbala, Cheshta Bala and Naisargika Bala.

Notes: Take the average between a planet's mean Longitude and true longitude (i.e. Mars to Saturn). Deduct this product from its Seegbrocha which will be its Cheshta Kendra. If this exceeds 180 degrees deduct again from 360 degrees. Divide the Cheshta Kendra by 3 which will be the motional strength of the planet.

एवं ग्रहबलं प्रोक्तमथ भावबलं श्रृणु।

कन्यायुग्मतुलाकुम्भचापाद्यार्धाश्च सप्तमम्॥२६॥

गोऽजसिंहमृगाद्यार्धचापान्त्यार्धात् सुखं त्यजेत्।

कर्कवृश्चिकतो लग्नं मृगात्यार्धाज्झषाश्च खम्॥२७॥

शोध्यमङ्गाधिकं चक्राच्च्युतं भागीकृतं त्रिहृत्।

सद्दृष्टिपादयुक्पापपापदृष्टिपादविवर्जितम्॥२८॥

ज्ञेज्यदृष्टियुतं तच्च स्वस्वस्वामिबलान्वितम्।

इति भावबलं स्पष्टं सामान्यं च पुरोदितम्॥२९॥

26-29. BHAVA BALA: Thus, I explained about the planetary strengths. Deduct the 7th house (longitude of descendant) from the Bhava if the Bhava happens to be in Virgo, Gemini, Libra, Aquarius or the first half of Sagittarius. If Aries, Taurus, Leo or first half of Capricorn or the second half of Sagittarius happen to be the Bhava, deduct the 4th house (Nadir) from it. Should the Bhava be in Cancer or in Scorpio deduct from it the ascendant. And deduct the 10th house (meridian) from the Bhava happening to fall in Capricorn second half or Pisces. Convert the product so obtained (in the respective case) into degrees etc. and divide by 3 to get the strength of the Bhava. If the balance in the process of deducting the Nadir, Meridian, ascendant or descendant exceeds 6 signs, deduct it again from 12 signs before converting into degrees and dividing by 3. The product after division should be increased by a fourth if the Bhava in question bas a benefice aspect on it. And a malefics aspect will entail one fourth reduction. If Jupiter or Mercury aspect a Bhava, add that planet's aspectual strength also. And then super add the strength acquired by the lord of that Bhava. This will be the net strength of that Dhava.

बुधेज्ययुक्तभावस्य बलमेकेन संयुतम्।

मन्दाररवियुक्तस्य बलमेकेन वर्जितम्॥३०॥

दिने शीर्षोदयो भावः सन्ध्यायामुभयोदयः।

निशि पृष्ठोदयाख्यश्च दद्यात् पादमितं बलम्॥३१॥

30-31 SPECIAL RULES: The Bhavas occupied by Jupiter and Mercury will each get an addition of 1 Rupa while each of the Bhava occupied by Saturn, Mars and the Sun suffer 1 Rupa reduction. 15 Virupas will have to be added to the Bhavas falling in Seershodaya Rāśhis if birth happens to be in day time, to the Bhavas falling .in dual (or common) Rāśhis if birth happens to be in twilight and to the Bhavas falling in Prishtodaya Rāśhis if birth be in night.

अंकाग्नयोऽङ्गरामाश्च खाग्नया करसिन्धवः।

नवाग्नयः सुरास्त्रिंशद् दशसंगुणिताः क्रमात्॥३२॥

रव्यादीनां बलैक्यश्चेत् तदा सुबलिनो मताः।

अधिकं पूर्णमेव स्याद् बलं चेद्बलिनो द्विज॥३३॥

32-33. SHAD-BALA REQUIREMENTS: 390, 360, 300, 420, 390, 330 and 300 Virupas are the Shad-bala Pindas needed for the Sun etc. (up to Saturn) to be considered strong. If the strength exceeds, the planet is deemed to be very strong.

Notes: The minimum Shad-bala requirements of the planets are as under;

The Sun = 6.5 Rupas

The Moon= 6.0 Rupas
Mars = 5.0 Rupas
Mercury = 7.0 Rupas
Jupiter = 6.5 Rupas
Venus = 5.5 Rupas
Saturn = 5.0 Rupas

If a planet has the required shad bala, it will prove favour able to the native by virtue of its strength. However, Saturn's extreme strength will give long life as well as miseries.

गुरुसौम्यरवीणां तु भूतषट्केन्दवो द्विज।
पंचाग्नयः खभूतानि करभूमिसुधाकराः॥३४॥
खाग्नयश्च क्रमात्स्थानदिक्चेष्टासमयाऽयने।
सितेन्द्वोस्त्र्यग्निचन्द्राश्च खेषवः खाग्नयः शतम्॥३५॥
चत्वारिंशत् कला भौममन्दयोः षण्णव क्रमात्।
त्रिंशत् खवेदाः सप्ताङ्गा नखाश्चेत्युदिता द्विज॥३६॥

34-36. Jupiter, Mercury and the Sun are strong if each of their Sthaana Bala, Digbala, Kaalabala, Cheshta Bala and Ayana Bala are respectively 165, 35, 50, 112 and 30 Virupas. The same required for the Moon and Venus are 133, 50, 30, 100 and 40.

For Mars and Saturn these are 96, 30, 40, 67 and 20.

Notes: Even if the Shad-bala Pinda is short of the sums stipulated in the previous two shlokas, certain minimum requirements of the constituent strengths will make the planet consider ably favourable. For this purpose, Jupiter, Mercury and the Sun can be put in 'A' group. The Moon and Venus form 'B' group while Mars and Saturn 'C' group. The constituent Balas in Virupas that should be minimum are:

Type	Group 'A'	Group 'B'	Group 'C'
Sthaanabala	165	133	96
Digbala	35	50	30
Kaalabala	50	30	40
Cheshtabala	112	100	67
Ayanabala	30	40	20

Ayana-bala has been separately shown above. It is normally a practice to include Ayana Bala in the Kaala-bala itself. In that case, Ayanabala should be

separately seen apart from seeing the rest of the Kaalabala, as per the requirements denoted above.

एवं कृत्वा बलैक्यंच ततश्चिन्त्यम् फलं द्विज।

भावस्थानग्रहैः प्रोक्तयोगे ये योगहेतवः॥३७॥

तेषां मध्ये बली कर्ता स एवाऽस्य फलप्रदः।

योगेष्वाप्तेषु बहुषु नीतिरेवं प्रकीर्तिता॥३८॥

37-38. BHAVA EFFECTS: O Brahmin, thus the various sources of strengths be gathered together and effects declared. Whatever yogas or effects have been stated with respect to a Bhava will come to pass through the strongest planet.

गणितेषु प्रवीणो यः शब्दशास्त्रे कृतश्रमः।

न्यायविद् बुद्धिमान् देशदिक्कालज्ञो जितेन्द्रियः॥३९॥

ऊहापोहपटुर्होरास्कन्धश्रवणसम्मतः।

मैत्रेय सत्यतां यादि तस्य वाक्यं न संशयः॥४०॥

39-40. ELIGIBILITY TO ISSUE FRUITFUL PREDICTIONS: O Maitreya, the words or one who has achieved skill in mathematics, one who has put in industrious efforts in the branch of grammar, one who bas knowledge of justice, one who is intelligent, one who has knowledge of geography, space and time, one who has conquered his senses, one who is skilfully logical (in estimation) and one who is favourable to astrology, will doubtless be truthful.

अथ अथेष्टकष्टाध्यायः॥२८॥

Chapter 28. Ishta and Kashta Bala

अथ चेष्टमनिष्टं च ग्रहानां कथयाम्यहम्।

यद्वशाच्च प्रयच्छन्ति शुभाऽशुभदशाफलम्॥१॥

I. Now I narrate the benefice and evil tendencies of the planets based on which the Dasha effects-good or bad- be decided.

स्वनीचोनो ग्रह शोध्यः षड्भाधिक्ये भमण्डलात्।

सैको राशिर्भवेदुच्चरश्मिर्द्विघ्नांशसंयुतः॥२॥

2. EXALTATION RAYS: Deduct the planet's debilitation point from its actual position. If the sum exceeds 6 sings, deduct from 12 signs. The said sum should then be increased by 1 Rashi. The degrees etc. be multiplied by 2 which when considered along with Rāśhis will indicate the Uchcha Rasmi of the planet.

चेष्टाकेन्द्राच्च तद्रश्मिं साधयेदुच्चरश्मिवत्।

चेष्टाकेन्द्रं कुजादीनां पूर्वमुक्तं मया द्विज॥३॥

सायनार्कस्त्रिभोऽर्कस्य व्यर्केन्दुश्च विधोस्तथा।

चेष्टाकेन्द्रं रसाल्पं तच्चक्राच्छोध्यं रसाधिके॥४॥

3-4. CHESHTA RASMI: Cheshta Rasmis are to be calculated from Cheshta Kendra similar to Uchcha Rami computations. The Cheshta Kendra of planets from Mars to Saturn have already been explained. Add 3 Rāśhis to Sayana Sun (i.e. Sun with Ayanamsa), which will be the Cheshta Kendra for the Sun. The sidereal longitude of the Sun should be deducted from the Moon to get the Moon's Cheshta Kendra. If the Cheshta Kendra (for any planet) is in excess of 6 signs; deduct it from 12 signs. Add I sign and multiply the degrees etc. by 2 which will indicate the Cheshta Rasmi of the planet.

चेष्टोच्चरश्मियोगार्धं शुभरश्मिः प्रकीर्त्यते।

अष्टभ्यश्च विशुद्धोऽसाबशुभाख्यश्च कथ्यते॥५॥

5. BENEFICIAL AND MALEFIC RAYS: Add the Uchcha Rasmis and Cheshta Rasmis together and divide by two. The result will be auspicious rays (Subha Rasmis). Deduct from 8 the Subha Rasmi to obtain inauspicious rays (or Asubha Rasmis).

उच्चचेष्टाकरान् व्येकान् दिग्भिर्हत्वा तु योजयेत्।

तदर्धमिष्टसंज्ञं स्यात् कष्टं तत्षष्टितश्च्युतम्॥६॥

6. ISHTA AND KASHTA (BENEFICE AND MALEFIC TENDENCIES): Reduce 1 from each of Cheshta Rasmi and Uchcha Rasmi. Then multiply the products by JO and add together. Half of the sum will represent the Ishta Phala (benefice tendency) of the planet. Reduce Ishta Phala from 60 to obtain the planet's Kashta Phala (or malefic tendency).

स्वोच्चे मूलत्रिकोणे च स्वभेऽधिसुहृदीष्टभे।

समभे शत्रुभे चाधिशत्रुभे नीचभे क्रमात्॥७॥

षष्टिरिष्वब्धयस्त्रिंशदाकृतिस्तिथयो गजाः।

चत्वारो द्वौ च शून्यं च शुभमेतत्फलं गृहे॥८॥

षष्टितः पतितं चैतच्छेषं स्यादशुभं गृहे।

तदर्धमन्यवर्गेषु ज्ञेयं विप्र शुभाऽशुभम्॥९॥

7-9. ISHTA KASHTA SAPTAVARGAJA PHALA: 60, 45, 30, 22, 15, 8, 4, 2 and 0 are the Subhankas (or Subha Griha Pankthis or benefice points) due to a planet's placement respectively in exaltation, Moola-Trikona, own sign, extreme friend's sign, friend's sign, equals sign, enemy's sign, bitter enemy's sign and debilitation sign. If Subhanka is deducted from 60, Asubhanka (or Asubha Pankthi or inauspicious points) will emerge. O Brahmin, in other Vargas, these are halved.

पञ्चस्विष्टफलं चाद्यात् समं षष्ठे ततः परम्।

अशुभं त्रिषु विज्ञेयमिति शास्त्रेषु निश्चितम्॥१०॥

10. A planet is considered auspicious in the first five of the said places. In the sixth place, it is equal, i.e. neither good nor bad. And in the other three places it is inauspicious.

दिग्बलं दिक्फलं तस्य तथा दिनफलं भवेत्।

तयोः फलं शुभं प्रोक्तमशुभं षष्टितश्च्युतम्॥११॥

शुभेऽधिके शुभं ज्ञेयमशुभं त्वशुभेऽधिके।

दशाफलं नभोगस्य तथा भावफलं द्विज॥१२॥

11-12. NATURE OF EFFECTS DUE TO DIG-BALA ETC.: The directional strength of planet is itself representative of the effects due to the direction and Dina-bala itself is indicative of effects due to day. Whatever quantum of Dig-bala etc. are obtained by a planet will be the extent of auspicious effects acquirable on account of that strength. Deducting those figures from 60, the extent of inauspiciousness is known. If auspiciousness is more in the case of planet's strength, the Dasha and Bhavas related to that planet will be auspicious: And these are converse if inauspiciousness is predominant.

बलैः षड्भिः समोधित्वा बलैक्येन भजेत् पृथक्।

तत्तद्बलफलानि स्युरशुभानि शुभानि च॥१३॥

शुभपापफलाभ्यां च हन्याद् दृष्टिं बलं तथा।

दृष्टी ते शुभपापाख्ये बले स्यातां तदाह्वये॥१४॥

13-14. SAPTAVARGAJA BALA AND ISHTA KASHTA (Continued): The various strengths (i.e. the other 6 varga vide shlokas 7-9 supra) be multiplied by the respective planet's Shad-bala pinda which will indicate the auspiciousness of the Varga concerned. Auspicious or inauspicious aspect will be obtained by multiplying the Subha or Asubha Pankthi. Similarly, auspicious or inauspicious effects will be known by multiplying the auspicious or inauspicious strength by the respective Pankthi.

भावानां च फले प्रोक्ते पतीनां च फले उभे।

राशौ शुभनभोगश्चेद् भावसाधनसंभवम्॥१५॥

फलं तस्य शुभे युञ्जादशुभे वर्जयेत् तथा।

पापश्चेदन्यथा चैवं बले दृष्ट्यां तथैव च॥१६॥

युञ्जादुच्चादिगे खेटे फलं नीचादिगे त्यजेत्।

एवं शुभाऽशुभं ज्ञात्वा जातकस्य फलं वदेत्॥१७॥

अष्टवर्गफलं चैवं स्थाने च करणेऽन्यथा।

राशिद्वयगते भावे तद्राश्यधिपतेः क्रिया॥१८॥

स्थानाधिकेन भावेन भावलाभः प्रकीर्तितः।

तत्समाने च तद्भावे तदानीं स्थानदान् ग्रहान्॥१९॥

संयोज्ये स्थानसंख्याया दलमेतत्समं फलं।

एवं सखेटभावानां फलं ज्ञेयं शुभाऽशुभम्॥२०॥

15-20. EFFECTS OF A BHAVA: The strength of a Bhava and its lord have already been explained. The actual effects will be a combination of Bhava strength and its lord's strength. If there is a benefice in the Bhava add the same to the auspicious effects and deduct from inauspicious effects, which will denote the net auspicious or inauspicious effects. If a malefic is in the Bhava, reverse the process, i.e. add inauspicious effects and deduct auspicious effects. Similarly, aspects and strengths. If a planet is exalted or with such a dignity, add auspicious effects and reduce inauspicious effects. For debilitation, etc. it is converse. In Ashtaka Varga, add Bindus (auspicious points) and deduct Karanas (inauspicious points). If a Bhava extends to two Rāśhis, the rectification will be done as per both the lords. In that case, whichever Rashi has more Bindus that Rashi will yield more favourable results concerning that Bhava. If both the Rāśhis have more auspicious Bindus take the average. Thus, the auspicious and inauspicious effects of a Bhava be understood.

अथ पदाध्यायः॥२९॥

Chapter 29. Bhava Padas

कथ्याम्यथा भावानां खेटानां च पदं द्विज।
तद्विशेषफलं ज्ञातुं यथोक्तं प्राङ् महर्षिभिः॥१॥
लग्नाद् यावतिथे राशौ तिष्ठेल्लग्नेश्वरः क्रमात्।
ततस्तावतिथे राशौ लग्नस्य पदमुच्यते॥२॥
सर्वेषामाप भावानां ज्ञेयमेवं पदं द्विज।
तनुभावपदं तत्र बुधा मुख्यपदं विदुः॥३॥

1-3. METHOD OF PADA (पद) CALCULATIONS: O Brahmin, I shall now tell you about the Padas (or Arudhas) for Bhavas and planet as well, as laid down by the earlier great sages. The Padas of the ascendant will correspond to the sign arrived at by counting so many signs from the ascendant lord as he is away from the ascendant. Similarly, Padas for other Douses be known through their lords. The word "Pada" exclusively denotes the Pada for ascendant (or Lagna Pada).

Notes: Maharishi Jaimini (author of Poorva Mimamsa) extensively dealt with this system of astrology as given in Ch. 29- 33 hereof. Though sage Parāśara has originally sown seeds, later on Jaimini delved deep and located many pearls out of his great wisdom and intuition. Thus, it has become to be known more by the name Jaimini astrology rather than Parāśara.

To work out the Padas etc. enunciated in these chapters, we shall consider a nativity as indicated below calling in the standard nativity.

Date of birth: May 21, 1944 at 1902 hrs (War time) 79E 20 13 N40

	Mercury Venus Moon	Sun	Saturn	
			Mars Rahu Jupiter	

Bhava Padas

	Lagna 0°48’34”			

Sun Ketu			
Jupiter			Lagna
			Mars Mercury
Moon Venus		Saturn	Rahu

Longitudes

Planet	Deg.	Min	Sec	
The Sun		37	12	18
The Moon	27	35	46	
Mars	96	18	46	
Mercury	14	54	13	
Jupiter	116	7	13	
Venus	27	17	50	
Saturn	63	9	41	
Rahu	97	37	6	
Ketu	277	37	6	

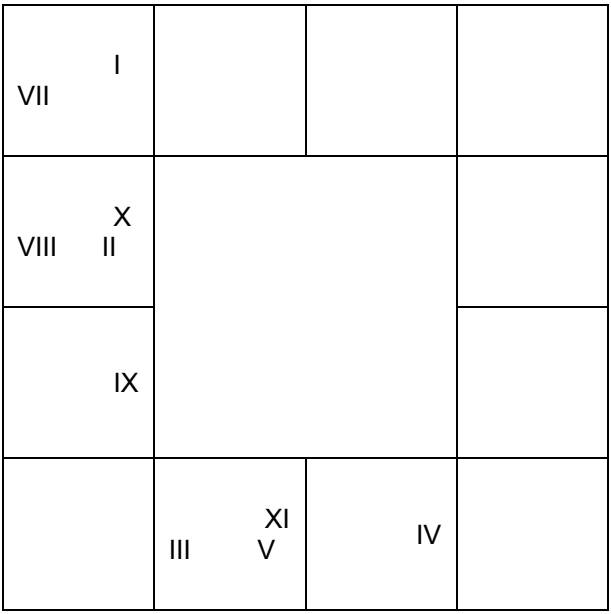
In calculating the Arudhas for the various houses, we have to proceed as under. First of all we understand the 12 Arudhas thus:

1. Lagna Pada (or simply Pada): Arudha of 1st house.
2. Dhana Pada: Arudha of 2nd house.
3. Vikrama (Bhratru) Pada: Arudha of 3rd house.
4. Matru (Sukha) Pada: Arudha of 4th house, of

5. Mantra or Putra Pada: Arudha of 5th house.
6. Roga or Satru Pada: Arudha 6th house.
7. Dara Pada (Kalatra Pada): Arudha of 7th house.
8. Marana Pada: Arudha of 8th house.
9. Pitru Pada: Arudha of 9th house.
10. Karma Pada: Arudha of 10th house.
11. Labha Pada: Arudha of 11th house.
12. Vyaya Pada: Arudha of 12th house.

Io calculating the Arudha Pada for a house; note the number of signs its lord moved away from that particular sign. Count so many signs from the lord in question. The sign so arrived will be the Arudha for the sign under consideration.

In the standard nativity, Scorpio is the ascendant and its lord Mars is 9 signs away from the ascendant and is in Cancer.



Hence we count 9 signs from Cancer and get Pisces. Pisces is thus the Arudha or Pada of the ascendant (i.e. Lagna Pada). Now see the Arudha chart for the said nativity on p. 295. (The figures marked in Roman numbers denote the Bhava for which it stands as Pada.)

In the said chart, for example, Scorpio has the Mantrarudha (5th), Vikramarudha (3rd) and Labharudha (11th). Sagittarius has none. Thus, one sign may contain more than one Arudha while another sign may not be an Arudha at all.

स्वस्थानं सप्तमं नैवं पदं भवितुमर्हति।

तस्मिन् पदत्वे विज्ञेयं मध्यं तुर्यं क्रमात् पदम्॥४॥

यथा तुर्यस्थिते नाथे तुर्यमेव पदं भवेत्।

सप्तमे च स्थिते नाथे विज्ञेयं दशमं पदम्॥५॥

4-5. SPECIAL EXCEPTIONS: The same house or the 7th from it does not become its Pada. When the Pada falls in the same house, the 10th therefrom be treated as its Pada. Similarly, when the 7th becomes the Pada of a house, the 4th from the original house in question be treated as its Pada. If the ruler of a Bhava be in the 4th from the Bhava, then the very house occupied be noted as the Pada.

Notes: In these two shlokas, exceptions to the earlier rules in calculating Arudhas are outlined. These are:

1. If the lord of a house is in that very house, then the Pada for the time being falls in that house itself. In that case, as per the exception, we have to count ten signs to get the actual Pada. For example, Sagittarius is certain Bhava having Jupiter therein, with the Pada having 'fallen' in Sagittarius itself. Instead or treating Sagittarius as the Arudha, we count 10 signs from Sagittarius and reach Virgo. Thus, Virgo is the Pada for Jupiter having been in Sagittarius.

2. If the lord of Bhava is in its opposite house, then for the time being the 7th itself becomes Arudha. Instead of treating that 7th house as Pada Arudha, we have to count 10 signs from the said 7th house which will indicate the 4th from the original Bhava in question as Arudha. For example, Aquarius is the ascendant having Saturn in the 7th in Leo. Counting 10 signs from Leo, we reach Taurus. Hence Taurus is the Arudha for Aquarius ascendant having Saturn in Leo.

3. If the lord of a Bhava is in the 4th from the Bhava, no counting is required. The house occupied by the lord itself (i.e. 4th from the Bhava) is the Arudha. For example, Leo ascendant having the Sun is the 4th sign in Scorpio gets Scorpio itself as Arudha Lagna.

यस्माद् यावतिथे राशौ खेटात् तद्भवनं द्विज।

ततस्तावतिथं राशिं खेटारूढं प्रचक्षते॥६॥

द्विनाथद्विभयोरेवं विज्ञेयं सबलावधि।

विगणय्य पदं विप्र ततस्तस्य फलं वदेत्॥७॥

6-7. PADAS FOR PLANETS: Note the position of a planet and see how many signs away is its own sign with reference to its position. Count so many sign from the said own sign and the resultant sign will become the Arudha of the planets. If a planet owns two Rāśhis or if an Rashi is owned by two planets, consider the stronger and declare effects accordingly.

Notes: Here we are taught of what can be called as Graharudha or planet's Arudha. From a perusal of the above verses, we can take it to mean that there are 9 planetary Arudhas. Since the sage uses "Rashi owned by two planets" he obviously hints at co-ruler ship of Rahu and Ketu. Rahu is a co-ruler of Aquarius while Ketu shares ownership of Scorpio (Vide shloka 157, Ch. 46 infra).

Assume that the Sun is in Capricorn. Counting from Capricorn to Leo we get 8 signs. Again, from Leo we count 8 signs and reach Pisces which is the Arudha for the Sun. The exceptions stated for Bhavarudhas do not apply to Graharudhas.

In case of other 5 planets (Mars to Saturn) each owns two signs. Then the counting of planet's Arudha in such a case is with reference to the stronger of the two signs. For deciding strengths of signs and planets one has to use his wise judgement apart from consulting hints given in Ch. 46. However, we do not have any authentic information available as to how to use Graharudhas. Either we have to work on experience or keep silent on this issue. The literature available on Jaimini system being limited nothing more can be said about this.

अथाऽहं पदमाश्रित्य फलं किञ्चिद् ब्रुवे द्विज।
पदादेकादशे स्थाने ग्रहैर्युक्तोऽथवेक्षिते॥८॥
धनवान् जायते बालस्तथा सुखसमन्वितः।
शुभयोगात् सुमार्गेण धनाप्तिः पापतोऽन्तथा॥९॥
मिश्रैर्मिश्रं फलं ज्ञेयं स्वोच्चमित्रादिगेहगैः।
बहुधा जायते लाभो बहुधा च सुखागमः॥१०॥
पदाल्लाभगृहं यस्य पश्यन्ति सकला ग्रहाः।
राजा वा राजतुल्यो वा स जातो नात्र संशयः॥११॥

8-11. PADA AND FINANCE (up to shloka 15): O Brahmin, I now tell you of some effects of planets based on Pada. If the 11th from Lagna Pada is occupied or aspected by a planet, the native will be happy and rich; wealth will come through virtuous means if a benefice is related as above. A malefic will confer wealth through questionable means. If there be both a benefice and a malefic, it will be through both means. If the planet in question (i.e. the one so related to 11th from Lagna Pada) be in exaltation or in own sign etc., there will be plenty of gains and plenty of happiness.

पदाल्लाभगृहं पश्येद् व्ययं कश्चिन्न पश्यति।
अविघ्नेन सदा लाभो जायते द्विजसत्तम॥१२॥

12. O excellent of the Brahmins, if the 12th from Lagna Pada is un-aspected as the 11th from Lagna Pada is being aspected by a planet; then the gains will be uninterrupted.

ग्रहदृग्योगबाहुल्ये पदादेकादशे द्विज।
सार्गले चापि तत्रापि बह्वर्गलसमागमे॥१३॥
शुभग्रहार्गले विप्र तत्राप्युच्चग्रहार्गले।
शुभेन स्वामिना दृष्टे लग्नभाग्यादिगेन वा॥१४॥
जातस्य भाग्यप्राबल्यं निर्दिशेदुत्तरोत्तरम्।

उक्तयोगेषु चेत् खेटे द्वादशं नैव पश्यति॥१५॥

13-15. O Brahmin, the quantum of gains will correspond to the number of planets in or aspecting the 11th from. Lagna Pada. If there is Argala for the said 11th there will be more gains while a benefice Argala will bring still more gains. If the said benefice causing Argala be in his exaltation, the gains will be still higher. If the said 11th is aspected by a benefice from the ascendant, the 9th etc. gains will increase in the ascending order. In all these cases, the 12th from Pada be simultaneously free from malefic association.

Notes: From the Arudha ascendant, the 11th house is important in deciding the financial gains to be enjoyed by the native. Simultaneously the 12th from Arudha Lagna should be free from malefic relationship. If the planet related to the 11th from Lagnarudha is stronger than the one related to 12th from Lagnarudha, even then there will be gains. If more are well related to the 11th gains will be still more, For Argala, see Ch. 31 infra

A benefice placed in the ascendant aspecting the 11th from Arudha Lagna will be still beneficial. If the aspect is from the 9th from Lagna, it will confer much more gains. The 11th Arudha aspected by a favourable planet will also confer abundant gains. In the standard nativity, Jupiter is in the 9th in exaltation and aspects the 11th house from Arudha Lagna and also the 11th Arudha (i.e. Labharudha). Hence in Jupiter's Dasha, the native can hope for abundant financial and professional gains.

पदस्थानाद् व्यये विप्र शुभपापयुतेक्षिते।

व्ययबाहुल्यमित्येवं विशेषोपार्जनात् सदा॥१६॥

शुभग्रहे सुमार्गेण कुमार्गात् पापखेचरे।

मिश्रे मिश्रफलं वाच्यमेवं लाभोऽपि लाभगे॥१७॥

16-17. PADA AND FINANCIAL LOSSES (up to shloka 21): If the 12th from Lagna Pada is aspected by conjunct both benefices and malefic, there will be abundant earnings but plenty of expenses. The benefice will cause through fair means, malefic through unfair means and mixed planets through both fair and unfair means.

Notes: In the standard nativity, the 12th house from Arudhapada is aspected by Mars (8th aspect). Hence the expenses are equally high.

पदारूढाद् व्यये शुक्रभानुस्वर्भानुभिर्युते।

राजमूलाद् व्ययो वाच्यश्चन्द्रदृष्ट्या विशेषतः॥१८॥

18. If the 12th from Lagna Pada is conjunct the Sun, Venus and Rahu, there will be loss of wealth through the king. The Moon aspecting (the said trio in the said house) will specifically cause more such losses.

पदारूढाद् व्यये सौम्ये शुभखेटयुतेक्षिते।

ज्ञातिमध्ये व्ययो नित्यं पापदृक् कलहाद् व्ययः॥१९॥

19. If Mercury is in the 12th from the Lagna Pada and be with or aspected by benefice similarly there will be expenses through paternal relatives. A malefic so related to the said Mercury will cause loss of wealth through disputes.

पदाद् व्यये सुराचार्ये वीक्षिते चान्यखेचरैः।

करमूलाद् व्ययो वाच्यः स्वस्यैव द्विजसत्तम॥२०॥

20. O Brahmin, if Jupiter is in the 12th from Lagna Pada, aspected by others, the expenses will be through taxes and on one's own.

आरूढाद् द्वादशे सौरे धरापुत्रेण संयुते।

अन्यग्रहेक्षिते विप्र भ्रातृवर्गाद् धनव्ययः॥२१॥

21. O Brahmin, if Saturn is in the 12th from the Lagna Pada along with Mars and is aspected by others, the expenses will be through one's co-born.

आरूढाद् द्वादशे स्थाने ये योगाः कथिता यथा।

लाभभावे च ते योगा लाभयोगकरास्तथा॥२२॥

22. GAINFUL SOURCES: Whatever sources of expenses are indicated above with reference to the 12th from Lagna Pada, gains through similar sources will occur if the 11th house so features with reference to Lagna Pada.

आरूढात् सप्तमे राहुरथवा संस्थितः शिखी।

कुक्षिव्यथायुतो बालः शिखिना पीडितोथ वा॥२३॥

23. THE 7TH HOUSE FROM PADA (up to shloka 27): If Rahu or Ketu is placed in the 7th from Lagna Pada, the native will be troubled by stomachial disorders, or by fire.

आरूधात् सप्तमे केतुः पापखेटयुतेक्षितः।

साहसी श्वेतकेशी च वृद्धलिङ्गी भवेन्नरः॥२४॥

24. Should there be Ketu in the 7th from the Lagna Pada and be with aspect to or be conjunct another malefic, the native will be adventurous, will have (prematurely) grey hair and big male organ.

पदात्तु सप्तमे स्थाने गुरुशुक्रनिशाकराः।

त्रयो द्वयमथैकोऽपि लक्ष्मीवान् जायते जनः॥२५॥

25. Should one, two or all the three of Jupiter, Venus and the Moon be in the 7th from Lagna Pada, the native will be very wealthy.

स्वतुङ्गे सप्तमे खेटः शुभो वाऽप्यशुभः पदात्।

श्रीमान् सोऽपि भवेन्नुनं सत्कीर्तिसहितो द्विज॥२६॥

26. Whether a benefice or a malefic if be exalted in the 7th from Lagna Pada, the native will be affluent, and be famous.

ये योगाः सप्तमे स्थाने पदाश्च कथिता मया।

चिन्त्यास्तथैव ते योगा द्वितीयेऽपि सदा द्विज॥२७॥

27. O Brahmin, these yogas as narrated by me with reference to the 7th from the Lagna Pada be also considered from the 2nd of Lagna Pada.

उच्चस्थो रौहिणेयो वा जीवो वा शुक्र एव वा।

एवो बली धनगतः श्रियं दिशति देहिनः॥२८॥

28. Anyone of Mercury, Jupiter and Venus be exalted in the 2nd from Lagna Pada and be with strength, will make the subject rich.

ये योगाश्च पदे लग्ने यथावद् गदिता मया।

ते योगाः कारकांशेऽपि विज्ञेया बांधवर्जिताः॥२९॥

29. The yoga so far stated by me with reference to Lagna Pada be similarly evaluated from Karakamsa as well.

Notes: Karakamsa is the Navamsha occupied by Atmakaraka. For more information about Karakamsa, see Ch. 39 infra. Atmakaraka etc. are discussed in Ch. 32.

आरूढाद् वित्तभे सौम्ये सर्वदेशाधिपो भवेत्।

सर्वज्ञो यदि वा स स्यात् कविर्वादी च भार्गवे॥३०॥

आरूधात् केन्द्रकोणेषु स्थिते दारपदे द्विज।

लग्नजायापदे वापि सबलग्रहसंयुते॥३१॥

स्र्ईमांश्च जायते नूनं देशे विख्यातिमान् भवेत्।

षष्ठेष्टमे व्ययस्थाने जातो दारपदेऽधनः॥३२॥

पदे तत्सप्तमे वापि केन्द्रे वृद्धौ त्रिकोणके।

सुवीर्यः संस्थितः खेतः भार्याभर्तृसुखप्रदः॥३३॥

पदाद्दारपदे चैवं केन्द्रे कोणे च संस्थिते।

द्वयोर्मैत्री भवेन्नूनं त्रिके वैरं न संशयः॥३४॥

एवं लग्नपदाद् विप्र तनयादिपदे स्थिते।

मित्रामित्रे विजानीयाल्लाभालाभौ विचक्षणः॥३५॥

लग्नदारपदे विप्र मिथः केन्द्रगते यदि।

त्रिलाभयोस्त्रिकोणे वा तथा राजा धराधिपः॥३६॥

एवं लग्नपदादेव धनादिपदतो द्विज।

स्थानद्वयं समालोक्य जातकस्य फलं वदेत्॥३७॥

30-37. GENERAL: If Mercury is in the 2nd from Arudha Lagna, the native will lord over the whole country. Venus in the 2nd from Lagna Pada will make one a poet or a speaker. If the Dara Pada (i.e. the Pada of the 7th house) falls in an angle or in a trine counted from the Lagna Pada or if the Lagna Pada and Dara Pada both have strong planets, the native will be rich and be famous in his country. If the Dara Pada fall in the 6th/8th/12th from the Lagna Pada, then the native will be poor. If the Lagna Pada and the 7th therefrom or an angle/a trine/an upachaya therefrom be occupied by a strong planet, there will be happiness between the husband and wife. If the Lagna Pada and Dara Pada are mutually angular or trinal, there will be amity between the couple; if these be in mutually 6th/8th/12th, doubtlessly mutual enmity will crop up. O Brahmin, similarly mutual relationship or gain or loss through son etc. be known based on Lagna Pada and the relative Bhava Pada. If the Lagna Pada and Dara Pada are mutually angular or 3rd and 11th or trinal, the native will be a king ruling the earth. Similar deductions be made with reference to mutual positions of Lagna Pada and Dhana Pada.

अथ अथोपपदाध्यायः॥३०॥

Chapter 30. Upa Pada

अथोपपदमाश्रित्य कथयामि फलं द्विज।
युच्छुभत्वे भवेन्नृणां पुत्रदारादिजं सुखम्॥१॥
तनुभावपदं विप्र प्रधानं पदमुच्यते।
तनोरनुचराद्यत् स्यादुपारूढं तदुच्यते॥२॥
तदेवोपपदं नाम तथा गौणपदं स्मृतम्।
शुभखेटगृहे तस्मिन् शुभग्रहयुतेक्षिते॥३॥
पुत्रदारसुखं पूर्णं जायते द्विजसत्तम।
पापग्रहयुते तत्र पापभे पापवीक्षिते॥४॥
प्रव्राजको भवेज्जतो दारहीनोऽथ वा नरः।
शुभदृग्योगतो नैव योगोऽयं दारनाशकः॥५॥
रविर्नैवात्र पापः स्यात् स्वोच्चमित्रस्वभस्थितः।
नीचशत्रुगृहस्थश्चेत्तदाऽसौ पाप एव हि॥६॥

1-6. O Brahmin, now I tell you about Upa Pada, the auspiciousness of which will confer on then alive happiness from progeny, wife etc. The Pada of Lagna (i.e. Arudha Lagna) explained earlier is (of course) of prime importance. Upa Pada is calculated for the Bhava following the natal ascendant. This Upa Pada is also called Gauna Pada. O excellent of the Brahmins, if Upa Pada is conjunct or aspected by a benefice planet, one will obtain full happiness from progeny and spouse. Should the Upa Pada be in a malefic, sign or is aspected by or is conjunct a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefice aspect (on upa Pada or the related malefic), or conjunction, deprival of spouse will not come to pass. In this case, the Sun if exalted or in a friendly sign, is not a malefic. He is a malefic if in debilitation or in an enemy's sign.

Notes: Regarding Upa Pada calculations, there are more than two views on the same shloka of Parāśara or an identical Sutra from Jaimini. In our text, the word "अनुचर" (Anuchara) is used which denotes "the house following the ascendant at birth". Some interpret this as the 5th from ascendant while I feel it should be the house succeeding the natal ascendant, which is the 12th house in normal sense.

However, when we study other commentaries on Jaimini, (for example Chaukamba Hindi edition), we are taught that it is the 12th house from natal ascendant in the case of an odd sign ascending and it is the 2nd house from natal ascendant in the case of an even sign ascending. This argument, me seems, is more sound.

Accordingly, the Pada for the 12th or the 2nd from Lagna is called Upa Pada. In calculating Upa Pada, the rules mentioned in verses 4 and 5 of the previous chapter be kept in mind.

Now take the standard nativity. The ascendant is Scorpio, an even sign. Its 2nd house is Sagittarius w hose lord Jupiter is 8 signs away from Sagittarius. Hence, we count 8 signs from Jupiter (in Cancer). We so reach Aquarius which is the Upa Pada in this case.

शुभग्रहाणां दृष्टिश्चेदुपारूढाद् द्वितीयके।
शुभर्क्षे शुभयुक्ते च पूर्वोक्तं हि फलं स्मृतम्॥७॥
उपारूढाद् द्वितीयं च नीचांशे नीचखेटयुक्।
क्रूरग्रहसमायुक्तं जातको दारहा भवेत्॥८॥
स्वोच्चांशे स्वोच्चसंस्थे वा तुङ्गदृष्टिवशात् तथा।
भवन्ति बहवो दारा रूपलक्षणसंयुताः॥९॥
उपारूढे द्वितीये वा मिथुने संस्थिते सति।
तत्र जातनरो विप्र बहुदारयुतो भवेत्॥१०॥
उपारूढे द्वितीयेऽपि स्वस्वामिग्रहसंयुते।
स्वर्क्षगे तत्पतौ वापि यत्र कुत्रापि भूसुर॥११॥
यस्य जन्मनि योगोऽयं स नरो द्विजसत्तम।
उत्तरायुषि निर्दारो भवत्येव न संशयः॥१२॥

7-12. EFFECT OF 2ND FROM UPA PADA: If the 2nd from Upa Pada is a benefice sign or is aspected by or conjunct with a benefice, the same good results (as for wife and sons) will come to pass. If there be a planet in the 2nd from Upa Pada in debilitation sign/Amsa or be conjunct with a debilitated/malefic planet, there will be destruction of wife. If the said occupant be in exaltation sign/Navamsha or be aspected by another planet, there will be many charming and virtuous wives. O Brahmin, if. Gemini happens to be the 2nd from Upa Pada, then also there will be many wives. O excellent of the Brahmins, if the Upa arudha or the 2nd there from be occupied by its own lord or if the said lord is in his other own house, the death of wife will be at an advanced age.

Notes: In the example case, the Upa Pada is in Aquarius, a malefics sign and is powerfully aspected by malefic Mars and is without benefice's aspect. However, the 2nd from Upa Pada is well fortified as its lord Jupiter is exalted and aspects the said 2nd house. Hence the native is happily married and endowed with progenic happiness.

Loss of wife is to be expected if the 2nd from Upa Pada is occupied by a debilitated planet, or the occupant of the said 2nd is in debilitation Navamsha, or is conjunct a debilitated planet (i.e. a benefice debilitated joining a malefic in the 2nd from Upa Pada) or a benefice joining a malefic in said 2nd house.

Taurus becoming the Upa Pada is said to give many wives or plurality of marriage.

Although there may be combinations for early loss of spouse if the 2nd lord from Uparudha (or Upapada) is in the 2nd itself or is in his other sign, it will considerably protect the native from such a calamity. And the spouse as a result will live up to an advanced age.

स्वराशौ संस्थितेऽप्येवं नित्याख्ये दारकारके।

उत्तरायुषि निर्दारो भवत्येव न संशयः॥१३॥

उपारूढपतिः स्वोच्चे स्थिरस्त्रीकारकोऽथ वा।

सुकुलाद् दारलाभः स्यान्नीचस्थे तु विपर्ययात्॥१४॥

उपारूढे द्वितीये वा शुभसम्बधतो द्विज।

जातस्य सुन्दरी भार्या भव्या रूपगुणान्विता॥१५॥

13-15. WIFE FROM THE 2ND OF UPAPADA (up to shloka 22): If a planet being constant indicator of wife (i.e. 7th lord or Venus) is in own house, there will be loss of wife only at a later stage. If the lord of Upapada or the constant significator of wife is in exaltation, the wife will be from a noble family; reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upapada is related to a benefice, the wife will be beautiful, fortunate and virtuous.

उपारूढाद् द्वितीये च शनिराहू स्थितौ यदि।

उपवादात् स्त्रियस्त्यागो नाशो वा जायते द्विज॥१६॥

16 Should Saturn and Rahu be in the 2nd from Upa Pada, the native will lose his wife on account of calumny or through death.

उपारूढे द्वितीये वा शिखिशुक्रौ यदा स्थितौ।

रक्तप्रदररोगार्ता जायते तस्य भामिनी॥१७॥

17. The native's wife will be troubled by disorder of blood, leucorrhoea (प्रदर) etc. if Venus and Ketu are in the 2nd from Upapada.

बुधकेतू स्थितौ तत्र तदाऽस्थिस्रावसंयुता।

तत्रस्थाः शनिराह्वर्कास्तदाऽस्थिज्वरसंयुता॥१८॥

18. Mercury with Ketu in the 2nd from Upapada will cause breakage of bones while Rahu, Saturn and the Sun will cause distress of bones.

स्थूलाङ्गी बुधराहूभ्यां तत्रस्थाभ्यां द्विजोत्तम।

बुधक्षेत्रे कुजार्की चेन्नसिकारोगसंयुता॥१९॥

कुजक्षेत्रेऽप्येवमेव फलं ज्ञेयं द्विजोत्तम।

बृहस्पतिशनी तत्र कर्णनेत्ररुजान्विता॥२०॥

तत्रान्यगेहगौ विप्र बुद्धभौमौ स्थितौ यदा।

यदा स्वर्भानुदेवेज्यौ भार्या दन्तरुजान्विता॥२१॥

शनिराहू शनिक्षेत्रे पङ्गुर्वातरुजान्विता।

शुभदृग्योगतो नेति फलं ज्ञेयं विपश्चिता॥२२॥

19-22. Mercury and Rahu in the 2nd from Upapada will give a stout-bodied wife. If the 2nd from Upapada happens to be a sign of Mercury and is tenanted by Mars and Saturn, the wife of the native will suffer from nasal disorders. Similarly, a sign of Mars becoming the 2nd from Upapada and occupied by Mars and Saturn will cause nasal disorders to one's wife. Jupiter and Saturn will, if be in the 2nd from Upapada, cause disorders of ears/eyes to the wife. If Mercury and Mars be in the 2nd from Upapada other than own signs or if Rahu is with Jupiter in the 2nd from Upapada, the native's wife will suffer from dental disorders. Saturn and Rahu together in a sign of Saturn which is the 2nd from Upapada will cause lameness or windy disorders to the native's wife. These evils will not come to pass if there be conjunction or aspect from a benefice (or from another benefice in the case of affliction being caused by a benefice himself).

लग्नात् पदादुपारूढाद् यो राशिः सप्तमो द्विज।

तस्मात् तत्स्वामिनः खेटात् तदंशाच्च द्विजोत्तम॥२३॥

एवमेव फलं ज्ञेयमित्याहुर्नारदादयः।

23-23½: O Brahmin, all these effects be deduced from the natal ascendant, Lagna Pada, the 7th from Upapada and the lords thereof. So, say Narada and others.

उक्तेभ्यो नवमे विप्र शनिचन्द्रबुधा यदि॥२४॥

अपुत्रता तथाऽर्केज्यराहुभिर्बहुपुत्रता।

चन्द्रेणैकसुतस्तत्र मिश्रैः पुत्रो विलम्बतः॥२५॥

रवीज्यराहुयोगेन पुत्रो वीर्यप्रतापवान्।

प्रचण्डविजयी विप्र रिपुनिग्रहकारकः॥२६॥

उक्तस्थाने कुजार्किभ्यां पुत्रहीनः प्रजायते।

दत्त पुत्रयुतो वापि सहोत्थसुतवान् भवेत्॥२७॥

तत्रस्थे विषमे राशौ बहुपुत्र्युतो नरः।

स्वल्पापत्यः समे राशौ जायते द्विजसत्तम १॥२८॥

25-28. ABOUT SONS: If Saturn, the Moon and Mercury are together in the 9th from one of the said places (shloka 23), there will be no son at all while the Sun, Jupiter and Rahu so placed will give a number of sons. The Moon so placed will give

a son while a mixture of planets will delay the obtainment of a son. The son caused by the conjunction of the Sun, Jupiter and Rahu above will be strong, valorous, greatly successful and will destroy enemies. If Mars and Saturn are in the said 9th, there will be no son, or a son will be obtained by adoption or brother's son will come in adoption. In all these cases, odd signs will yield many sons while even sign will cause only a few.

सिंहे चोपपदे विप्र निशानाथयुतेक्षिते।

अल्पप्रजोऽथ कन्यायां जातः कन्याप्रजो भवेत्॥२९॥

सुतभावनवांशाच्च स्थिरसन्ततिकारकात्।

एवं त्रिशांशकुण्डल्यामपि योगं विचिन्तयेत्॥३०॥

29-30. MANY SONS AND MANY DAUGHTERS: O Brahmin, if Leo happens to be Upapada and is aspected by the Moon, there will be a limited number of children; Similarly, Virgo will cause many daughters.

शनिराहू त्रिलाभस्थौ पदाद् भ्रातुर्विनाशकौ।

ज्येष्ठस्यैकादशे तत्र कनिष्ठस्य तृतीयके॥३१॥

31. CO-BORN FROM LAGNA PADA (up to shloka 36): Rahu and Saturn in the 3rd/11th from Lagna Pada will destroy the co-born of the native-in the 11th elder brothers/sisters and in the 3rd younger ones.

दैतेज्ये तत्र गर्भस्य नाशो व्यवहितस्य च।

लग्ने वापि पदे रन्ध्रे दैत्याचार्ययुतेक्षिते॥३२॥

32. If Venus is in the 3rd/11th from Lagna Pada, there would have been an abortion to the mother earlier. Same is the effect if Venus is in the 8th from natal ascendant, or from Lagna arudha.

तथैव फलमित्याहुर्निर्विशंकं मुनीश्वराः।

तृतीयलाभयोर्विप्र चन्द्रेज्यबुधमङ्गलाः॥३३॥

बहवो भ्रातरस्तस्य बलवन्तः प्रतापिनः।

शन्यारसंयुते दृष्टे तृतीयैकादशे द्विज॥३४॥

कनिष्ठज्येष्ठयोर्नाशो दिवज्ञेयो द्विजसत्तम।

शनिरेको यदा विप्र लाभगो वा तृतीयगः॥३५॥

तदा स्वमात्रशेषः स्यादन्ये नश्यन्ति सोदराः।

तृतीये लाभगे केतौ बहुलं भगिनीसुखम्॥३६॥

33-36: These are the effects, O Brahmin, as stated by venerable sages for the 3rd and the 11th from Lagna Pada. Should the Moon, Jupiter, Mercury and Mars be

in the 3rd /11th from the Lagna Pada, there will be many valorous co-born. Should Saturn and Mars be in the 3rd/11th from Lagna Pada or lend aspects thereto, younger and elder co-born will respectively be destroyed. If Saturn is alone in one of the said houses the native will be spared while the co-born will die. Ketu in the 3rd/11th will give abundant happiness from one's sister

आरूढात् षष्ठभावस्थे पापाख्ये शुभवर्जिते।

शुभसम्बन्धरहिते चौरो भवति जातकः॥३७॥

37. OTHER MATTERS FROM LAGNA PADA (up to shloka 43): If the 6th from Lagna Pada is occupied by a malefic and is bereft of conjunction/aspect of a benefice, the native will be a thief.

सप्तमे द्वादशे स्थाने सैहिकेययुतेक्षिते।

ज्ञानवांश्च भवेद् बालो बहुभाग्ययुतो द्विज॥३८॥

38. If Rahu is in the 7th/12th from Lagna Pada or aspect one of the said houses, the native will be endowed with spiritual knowledge and be very fortunate.

आरूढे संस्थिते सौम्ये सर्वदेशाधिपो भवेत्।

सर्वज्ञस्तत्र देवेज्ये कविर्वादी च भार्गवे॥३९॥

39. If Mercury is in Lagna Pada, the native will lord over whole country while Jupiter will make him a knower of all things Venus in this context denotes a poet/speaker.

Note: Also, see verse 30, Ch. 29.

उपारूढात् पदाद् वापि धनस्थे शुभखेचरे।

सर्वद्रव्याधिपो धीमाञ्जायते द्विजसत्तम॥४०॥

40. O excellent of the Brahmins, if benefices occupy the 2nd from the Upapada or from Lagna Pada, the native will be endowed with all kinds of wealth and be intelligent.

उपारूढाद्धनाधीशे द्वितियभवनस्थिते।

पापखेचरसंयुक्ते चौरो भवति निश्चितम्॥४१॥

41. One will surely become a thief if the lord of the 2nd from Upapada is in the 2nd house (from the natal ascendant), and be with a malefic planet.

तत्सप्तमगृहाधीशाद् राहौ धनगते द्विज।

दंष्ट्रावान् जायते बालः स्तब्धवाक् केतुखेचरे॥४२॥

शनैश्चरे कुरूपः स्यात्सप्तमेशाद् द्वितीयगे।

मिश्रग्रहसमायुक्ते फलं मिश्रं समादिशेत्॥४३॥

42-43. O Brahmin, if Rahu is in the 2nd from the lord of 7th counted from Upapada, the native will have long and projected teeth. Ketu so placed will cause stammering, and Saturn so placed will make one look ugly. Mixed will be the effects if there are mixed planets.

अथ अथाऽर्गलाध्यायः॥३१॥

Chapter 31. Argala or Planetary Intervention

भगवान् याऽर्गला प्रोक्ता शुभदा भवताऽधुना।
तामहं स्रोतुमिच्छामि सलक्षणफलं मुने॥१॥

1. O illustrious sage, you have told of (some) auspicious effects related to Argala. Kindly narrate its conditions and effects.

मैत्रेय सार्गला नाम यया भावफलं दृढम् ।
स्थिरं खेटफलं च स्यात् साऽधुना कथ्यते मया॥२॥
चतुर्थे च धने लाभे ग्रहे ज्ञेया तदर्गला ।
तद्बाधकाः क्रमात् खेटा व्योमरिष्फतृतीयगाः॥३॥
निर्बला न्यूनसङ्ख्या वा बाधका नैव सम्मताः ।
तृतीये व्याधिकाः पापा यत्र मैत्रेय बाधकाः॥४॥
तत्रापि चार्गला ज्ञेया विपरीता द्विजोत्तम ।
तथापि खेटभावानां फलमर्गलितं विदुः॥५॥

पञ्चमं चार्गलास्थानं नवमं तद्विरोधकृत् ।
तमोग्रहभवा सा च व्यत्ययाज् ज्ञायते द्विज॥६॥
एकग्रहा कनिष्ठा सा द्विग्रहा मध्यमा स्मृता ।
अर्गला द्व्यधिकोत्पन्ना मुनिभिः कथितोत्तमा॥७॥
राशितो ग्रहतश्चापि विज्ञेया द्विविधाऽर्गला ।
निर्बाधका सुफलदा विफला च सबाधका॥८॥
यत्र राशौ स्थितः खेटस्तस्य पाकान्तरं यदा ।
तस्मिन् काले फलं ज्ञेयं निर्विशङ्कं द्विजोत्तम॥९॥

2-9. FORMATION OF ARGALA: Maitreya, I explain below Argala to know definite effects of houses and planets. Planets in the 4th, 2nd and the 11th (from a house or a planet) cause Argala while obstructers of the Argala will be those in the 10th, 12th and 3rd. If the Argala causing planet is stronger than the obstructing one, the former will prevail. Or if the numbers of Argala are more than the obstructing planets, then also the Argala will prevail. If there are 3 or more malefic in the 3rd, they

will cause Vipreet Argala (more effective intervention) which will also be harmless and be very favourable. The 5th is also an Argala place while the planet in the 9th will counteract such Argala. As the nodes have retrograde motions, the Argala and obstructions be also counted accordingly in a reverse manner. Sages say that the Argala caused by one planet will yield limited effects, by two medium and more than two excellent effects. Argala should be counted from a sign or a planet as the case may be. The Argala unobstructed will be fruitful while the one duly obstructed will go astray. The Argala effects will be derived in the Dasha periods of the Rashi or planet concerned.

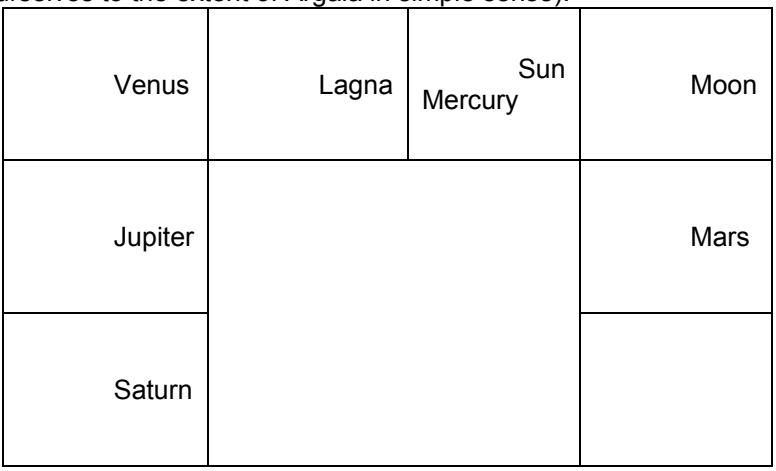
Notes: 'Argala' in Sanskrit is figuratively used to denote an impediment or obstruction. Argala is calculated from a house or from a planet. The 4th, 2nd and 11th house occupants cause Argala for a Bhava or a planet. A planet in the 10th (from where the Argala is calculated) will obstruct the Argala coming from the 4th. Similarly, a planet in 12th will counteract Argala emanating from the 2nd while the one in 11th will impede the Argala from the 3rd. Some suggest that the Argala obstruction place a are countable from the Argala places instead of from the original place or planet. This is not logical and a glance in to Gochara Vedha (or obstructions during transits) will confirm our findings.

Just as we mark the Gochara Vedhas along with benefice places, let us have the Argala and their obstructions as under:

4	2	11	5
10	12	3	9

Now see a hypothetical geniture given on the next page for an easy grasp of the Argala scheme.

The ascendant in the hypothetical chart is Aries. Mars in the 4th, Sun and Mercury in the 2nd, and Jupiter in the 11th cause Argala for the ascendant. (An Argala by benefice goes under the name 'Subhargala' and is deemed favourable. But we will confine ourselves to the extent of Argala in simple sense).



Ketu			

The Argala of 4th house Mars countered by 10th house Saturn, that of Sun-Mercury in the 2nd by Venus in the 12th and that of Jupiter in the 11th by Moon-Rahu in the 3rd.

As far as the nodes are concerned these are calculated in a reverse manner. From Rahu, the 2nd house counted in reverse order contains Sun, Mercury causing Argala to Rahu which is, however, obstructed by Mars in the 12th from Rahu (counted in reverse manner), similarly in all cases these be properly understood.

By way of additional information, see Gochara Vedha and benefice places for example for the Sun which will prove that our interpretation of Argala obstructed is correct:

3	6	10	11
9	12	4	5

In the above figures, the upper ones denote the Sun's favourable transits from the Moon and the lower ones denote obstructive forces in such houses from the Moon. For example, the Sun in the 3rd house from the Moon during transit will be favourable. But his favourable disposition will remain curbed if simultaneously the 9th from the Moon is transited by another planet (than of course Saturn, which is an exception). Again, just as there is Vipreet-Argala (or Argala itself eliminated), there is also Vipreet Vedha. Vipreet Vedha will prove auspicious eliminating the Vedha or obstruction. Suppose the benefice effects of the Sun in the 3rd from the Moon are being obstructed by another in the 9th from the Moon. The moment another planet joins the Sun in the 3rd from the Moon, the Vedha in the 9th from the Moon is off and the Sun in the 3rd proves auspicious till he has a companion.

In the matter of Argala and its obstruction, also see the following verse.

अर्गलां प्रतिबन्धञ्च कथमाङ्घ्रिचतुर्थयोः ।

द्वित्र्यङ्घ्रयोश्च मिथो विप्र चिन्तयेदिति मे मतम्॥१०॥

10. SPECIAL: The Argala caused by placement of a planet in the first one fourth part of the Rashi is countered by another placed in the 4th quarter of the respective obstructive Rashi. Similarly, 2nd quarter's Argala is eliminated by the 3rd quarter placement.

Notes: We have learnt that an Argala, for example in the 4th from a Bhava or a planet is eliminated by another placed in the 10th house from the original planet/house. Here, the rules for obstruction of Argala are still narrowed down. Accordingly, there are only two circumstances of Argala getting nullified. Make the sign in which the Argala occurs into four quarters (of 7° 30' each). Similarly, the sign where obstruction occurs is also made in four quarters. If the Argala causing planet is

in the first quarter (or first 7° 30' of the sign) while the obstructing planet is in the 4th quarter (i.e. 22° 30'-30'), the obstruction indeed will come 10 pass. Otherwise not, so to say Argala will operate and the obstruction will fail. Like-wise while the Argala planet is in the 2nd quarter of the sign (i.e. 7° 30'-15'), the obstruction (planet in 15°-22° 30' i.e. 3rd quarter) will combat the Argala.

पदे लग्ने मदे वापि निराभासार्गला यदा।
तदा जातोऽतिविख्यातो बहुभाग्ययुतो भवेत्॥११॥
यस्य पापः शुभो वापि ग्रहस्तिष्ठेत् शुभार्गले।
तेन द्रष्टेक्षितं लग्नं प्राबल्यायोपकल्प्यते॥१२॥
सार्गले च धने विप्र धनधान्यसमन्वितः।
तृतीये सोदरादीनां सुखमुक्तं मनीषिभिः॥१३॥
चतुर्थे सार्गले गेहपशुबन्धुकुलैर्युतः।
पञ्चमे पुत्रपौत्रादिसंयुतो बुद्धिमान्नरः॥१४॥
षष्ठे रिपुभयं कामे धनदारसुखं बहु।
अष्टमे जायते कष्टं धर्मे भाग्योदयो भवेत्॥१५॥
दशमे राजसम्मानं लाभे लाभसमन्वितः।
सार्गले च व्यये विप्र व्ययाधिक्यं प्रजायते॥१६॥
शुभग्रहार्गलायां तु सौख्यं बहुविधं भवेत्।
मध्यं पापार्गलायां च मिश्रायामपि चोत्तमम्॥१७॥

11-17. ARGALA EFFECTS: Should there be Argala for the Arudha Pada, for the natal ascendant, and for the 7th from both, the native will be famous and fortunate. A malefic or a benefice causing unobstructed Argala aspecting the ascendant will make one famous. Similarly, aspect on the 2nd house denotes acquisition of wealth and grains, 3rd house-happiness from co born; the 4th house-residences, quadrupeds and relatives; the 5th house- sons, grandsons and intelligence, the 6th house-fear from enemies; the 7th house- abundant wealth and marital happiness, the 8th house-difficulties, the 9th house-fortunes; the 10th house-royal honour; the 11th house-gains, and the 12th house- expenses. The Argala by benefices will give various kinds of happiness, while benefice effects will be meddling with malefic Argala. Argala by both benefices and malefic will yield mixed results.

Notes: For our own benefit, we should understand the word 'Argala in a suitable manner apart from the manner the Argala functions vis-a-vis Argala elimination.

I. Argala can be caused by a benefice which is known as Subhargala. This Argala can be from a malefic also, so that the benefice causing Argala stalls the malefic role going against the native. If the benefice's Argala is obstructed by another,

then the benefice will become ineffective in Argala and the first mentioned malefic will operate freely.

2. Argala can be by a malefic with reference to a benefice so that the native does not enjoy good effects due to the benefice. This is Papargala (or malefic Argala) If the Argala is eliminated by a benefice or a malefic, then again, the first mentioned benefice will be at liberty to act according to his own disposition.

3. Argala is operable with reference to Bhavas (or houses) as well. Other relative rules need be well understood before application of the Argala.

लग्नपञ्चमभाग्येषु सार्गलेषु द्विजोत्तम।

जातश्च जायते राजा भाग्यवान् नात्र संशयः॥१८॥

18. Should there be (unobstructed) Argala for the ascendant, the 5th and 9th the native will doubtlessly become a king and fortunate.

अथ कारकाध्यायः॥३२॥

Chapter 32. Planetary Karakatwa (Indications)

अथाऽहं सम्प्रवक्ष्यामि ग्रहानात्मादिकारकान्।
सप्तरव्यादिशन्यन्तान् राह्वन्तान् वाऽष्टसंख्यकान्॥१॥
अंशैः समौग्रहौ द्वौ चेद्राह्वन्तन् चिन्तयेत् तदा।
सप्तैव कारकानेवं केचिदष्टौ प्रचक्षते॥२॥

1-2. I now detail below Atmakaraka etc. obtainable from among the 7 planets viz the Sun to Saturn. Some say that Rahu will become a Karaka when there is a state of similarity in terms of longitude between (two) planets. Yet some say that the 8 planets including Rahu will have to be considered irrespective of such a state.

अंशसाम्ये कलाधिक्यात् तत्साम्ये विकलाधिकः॥३॥
बुधौ राशिकलाधिक्यत् ग्राह्वो नैवात्मकारकः।
अंशाधिकः कारकः स्यादल्पभागोऽन्त्यकारकः॥४॥
मध्यांशो मध्यखेटः स्यादुपखेटः स एव हि।
विलोमगमनाद्राहोरंशाः शोध्याः खवह्नितः॥५॥
अंशक्रमादधोऽधःस्थाश्चराख्याः कारका इति।
आत्माख्यकारकस्तेषु प्रधानं कथ्यते द्विज॥६॥
स एव जातकाधीशो विज्ञेयो द्विजसत्तम।
यथा भूमौ प्रसिद्धोऽस्ति नराणां क्षितिपालकः॥७॥
सर्ववार्ताधिकारी च बन्धकृन्मोक्षक्रत् तथा॥८॥

3-8. ATMAKARAKA DEFINED: Among the planets from the Sun etc. whichever has traversed maximum number of degrees in a particular sign is called Atmakaraka. If the degrees are identical, then the one with more minutes of are and if the minutes are also identical then the one with higher seconds of arc will have to be considered. In that case, these three are called Anthyakaraka, Madhyakarka and Upakheta. In the case of Rahu, deduct his longitude in that particular sign from 30. The Karakas will have to be decided as above and as per further rules given below. Out of these Karakas, Atmakaraka is the most important and has a prime say on the native just as the king is the most famous among the men of his country and is the head of all affairs and is entitled to arrest and release men.

यथा राजाज्ञया विप्रा पुत्रामात्यादयो जनाः।

समर्था लोककार्येषु तथैवान्येपि कारकाः॥९॥

आत्मानुकूलमेवात्र भवन्ति फलदायकः।

प्रतिकूले यथा भूपे सर्वेऽमात्यादयो द्विज॥१०॥

कर्य कर्तुं मनुष्यानां न समर्था भवन्ति हि।

तथाऽत्मकारके क्रूरे नाऽन्ये स्वशुभदायकः॥११॥

अनुकूले नृपे यद्वत् सर्वेऽमात्यादयो द्विज।

नाशुभं कुर्वते तद्वनान्ये स्वाशुभदायकाः॥१२॥

9-12. IMPORTANCE OF ATMAKARAKA: O Brahmin, just as the minister cannot go against the king, the other karakas, viz, Putrakaraka, Amatyakarka etc. cannot predominate over Atmakaraka in the affairs of the native. If the Atmakaraka is ad verse, other karakas cannot give their benefice effects (fully). Similarly, if Atmakaraka is favourable, other karakas cannot predominate with their malefic influences.

आत्माकारकभागेभ्यो न्यूनांशोऽमात्यकारकः।

तस्मान्न्यूनांशको भ्राता तन्न्यूनोमातृसंज्ञकः॥१३॥

तन्न्यूनांशः पितातस्मादल्पांशः पुत्रकारकः।

पुत्रान्न्यूनांशको ज्ञतिर्ज्ञातिर्न्यूनांशको हि यः॥१४॥

स दारकारको ज्ञेयो निर्विशंके द्विजोत्तम।

चराख्यकारला एते ब्राह्मणा कथिताः पुरा॥१५॥

मातृकारकमेवाऽन्ये वदन्ति सुतकारकम्।

द्वौ ग्रहौ भागतुल्यौ चेज्जायेतां यस्य जन्मनि॥१६॥

तदग्रकारकस्यैवं लोपो ज्ञेयो द्विजोत्तम।

स्थिरकारकवशात्तस्य फलं ज्ञेयं शुभाऽशुभम्॥१७॥

13-17. OTHER KARAKAS: The planet next to Atmakaraka in terms of longitude is called Amatyakaraka. Similarly follow one another in terms of longitude are Dhratru Karaka, Matru karaka, Pitru karaka, Putra karaka, Gnati karaka and Streekaraka. These are Chara karakas or inconstant significator. Some consider Matru karaka and Putra karaka as identical. If two planets have the same longitude, both become the same karaka in which case there will be a deficit of one karaka. In that circumstance, consider constant significator in the context of benefice/malefic influence for the concerned relative.

Notes: A total of eight Chara karakas (inconstant or variable significator) are suggested as under:

I. Atmakaraka (highest in longitude devoid of Rāśhis)

2. Amatya Karaka (next to Atmakaraka in longitude)

3. Bhratru Karaka (next to Amatya Karaka in longitude)
4. Matru Karaka (next to Bhratru Karaka in longitude)
5, Pitru Karaka (next to Matru Karaka in longitude)
6. Putra Karaka (next to Pitru Karaka in longitude)
7 Ghati Karaka (next to Pitru Karaka in longitude)
8. Stree Karaka (next to Gnati Karaka in longitude)

The sage also suggests a school of thought which considers only seven significator, treating Matru Karaka and Putra Karaka as identical. This section thus counts only 7 Karakas.

Since some advocate the use of 8 karakas, Rahu is also added to the seven planets from Sun to Saturn. The degrees traversed by Rahu should be counted from the end of the Rashi he is in. In the standard nativity (Ch. 29) the following are the karaka planets. We take 8 Karakas into consideration.

Karaka	Planet	Longitude
Atmakaraka	Moon	27°35'46"
Amatyakaraka	Venus	27°17'50"
Bhratru Karaka	Jupiter	26°7'13"
Matru Karaka	Rahu	22°22'54"
Pitru Karaka	Mercury	14°54'13"
Putra Karaka	Sun	7°12'18"
Gnati Karaka	Mars	6°18'46"
Dara Karaka	Saturn	3°9'41"

If two planets have the same longitude identical to the second of arc, both of them will be qualified for that particular Karakatwa or significator-ship. In that case, there will be shortage of planet for Dara Karakatwa. The constant indicator Venus should then be considered in the matter of marriage etc. as coming under Dara Karaka.

अधुना सम्प्रवक्ष्यामि स्थिराख्यान् करकग्रहान्।
स पितृकारको ज्ञेयो यो बली रविशुक्रयोः॥१८॥
चन्द्रारयोर्बली खेटो मातृकारक उच्यते।
भौमतो भगिनी श्यालः कनीयान् जननीत्यपि॥१९॥
बुधान्मातृसजातीया मातुलाद्याश्च बान्धवाः।
गुरोः पितामहः शुक्रात् पितः पुत्रः शनैश्चरात्॥२०॥
विप्रान्तेवासिनः पत्नी पितरौ श्वशुरौ तथा।
मातामहादयश्चिन्त्या एते च स्थिरकारका॥२१॥

18-21. CONSTANT SIGNIFICATOR: I narrate below the constant significator as related to the planets. The stronger among the Sun and Venus indicates the father while the stronger among the Moon and Mars indicates the mother. Mars denotes sister, brother-in-law, younger brother and mother. Mercury rules maternal relative while Jupiter indicates paternal grandfather. Husband and sons are respectively

denoted by Venus and Saturn. From Ketu note wife, father, mother, parents-in-law and maternal grandfather. These are constant significator.

Notes: The above planetary significance can be tabulated as under:

Planet	Karakatwa
Sun/Venus	Stronger of the two indicates father,
Moon/Mars	Stronger f the two indicates mother.
Mars	Sister, brother-in-law, younger brother and mother
Mercury	Maternal relatives
Jupiter	Paternal grand-father
Venus	Husband
Saturn	Sons
Ketu	Wife, father, mother, parents-in-law, maternal grandfather.

The above may be linked with the views expressed in verses occurring in the rest of this chapter.

अथाऽहं कारकान् वक्ष्ये खेटभाववशाद्द्विज।
रवितः पुन्यभे तातश्चन्द्रान्माता चतुर्थके॥२२॥
कुजात् तृतीयतो भ्राता बुधात् षष्ठे च मातुलः।
देवेज्यात् पञ्चमात् पुत्रो दाराः शुक्राच्च सप्तमे॥२३॥
मन्दादष्टमतो मृत्युः पित्रादीनां विचिन्तयेत्।
इति सर्व विचार्यैव बुधस्तत्तत् फलं वदेत्॥२४॥

22-24. HOUSES RELATED: These constant significances are derivable from the Bhavas counted from the said constant significator. The 9th from the Sun denotes father, the 4th from the Moon mother, the 3rd from Mars brothers, the 6th from Mercury maternal uncle, the 5th from Jupiter Sons, the 7th from Venus wife and the 8th from Saturn death. The learned should consider all these and declare related effects accordingly. Notes: From these three verses, the constant Karakas emerge as under as normally discussed in standard literature on astrology:

The Sun	father
The Moon	mother
Mars	brothers (and sisters)
Mercury	maternal relatives
Jupiter	Sons (and daughters)
Venus	wife (or husband)
Saturn	death (or longevity)

अथाऽहं सम्प्रवक्ष्यामि प्रसङ्गाद्योगकारकान्।
खेटान् जन्मनि जातस्य मिश्रः स्थितिवशाद् द्विज॥२५॥
स्वर्क्षे स्वोच्चे च मित्रर्क्षे मिथः केन्द्रगता ग्रहाः।

ते सर्वे कारकास्तेषु कर्मगस्तु विशेषतः॥२६॥

यथा लग्ने सुखे कामे स्वोर्क्षोच्चस्था ग्रहा द्विज।

भवन्ति कारकाख्यास्ते विशेषेण च खे स्थिताः॥२७॥

स्वमित्रोच्चर्क्षगो हेतुरन्योऽन्यं यदि केन्द्रगः।

सुहृत् तद्गुणसम्पन्नः सोऽपि कारक उच्यते॥२८॥

नीचान्वयेऽपि यो जातः विद्यमाने च कारके।

सोऽपि राजमनो विप्र धनवान् सुखसंयुतः॥२९॥

राजवंशसमुत्पन्नो राजा भवति निश्चयात्।

एवं कुलानुसारेण कारकेभ्यः फलं वदेत्॥३०॥

25-30. YOGA KARAKAS (OR MUTUAL CO-WORKERS): O Brahmin, I make below a passing reference to Yoga karakas (or mutual co-workers). Planets become Yoga-karakas if they are in mutual angles identical with own signs, exaltation, or friendly sign. In the 10th house, a planet will be significant so. Planets simply (i.e. not being in friendly & C) in the ascendant, the 4th and 7th do not become such yoga-karakas. Even if they be, placed in other houses but with such dignities as mentioned shall become yoga-karakas. With such planets, even a person of mean birth will become a king and be affluent. One born of royal scion then will surely become a king. Thus, the effects be declared considering the number of such planets and the order the native belongs to.

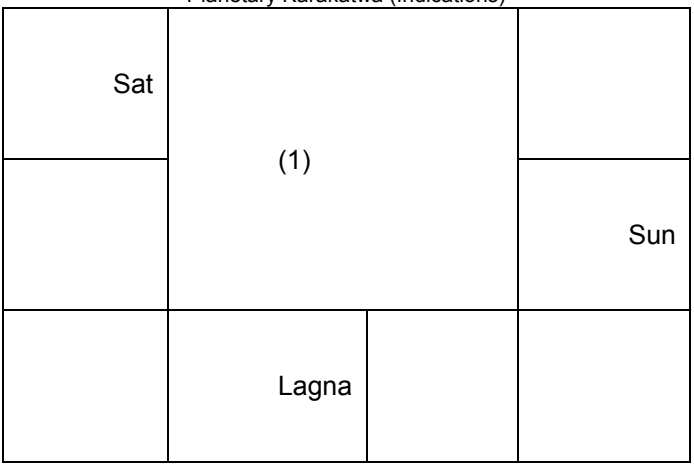
Notes: Rule 1: If two planets are in mutual angles from the ascendant and be with dignities like exaltation, own sign or friendly sign, they act on behalf of each other and are known as Paraspara Karakas or co-workers, if one of the occupants is in the 10th house, the effects will still be pronounced. This is not to be considered from the Moon.

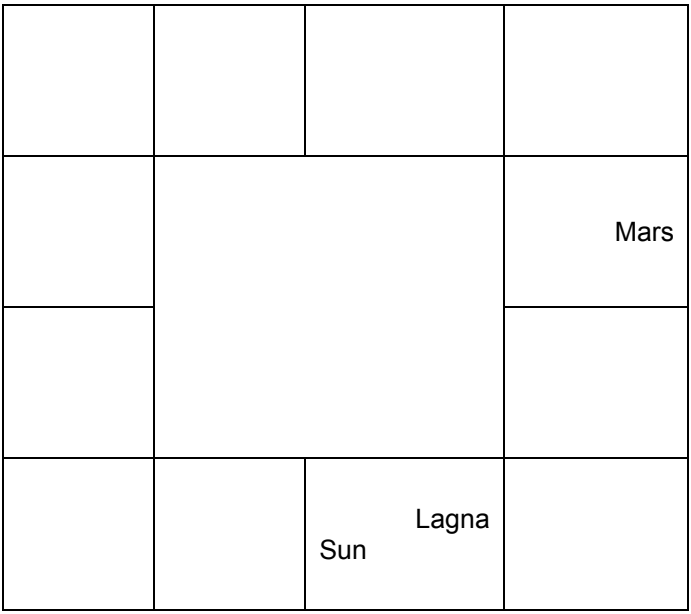
Rule 2: Even though the condition of mutual angularity is fulfilled, if the two planets do not enjoy one of the three dignities required, then there is no correlation-ship between them.

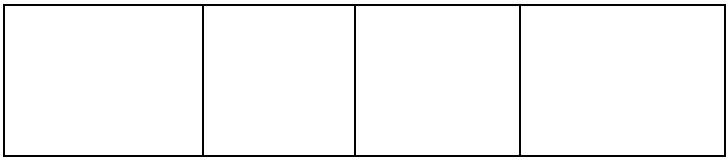
Rule 3: If two planets are mutually angular, both being endowed with dignities like exaltation, own sign or friendly sign, they will become co-workers although not placed in angles from the ascendant.

These rules are exemplified in the undernoted charts, with reference to the said three rules.

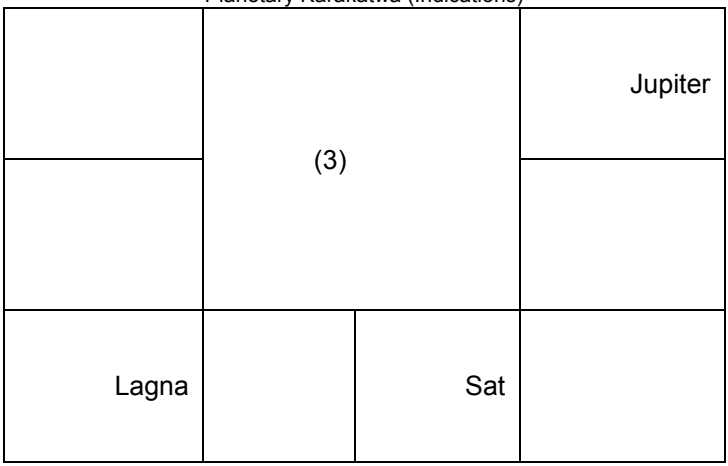
Planetary Karakatwa (Indications)







Planetary Karakatwa (Indications)



In chart I, Saturn and the Sun are in mutual angles from the ascendant and in their own signs. Hence, they will act as co-workers casting away mutual enmity. And Saturn although a dire malefic for Scorpio ascendant will become a Yoga-karaka by virtue or mutual angularity with the Sun having fulfilled dignity requirements.

In chart 2, Mars and the Sun are in mutual angles from the ascendant but do not possess any dignity like exaltation, or own house but are debilitated. Hence, they will not act as Yoga giving planets.

In chart 3, both Jupiter and Saturn are not angular from the ascendant but are invested with exaltation positions. Hence both the planets will mutually represent and become favourable in their Dasha periods. Also, see the chart of Sri Morarji Desai under shloka 110, Ch. 24 in which Jupiter, Saturn and Mars play as mutual co-workers.

It is specifically stated that the 10th house position for one of the planets in the circumstances becomes exceedingly favourable. In the example chart 1, the Sun is in the 10th with Parāśara Yoga-karaka qualification in opposition to Saturn. Hence the Sun will exceedingly reveal beneficial results. Devoid of Saturn or any other co-worker, the Sun in the 10th will not be that powerful. In other words, by virtue or co-worker-ship, the Sun's role gets immeasurably fortified.

There are some schools of thought which do not consider co-worker-ship as given in rule 3 above.

अथाऽहं सम्प्रवक्ष्यामि विशेषं भावकारकान्।

जनस्य जन्मलग्नं यत् विन्द्यादात्मकारकम्॥३१॥

धनभावं विजानीयाद् दारकारकमेव हि।

एकादशेऽग्रजातस्य तृतीये तु कनीयसः॥३२॥

सुते सुतं विजानीयात् पत्नीं सप्तमभावतः।

सुतभवे ग्रहो यः स्यात् सोऽपि कारक उच्यते॥३३॥

सूर्यो गुरुः कुजः सोमो गुरुर्भौभः सितः शनिः।

गुरुश्चन्द्रसुतो जीवो मन्दश्च भवकारकाः॥३४॥

31-34. HOUSE SIGNIFICANCE: I now narrate the significance or the houses. The first house denotes the soul (and self), the 2nd house wife, the 11th pre-born, the 3rd younger brother/sisters, the 5th progeny and the 7th house wife. It is also said that a planet in the 5th becomes a karaka for wife. The significator of the house in order are: The Sun, Jupiter, Mars, the Moon, Jupiter, Mars, Venus, Saturn, Jupiter, Mercury, Jupiter and Saturn.

Notes: The Karakatwa of each house are better signified in Ch. II supra. The reader may consult the said chapter as well. Certain indications are additional in the present case.

The significator of each Bhava is enunciated in shloka 34 above. For an easy grasp, these are:

1. The Sun 1st house (self, soul, constitution etc.)
2. Jupiter: 2nd house (family, finance. wife etc.)
3. Mars: 3rd house (courage, later-born etc.)
4. The Moon: 4th house (mother)
5. Jupiter: 5th house (progeny)
6. Mars: 6th house (enemies)
7. Venus: 7th house (wife, conjugal bliss etc.)
8. Saturn 8th house (longevity)
9. Jupiter 9th house (fortunes, religion etc.)
10. Mercury 10th house (honour)
11. Jupiter 11th house (pre-born)
12. Saturn: 12th house (expenditure)

Although we have stated the significator of the Bhavas to be certain planets, each Bhava signifies more than what is stated above. In that case the significator can also be different. For example, Jupiter is karaka for the 9th house which means that be is holding the portfolio of the native's fortunes. When the question of father arises from the 9th house, the significator then is the Sun. Or take the case of 12th house. The significator is Saturn. The 12th house indicates final emancipation as well for which Saturn is not the indicator but Ketu. Thus, a detailed approach to significance through Bhavas is required.

पुनस्तन्वादयो भावः स्थाप्यास्तेषां शुभाऽशुभम्।

लाभस्तृतीयो रन्ध्रश्च शत्रुसंज्ञधनव्ययाः॥३५॥

एते भावाः समाख्याताः क्रूराख्या द्विजसत्तम।

एषां योगेन यो भावस्तस्य हानिः प्रजायते॥३६॥

भावा भद्राश्च केन्द्रारव्याः कोणाख्यौ द्विजसत्तम।

एषां संयोगमात्रेण ह्यशुभोऽपि शुभो भवेत्॥३७॥

35-37. O excellent of the Brahmins, after knowing the merits of the 1st house etc. the good and bad effects be declared. 11th, 3rd, 8th, .6th, 2nd and 12th are malefic Bhavas. Association with these houses will inflict evils. Angles and trines are auspicious Bhavas, the association with which turns even evils into auspiciousness.

Notes: The 6 Bhavas viz. 11th, 3rd, 8th, 6th, 2nd and 12th are adverse A planet owning or occupying one of the said houses will become a functional malefic and hence adversary.

The other 6 Bhavas, viz. ascendant, 4th, 5th, 7th, 9th and 10th are good houses. Planets associated with these houses will prove favourable although by nature evil or adverse.

Also, see Ch. 34 for more information.

अथ कारकांशफलाध्यायः॥३३॥

Chapter 33. Effects of Karakamsa

अथाऽहं सम्प्रवक्ष्यामि कारकांशफलं द्विज।
मेषादिराशिगे स्वांशे यथावद् ब्रह्मभाषितम्॥१॥

1. O Brahmin, as laid down by Lord Brahma, I now tell you about the effects of Karakamsa identical with Aries etc.

Notes: Karakamsa is the Navamsha occupied by the Atmakaraka planet. The Atmakaraka is the one who traversed the highest number of degrees etc. (devoid of Rashi), among the 8 planets, from Sun to Rahu. These have been explained in the previous chapters.

गृहे मूषकमार्जारा मेषांशे ह्यात्मकारके।
सदा भयप्रदा विप्र पापयुक्ते विशेषतः॥२॥
वृषांशकगते स्वस्मिन् सुखदाश्च चतुष्पदाः।
मिथुनांशगते तस्मिन् कण्ड्वादिव्याधिसम्भवः॥३॥
कर्कांशे च जलाद्भीतिः सिम्हांशे श्वपदाद्भयम्।
कण्डूः स्थौल्यञ्च कन्यांशे तथा वह्निकणाद्भयम्॥४॥
तुलांशे च वणिग् जातो वस्त्रादिनिर्मितौ पटुः।
अल्यंशे सर्पतो भीतिः पीडा मातुः पयोधरे॥५॥
धनुरंशे क्रमादुच्चात् पतनं वाहनादपि।
मरकांशे जलोद्भूतैर्जन्तुभिः खेचरस्तथा॥६॥
शंखमुक्ताप्रवालाद्यैर्लाभो भवति निश्चितः।
कुम्भांशे च तडागादिकारको जायते जनः॥७॥
मीनांशे कारके जातो मुक्तिभाग् द्विजसत्तम।
नाऽशुभं शुभसंदृष्टे न शुभं पापवीक्षिते॥८॥

2-8. KARAKAMSA VARIOUS SIGNS: If a maraka be in Aries Navamsha, there will be nuisance from rats and cats at all times. A malefic joining will further increase the nuisance. Should Atmakaraka be in Taurus Navamsha, happiness from quadrupeds will result. Should he be in Gemini Navamsha, the native will be afflicted by itch etc. If he be in Cancer Navamsha, there will be fear from water etc. If he be in Leo Navamsha, fear will be from tiger etc. If he be in Virgo Navamsha, itch, corpulence, fire etc. will cause trouble while in Libra Navamsha, the Atmakaraka will

make one a trader and skilful in making robes etc. Scorpio Navamsha holding the said planet will bring troubles from snakes etc. and also affliction to mother's breasts. There will be falls from height and conveyances etc. if it is Sagittarius Navamsha that is occupied by Atmakaraka. Capricorn Navamsha in this respect denotes gains from water-dwelling beings and conch, pearl, coral etc. If it is Aquarius Navamsha holding the said planet, the native will construct tanks etc. And in Pisces Navamsha the Atmakaraka will grant final emancipation. A benefice's aspect will remove evils while that of a malefic will cause no good.

कारकांशे शुभे विप्र लग्नांशे च शुभग्रहे।

शुभसंवीक्षिते जातो राजा भवति निश्चितः॥९॥

स्वांशाच्छुभग्रहाः केन्द्रे कोणे वा पापवर्जिताः।

धनविद्यायुतो जातो मिश्रैर्मिश्रफलं वदेद्॥१०॥

उपग्रहे च विप्रेन्द्र स्वोच्चस्वर्क्षसुभर्क्षगे।

पापदृग्रहिते चाऽन्त्ये कैवल्यंतस्य निर्दिशेत्॥११॥

9-11. O Brahmin, if there be only benefices in the Karakamsa and the Navamsha of Lagna and be aspected by benefices, the native will undoubtedly become a king. Should the angles/trines from the Karakamsa be occupied by benefices devoid of malefic association, the native will be end owed with wealth and learning. The combination of benefice and malefic will in this context yield mixed results. If the Upakheta (or Upagraha, vide shloka 5 Ch. 32) is in its exaltation sign, or own/friendly sign and is devoid of malefic aspect, the native will go to heavens after death.

चन्द्राऽरभृगुवर्गस्थ कारके पारदारिकः।

विपर्यस्थेऽन्यथा ज्ञेयं फलं सर्वं विचक्षणैः॥१२॥

12. If the Atmakaraka is in the divisions of the Moon, Mars or Venus, the native will go to others' wives. Otherwise, the contrary will prevail.

कारकांशे रवौ जातो राजकार्यपरो द्विज।

पूर्णेन्द्रौ भोगवान् विद्वान् शुक्रदृष्टे विशेषतः॥१३॥

स्वांशे बलयुते भौमे जातः कन्तायुधी भवेत्।

वह्निजीवी नरो वाऽपि रसवादी च जायते॥१४॥

बुधे बलयुते स्वांशे कलाशिल्पविचक्षनः।

वाणिज्यकुशलश्चापि बुद्धिविद्यासमन्वितः॥१५॥

सुकर्मा ज्ञाननिष्ठश्च वेदवित् स्वांशगे गुरौ।

शुक्रे शतेन्द्रियः कामी राजकीतो भवेन्नरः॥१६॥

शनौ स्वांशगते जातः स्वकुलोचितकर्मकृत्।

राहौ चौरश्च धनुष्को जातो वा लोहयन्त्रकृत्॥१७॥

विषवैद्योऽथवा विप्र जायते नाऽत्र संशयः।

व्ययहारी गजादीनां केतौ चौरश्च जायते॥१८॥

13-18. EFFECTS OF PLANETS IN KARAKAMSA: O Brahmin, if the Sun is in the Karakamsa, the native will be engaged in royal assignments if the Full Moon is there, he will enjoy pleasures and be a scholar; more so if Venus aspects. If strong Mars is in Karakamsa, he will use the weapon spear, will Jive through fire and be an alchemist should strong Mercury be in Karakamsa, he will be skilful in arts and trading, be intelligent and educated. Jupiter in Karakamsa denotes one doing good acts, end owed with spiritualism and Vedic learning. One will be endowed with longevity of 100 years, be sensuous and will look after state affairs if Venus is in Karakamsa. Saturn in Karakamsa will give such livelihood as due to the native's family. Rahu in Karakamsa denotes a thief, a bowman, a machinery maker, and a doctor treating poisonous afflictions. If Ketu be in Karakamsa, one will deal in elephants and be a thief

रविराहू यदा स्वांशे सर्पाद् भीतिः प्रजायते।

शुभदृष्टौ भयं नैव पापदृष्टौ मृतिभवेत्॥१९॥

शुभषड्वर्गसंयुक्तौ विषवैद्यो भवेन् तदा।

भौमेक्षिते कारकांशे भानुस्वर्भानुसंयुते॥२०॥

अन्यग्रहा न पश्यन्ति स्ववेश्मपरदाहकः।

तस्मिन् बुधेक्षि ते चापि वह्निदो नैव जायते॥२१॥

पापर्क्षे गुरुणा दृष्टे समीपगृहदाहकः।

शुक्रदृष्टे तु विप्रेन्द्र गृहदाहो न जायते॥२२॥

19-22. RAHU, SUN IN KARAKAMSA: Should Rahu and the Sun be in Karakamsa there will be fear from snakes; if a benefice aspects the said combination there will be no fear but a malefic aspect will bring death (through serpents). If Rahu and the Sun occupy benefice Shad-Vargas, being in Karakamsa, one will be a doctor treating poisonous afflictions while the aspect from Mars on the said combination denotes that the native will burn either his own house or that of others. Mercury's aspect, instead of that of Mars, will hot cause the said effects. If Rahu and the Sun be in Karakamsa and be in a malefics sign in specific to Jupiter, one will burn neighbouring house while the aspect of Venus will not cause such an event.

गुलिकेन युते स्वांशे पूर्णचन्द्रेण वीक्षिते।

चौरैर्हृतधनो जातः स्वयं चौरोऽथवा भवेत्॥२३॥

गृहादृष्टे सगुलिके विपदो वा विषैर्हतः।

बुधदृष्टे बृहद्वीजो जायते नाऽत्र संशयः॥२४॥

23-24. GULIKA IN KARAKAMSA: Should the Full Moon aspect the Karakamsa placed Gulika, the native will lose his wealth to thieves or will himself be a thief. If Gulika is in Karakamsa but is un-aspected by others, one will administer poison to others or will himself die of poisoning. Mercury's aspect in this context will give large testicles.

सकेतौ कारकांशे च पापदृष्टे द्विजोत्तम।

जातस्य कर्णरोगो वा कर्णच्छेदः प्रजायते॥२५॥

भृगुपुत्रेक्षिते तस्मिन् दीक्षितो जायते जनः।

बुधार्किदृष्टे निर्वीर्यो जायते मानवो ध्रुवम्॥२६॥

बुधशुक्रेक्षिते तस्मिन् दासीपुत्रः प्रजायते।

पुनर्भवासुतो वाऽपि जायते नाऽत्र संशयः॥२७॥

तपस्वी सनिना दृष्टे जातः प्रेष्योऽथवा भवेत्।

शनिमात्रेक्षिते तस्मिन् जातः संन्यासिवेषवान्॥२८॥

रविसुक्रेक्षिते तस्मिन् राजप्रेष्यो जनो भवेत्।

इतिसंक्षेपतः प्रोक्तं कारकांशफलं द्विज॥२९॥

25-29. EFFECTS OF ASPECTS ON KETU IN KARA-KAMSA: If Ketu is in Karakamsa in aspect to a malefic, one's ears will be severed or he will suffer from diseases of ears. Venus aspecting denotes one initiated into religions order. One will be devoid of strength if Mercury and Saturn aspect. If Mercury and Venus aspect, he will be the son of a female slave or of a female remarried. With Saturn's aspect one will perform penance or be a servant or will be a pseudo-ascetic. Venus and the Sun together aspecting will make one serve the king. Thus, O Brahmin, are told briefly the effects of Karakamsa.

स्वांशाद्धने च शुक्रारवर्गे स्यात् पारदारिकः।

तयोर्दृग्योगतो ज्ञेयमिदमामरणं फलम्॥३०॥

केतौ तत्प्रतिबन्धः स्यात् गुरौ तु स्त्रैण एव सः।

राहौ चाऽर्थनिवृत्तिः स्यात् कारकांशाद् द्वितीयगे॥३१॥

30-31. EFFECTS OF THE 2ND FROM KARAKAMSA: If the 2nd from Karakamsa falls in the divisions of Venus/Mars, one will be addicted to others' wives and if Venus or Mars aspect the said 2nd, the tendency will last till death. If Ketu is the 2nd from Karakamsa in a division of Venus/Mars, such addiction will not prevail while the position of Jupiter will cause such an evil. Rahu in the said case will destroy wealth.

स्वांशात् तृतीयगे पापे जातः शूरः प्रतापवान्।

तस्मिन् शुभग्रहे जातः कातरो नात्र संशयः॥३२॥

32. EFFECTS OF THE 3RD FROM KARAKAMSA: A malefic in the 3rd from Karakamsa will make one valorous while a benefice will make one timid.

स्वांशाच्चतुर्थभावे तु चन्द्रशुक्रयुतेक्षिते।

तत्र वा स्वोच्चगे खेटे जातः प्रासादवान् भवेत्॥३३॥

शनिराहुयुते तस्मैन् जातस्य च शिलागृहम्।

ऐष्टिकं कुजकेतुभ्यां गुरुणा दारवं गृहम्॥३४॥

तार्ण तु रविणा प्रोक्तं जातस्य भवनं द्विज।

चन्द्रे त्वनावृते देशे पत्नीयोगः प्रजायते॥३५॥

33-35. EFFECTS OF THE 4TH FROM KARAKAMSA: If the 4th from Karakamsa be occupied by Venus and the Moon, one will own palatial (or large) buildings. Similar is the effect of an exalted planet in the said 4th. A house made of stones is denoted by the occupation of Rahu and Saturn. Mars and Ketu indicate a house made of bricks while Jupiter denotes one made of wood. The Sun so related will give a house of grass. If the Moon be in the 4th from Karakamsa, one will have union with his wife in an uncompounded house.

पञ्चमे कुजराहुभ्यां क्षयरोगस्य संभवः।

रात्रिनाथेन दृष्टाभ्यां निश्चयेन प्रजायते॥३६॥

कुजदृष्टौ तु जातस्य पिटकादिगदो भवेत्।

केतुदृष्टौ तु ग्रहणी जलरोगोऽथवा द्विज॥३७॥

सराहुगुलिके तत्र भयं क्षुदविषोद्भवम्।

बुधे परमहंसश्च लगुडी वा प्रजायते॥३८॥

रवौ खेड्गधरो जातः कुजे कुन्तायुधी भवेत्।

शनौ धनुर्धरो ज्ञेयो राहौ च लोहयन्त्रवान्॥३९॥

केतौ च घटिकायन्त्री मानवो जायते द्विज।

भार्गवे तु कविर्वाग्मी काव्यज्ञो जायते जनः॥४०॥

36-40. EFFECTS OF THE 5TH FROM KARAKAMSA: If Rahu and Mars are in the 5th from Karakamsa, one will suffer from a pulmonary consumption, more so if the Moon aspects them. The aspect of Mars on the said house will bring boils or ulcers. Ketu's aspect on the said house will cause dysentery and said diseases caused by (impure) water. If Rahu and Gulika be in the house, there will be fear from mean people and poison. Should Mercury be in the said house, the native will be an ascetic of the highest order or one holding staff. The Sun and Mac in the said house respectively denote one using a knife and spear. Saturn denotes a bow man in this context. Rahu

and Ketu in the said house respectively denote a machinist and a watch maker. Venus in the sad house will make one a poet and an eloquent speaker.

स्वांशे तत्पञ्चमे वाऽपि चन्द्रेज्याभ्यां च ग्रन्थकृत्।
शुक्रेण किञ्चिदूनोऽसौ ततोऽप्यल्पो बुधेन च॥४१॥
गुरुणा केवलेनैव सर्वविद् ग्रन्थकृत् तथा।
वेदवेदान्तविच्चापि न वाग्मी शाब्दकोऽपि सन्॥४२॥
नैयायिकः कुजेनासौ ज्ञेन मीमांसकस्तथा।
सभाजडस्तु शनिना गीतज्ञो रविणा स्मृतः॥४३॥
चन्द्रेण सांख्ययोगज्ञः साहित्यज्ञश्च गायकः।
केतुना गणितज्ञोऽसौ राहणाऽपि तथैव च॥४४॥
सप्रदायस्य सिध्हिः स्यात् गुरुसम्बन्धतो द्विज।
स्वांशाद् द्वितीयतः केचित् फलमेवं वदन्ति हि॥४५॥

41-45. EFFECTS OF KARAKAMSA AND THE 5TH THEREFROM: If Jupiter and the Moon are in Karakamsa or the 5th thereof, the native will be an author. Venus in the said place will make one an ordinary writer while Mercury will give still lesser effects in this respect. Should Jupiter be alone in the said house, one will be a knower of everything, be a writer, and be versed in Vedas and Vedanta philosophy, but not an oratorian or a grammarian. Mars in this respect denotes a logician, Mercury a Mimamsaka (follower of Mimamsa philosophy, one of the six chief systems of Hindu philosophy), Saturn one dull-witted in the assembly, the Sun a musician, the Moon a follower of Sankhya Philosophy (of sage Kapila enumerating 25 true principles with emphasis on final bliss), and versed in rhetoric's and singing, and Ketu or Rahu an astrologer. Should Jupiter be related to the said positions (caused by others than him), the effected stated will effectively come to pass. Some say that the 2nd from Karakamsa be also similarly considered.

स्वांशात् षष्ठगते पापे कर्षको जायते जनः।
शुभग्रहेऽलसश्चेति तृतीयेऽपि फलं स्मृतम्॥४६॥

46. EFFECTS OF THE 6TH FROM KARAKAMSA: If the 6th from Karakamsa is occupied by a malefic, the native will be an agriculturist while he will be indolent if a benefice is there. The 3rd from Karakamsa be also similarly considered.

द्यूने चन्द्रगुरु यस्य भार्या तस्यातिसुन्दरी।
तत्र कामवती शुक्रे बुधे चैव कलावती॥४७॥
रवौ च स्वकुले गुप्ता शनौ चापि वयोऽधिका।
तपस्विनी रुजाढ्य वा राहौ च विधवा स्मृता॥४८॥

47-48. EFFECTS OF THE 7TH FROM KARAKAMSA: If the Moon and Jupiter are in the 7th from Karakamsa, the native will beget a very beautiful wife. Venus in the said house denotes a sensuous wife while Mercury indicates a wife versed in arts. The Sun so related will give a wife confining domestic core while Saturn denotes a wife of a higher age bracket, or a pious/sick wife. Rahu in this context will bring a widow in marriage.

शुभस्वामियुते रन्ध्रे स्वांशाद् दीर्घायुरुच्यते।

पापेक्षितयुतेऽल्पायुर्मध्यायुर्मिश्रदृग्युते॥४९॥

49. EFFECTS OF THE 8TH FROM KARAKAMSA: If a benefice or the planet owning the 8th from Karakamsa be in the 8th from Karakamsa, the native will be long-lived while a malefic so placed will reduce the life span. Aspect/conjunction of both benefices and malefic will yield a medium span of life.

कारकांशाच्च नवमे शुभग्रहयुतेक्षित।

सत्यवादी गुरौ भक्तः स्वधर्मनिरतो नरः॥५०॥

स्वांशाच्च नवमे भावे पापग्रहयुतेक्षिते।

स्वधर्मनिरतो बाल्ये मिथ्यावादी च वार्धके॥५१॥

नवमे कारकांशाच्च शनिराहुयुतेक्षिते।

गुरुद्रोही भवेद् बालः शास्त्रेषु विमुखो नरः॥५२॥

कारकांशाच्च नवमे गुरुभानुयुतेक्षिते।

तदाऽपि गुरुद्रोही स्यात् गुरुवाक्यं न मन्यते॥५३॥

कारकांशाच्च नवमे शुक्रभौमयुतेक्षिते।

षड्वर्गादिकयोगे तु मरणं पारदारिकम्॥५४॥

कारकांशाच्च नवमे ज्ञेन्दुयुक्तेक्षिते द्विज।

परस्त्री सङ्गमाद् बालो बन्धको भवति ध्रुवम्॥५५॥

नवमे केवलेनैवे गुरुणा च युतेक्षिते।

स्त्रीलोतुपो भवेज्जातो विषयी चैव जायते॥५६॥

50-56. EFFECTS OF THE 9TH FROM KARAKAMSA: If the 9th from Karakamsa is aspected or occupied by a benefice, the native will be truthful, devoted to elders and attached to his own religion. If a malefic is so related as above, one will be attached to his religion in boyhood but will take to falsehood in old age. If Saturn and Rahu are so related as above, one will betray his elders and be averse to ancient learning. If Jupiter and the Sun are so related as above, one will betray his elders and will be disobedient to them. Should Mars and Venus be so related as above, and joining in six identical Vargas, a female ill-related to the native will die. Mercury and the Moon so related will cause imprisonment of the native due to association with a

female not of his own. If Jupiter is alone related to the 9th from Karakamsa by aspect or by conjunction, the native will be addicted to females and be devoted to sensual enjoyments.

कारकांशाच्च दशमे शुभल्हेटयुतेक्षिते।

स्थिरवित्तो भवेद् बालो गम्भीरो बलबुद्धिमान्॥५७॥

दशमे कारकांशाच्च पापखेटयुतेक्षिते।

व्यापारे जायते हानिः पितृसौख्येन वर्जितः॥५८॥

दशमे कारकांशाच्च बुधशुक्रयुतेक्षिते।

व्यापारे बहुलाभश्च महत्कर्मकर् नरः॥५९॥

कारकांशाच्च दशमे रविचन्द्रयुतेक्षिते।

गुरुदृष्टयुते विप्र जातको राज्यभाग् भवेत्॥६०॥

57-60. EFFECTS OF THE 10TH FROM KARAKAMSA: If the 10th from Karakamsa be aspected or conjoined by a benefice, the native will have firm riches, be sagacious, strong and intelligent. A malefic so related will cause harm to his profession and deprive him of paternal bliss. Mercury and Venus so related will confer many gains in business (or profession) and will make him do many great deeds. The luminaries so related to the 10th from Karakamsa and if be in aspect to or conjunct ion with Jupiter the native will acquire a kingdom.

स्वांशादेकादशे स्थाने शुभखेटयुतेक्षिते।

भ्रातृसौख्ययुतो बालः सर्वकार्येषु लाभकृत्॥६१॥

एकादशे सपापे तु कुमार्गाल्लाबकृन्नरः।

विख्यातो विक्रमी चैव जायते नाऽत्र संशयः॥६२॥

61-62. EFFECTS OF THE 11TH FROM KARAKAMA: If the 11th from Karakamsa be aspected by or conjunct a benefice, the native will enjoy happiness from co-born apart from gaining in every undertaking of his. If a malefic is in the said 11th the native will gain by questionable means, be famous and valorous.

कारकांशाद् व्ययस्थाने सद्ग्रहे सद्व्ययो भवेत्।

असद्व्ययोऽशुभे ज्ञयो ग्रहाभावे च सत्फलम्॥६३॥

कारकांशाद् व्ययस्थाने स्वभोच्चस्थे शुभग्रहे।

सद्गतिर्जायते तस्य शुभलोकमवाप्नुयात्॥६४॥

कारकांशाद् व्यये केतौ शुभखेटयुतेक्षिते।

तदा तु जायते मुक्तिः सायुज्यपदमाप्नुयात्॥६५॥

मेषे धनुषि वा केतौ कारकांशात् व्यये स्थिते।

शुभखेटेन सन्दृष्टे सायुजपदमाप्नुयात्॥६६॥

व्यये च केवले केतौ पापयुक्तेक्षितेपि वा।

न तदा जायते मुक्तिः शुभलोकं न पश्यति॥६७॥

रविणा संयुते केतौ कारकांशाद् व्ययस्थिते।

शिवभक्तिर्भवेस्यत्त निर्विशंकं द्विजोत्तम॥६८॥

चन्द्रेण संयुते केतौ कारकांशाद् व्ययस्थिते।

गौर्यां भक्तिर्भवेत्तस्य शाक्तिको जायते नरः॥६९॥

शुक्रेण संयुते केतौ कारकांशाद् व्ययस्थिते।

लक्ष्म्यां सञ्जायते भक्तिर्जातको सौ समृद्धिमान्॥७०॥

कुजेन संयुते केतौ स्कन्दभक्तौ भवेन्नरः।

वैष्णवो बुधसौरिभ्यां गुरुणा शिवभक्तिमान्॥७१॥

राहुणा तामसीं दुर्गां सेवते क्षुद्रदेवताम्।

भक्तिः स्कन्देऽथ हेरम्भे शिखिना केवलेन वा॥७२॥

कारकांशाद् व्यये सौरिः पापराशौ यदा भवेत्।

तदाऽपि क्षुद्रदेवस्य भक्तिस्तस्य न संशयः॥७३॥

पापर्क्षेऽपि शनौ सुक्रे तदाऽपि क्षुद्रसेवकः।

अमात्यकारकात् षष्ठेप्तेवमेव फलं वदेत्॥७४॥

63-74. EFFECTS OF THE 12TH FROM KARAKAMSA: If the 12th from Karakamsa has a benefice, the expenses will be on good account while a malefic will cause bad expenses. If the said 12th be vacant then also good effects (in respect of expenses) will follow. If there be a benefice planet in exaltation or in own house in the 12th from Karakamsa or if Ketu is so placed and aspected by or conjunct a benefice one will attain heavens after death. One will attain final emancipation if Ketu is in the 12th (from Karakamsa) identical with Aries/Sagittarius and is aspected by a benefice. If Ketu in the 12th from Karakamsa and be with aspect conjunction of a malefic one will not attain final emancipation. If the Sun and Ketu are in the said 12th the native will worship Lord Siva. The Moon and Ketu in the said 12th denotes a worshipper of Gauri (a con-sort of Lord Siva) Venus and Ketu in the said 12th denotes a worshipper of Lakshmi (a consort of Lord Vishnu) and a wealthy person. Mars and Ketu in the said 12th denotes a worshipper of Lord Subramanya (an offspring of Lord Siva). Rahu in the 12th from Karakamsa will make one worship Durga or some mean deity. Ketu alone in the said 12th denotes Subrarnanya's or Ganesh’s worshipper. If Saturn is in the mid, 12th in a malefics sign one will worship mean deities. Venus and Saturn in the said 12th in a malefics sign will also make one worship mean deities. Similar inferences can be drawn from the 6th Navamsha counted from Amatya Karaka's Navamsha.

कारकांशात् त्रिकोणस्थे पापखेतद्वये द्विज।

मानवो मन्त्रतन्त्रज्ञो जायते नाऽत्र संशयः॥७५॥

पापेन वीक्षिते तत्र जातो निग्राहको भवेत्।

शुभैर्निरीक्षिते तस्मिन् नरोऽनुग्राहको भवेत्॥७६॥

75-76. MISCELLANEOUS MATTERS (up to shloka 84) O Brahmin, if there are two malefic in a trine from Karakamsa, the native will have knowledge of Mantras (sacred spells) and Tantras (mystical formularies for the worship of deities for attainment of super-human powers). If a malefic simultaneously aspects the said yoga, the native will use these learnings for malevolent purposes while a benefice's aspect will make him use the same for public good

शुक्रदृष्टे विधौ स्वांशे रसवादी भवेन्नरः।

बुधदृष्टे च सद्वैद्यः सर्वरोगहरो भवेत्॥७७॥

शुक्रदृष्टे सुखे चन्द्रे पाण्डुश्वित्री भवेन्नरः।

भौमदृष्टे महारोगी रक्तपित्तार्दितो भवेत्॥७८॥

केतुदृष्टे सुखे चंद्रे नीलकुष्ठी प्रजायते।

चतुर्थे पञ्चमेवाऽहि स्थितौ राहुकुजौ यदि॥७९॥

क्षयरोगो भवेत् तस्य चन्द्रदृष्टौ तु निश्चितः।

स्वांशात् सुखे सुते वाऽपि केवलः संस्थितः कुजः॥८०॥

पिट्कादिर्भवेत् तस्य तदा रोगो न संशयः।

ग्रहणी जलरोगो वा तत्र केतौ स्थिते सति॥८१॥

ख्वर्भानुगुलिकौ तत्र विषवैद्यो विषार्दितः।

स्वांशकात् पञ्चमे भावे केवले संस्थिते शनौ॥८२॥

धनुर्विद्याविदा जाता भवन्त्यत्र न संशयः।

केतौ च केवले तत्र घटिकायन्त्रकारकः॥८३॥

बुधे परमहंसो वा दण्डी भवति मानवः।

लोहयन्त्री तथा राहौ रवौ खेड्गधरो भवेत्॥८४॥

केवले च कुजे तत्र जातः कुन्तास्त्रधारकः।

77-84½: If the Moon is in the Karakamsa in aspect to Venus, the native will be an alchemist and if be in aspect to Mercury he will be a doctor capable of curing all diseases. If the Moon is in the 4th from Karakamsa and be in aspect to Venus, the native be afflicted by white leprosy; if in aspect to Mars blood and bilious disorders, and if to Ketu black leprosy. Should Rahu and Mars be in the 4th or 5th from Karakamsa the native will suffer from pulmonary consumption and if there be Moon's aspect simultaneously this affliction will be certain. Mars alone in the 4th/5th from

Karakamsa will cause/ulcers. If Ketu be in the 4th or 5th from Karakamsa one will suffer from dysentery and afflictions due to (impure) water. Rahu and Gulika in the 4th/5th from Karakamsa will make one a doctor curing poisonous afflictions or will cause troubles through poison. Should Saturn be alone in the 4th or 5th from Karakamsa, the native will be skilful in archery. Ketu lonely placed in the 4th/5th from Karakamsa will make one a maker of watches etc. Mercury so placed will make one an ascetic of the highest order or an ascetic holding staff. Rahu, Sun and Mars respectively in these places denote a machinist, a knife user and spear/arrow user.

स्वांशे वा पन्ऽचमे स्वांशाच्चन्द्रेज्यौ संस्थितौ तदा॥८५॥

ग्रन्थकर्ता भवेज्जातः सर्वविद्याविशारदः।

तत्र दैत्यगुरौ किञ्चिदूनग्रन्थकरो भवेत्॥८६॥

85-86. The Moon and Jupiter in the Karakamsa or the 5th therefrom denotes a writer well-versed in all branches of learning. The grade of writer-ship will comparatively descend in the case of Venus and further in the case of Mercury if so placed as above.

बुधे तत्र ततोऽप्यूनग्रन्थकर्त्ता प्रजायते।

तत्र शुक्रे कविर्वाग्मी काव्यज्ञश्च प्रजायते॥८७॥

सर्वविद्ग्रान्थिको जीवे न वाग्मी च सभादिषु।

शब्दज्ञश्च विशेषेण वेदवेदान्तवित् तथा॥८८॥

सभाजडो भवेद् बाल उत्तरस्थानगते शनौ।

मीमांसको भवेन्नूनमुत्तरस्थानगते बुधे॥८९॥

स्वांशे वा पञ्चमे भौमे जातो नैयायिको भवेत्।

चन्द्रे च सांख्ययोगज्ञः साहित्यज्ञश्च गायकः॥९०॥

रवौ वेदान्तविच्चैव गीतज्ञश्च प्रजायते।

केतौ च गणितज्ञः स्याज्ज्योतिःशास्त्रविशारदः॥९१॥

सम्प्रदायस्य संसिद्धिर्गुरुसम्बन्धतो भवेत्।

द्वितीये च तृतीये च स्वांशादेवं विचारयेत्॥९२॥

भावे सूक्ष्मफलं ज्ञात्वा जातकस्य फलं वदेत्।

87-92½: PLANETS IN 5TH FROM KARAKAMSA: Should Venus be in the 5th from Karakamsa, the native will be a poet, be eloquent and be a poet. Jupiter replacing denotes that he will be an exponent and be all-knowing but be unable to speak in an assembly. He will be further a grammarian and a scholar in Vedas and Upanishads. Saturn in this context will make one ineffective in an assembly, while Mercury will make him a skilful in Meemamsa (one of the six chief Darsanas). Mars in Karakamsa or the 5th therefrom will make one Justice while the Moon denotes a Sankhya Yogi, a

rhetor or a singer. The Sun in the said 5th will make one learned in Vedanta and music. Ketu in the said 5th will make one a mathematician and skilful in astrology. Should Jupiter be related to the said Ketu, these learnings will be by inheritance. All these as well apply to the 2nd/3rd from Karakamsa and to the Karakamsa itself apart from applying to the 5th from Karakamsa.

केतौ स्वांशाद्द्वितीये वा तृतीये स्तब्धवाग् भवेत्॥९३॥

पापदृष्टे विशेषेण मानवो वक्तुमक्षमः।

93-93½: Should Ketu be in the 2nd/3rd from Karakamsa, the native will be defective in speech, more so if a malefic aspects Ketu as above.

स्वांशाल्लग्नात् पदाद्वाऽपि द्वितीयाष्टमभावयोः॥९४॥

केमद्रुमः पापसाम्ये चन्द्रदृष्टौ विशेषतः।

अत्राऽध्याये च ये योगाः सफलाः कथिता मया॥९५॥

योगकर्तृदशायान्ते ज्ञेयाः सर्वे फलप्रदाः।

एवं दशाप्रदाद्राशैर्द्वितीयाष्टमयोर्द्विज॥९६॥

ग्रहसाम्ये च विज्ञेयो योगः केमद्रुमोऽशुभः।

दशाप्रारम्भसमये सलग्नान् साधयेद् ग्रहान्॥९७॥

ज्ञेयस्तत्रापि योगोऽयं पापसाम्येऽर्थरन्ध्रयोः।

एवं तन्वादिभावानां सूर्यादीनां नभसदाम्॥९८॥

तत्तत्स्थित्यनुसारेण फलं वाच्यं विपश्चिता।

इति संक्षेपतः प्रोक्तं कारकांशफलं मया॥९९॥

94-99. If malefic be in the Karakamsa, Arudha Lagna and the 2nd and 8th from these places, there will be Kemadruma yoga; the effects of which will be still severer if the Moon's aspect be there. The effects due for these yogas will come to pass in the Dasha periods of the Rāśhis or planets concerned. Kemadruma Yoga will operate additionally if there are malefic in the 2nd and 8 from the Rashi whose Dasha will be in currency. The results of such yoga will also be inauspicious. If the 2nd and 8th in the chart cast for the beginning of a Dasha have malefic, then also Kemadruma prevails throughout the Dasha.

अथ योगकारकाध्यायः॥३४॥

Chapter 34. Yoga Karakas

कारकांशवशादेवं फलं प्रोक्तं मया द्विज।
अथ भावाधिपत्येन ग्रहयोगफलं स्रृणु॥१॥

I. O Brahmin, thus I have told you about the effects derivable through Karakamsa. Now listen to the effects arising out of planetary house lord ships.

केन्द्राधिपतयः सौम्या ना दिशन्ति शुभं फलम्।
क्रूरा नैवाऽशुभं कुर्युः शुभदाश्च त्रिकोणपाः॥२॥
लग्नं केन्द्रत्रिकोणत्वाद् विशेषेण शुभप्रदम्।
पञ्चमं नवमं चैव विशेषधनमुच्यते॥३॥
सप्तमं दशमं चैव विशेषसुखमुच्यते।
त्रिषडायाधिपाः सर्वे ग्रहाः पापफलाः स्मृताः॥४॥
व्ययद्वितीयरन्ध्रेशाः साहचर्यात् फलप्रदाः।
स्थानान्तरानुरोधात्ते प्रबलाश्चोत्तरोत्तरम्॥५॥
तत्र भाग्यव्ययेशत्वाद्रन्ध्रेशो न शुभप्रदः।
त्रिमदायाधिपत्वेऽथो कोणपत्वे तु सत्फलः॥६॥
उक्तेष्वेषु बली योगो निर्बलस्य प्रबाधकः।
न रन्ध्रेशत्वदोषोऽत्र सूर्याचन्द्रमसोर्भवेत्॥७॥

2-7. NATURE DUE TO LORDSHIPS OF PLANETS: Benefices owning angles will not give benefice effects while malefic owning angles will not remain inauspicious. The lord of a trine will give auspicious results. The lord of the ascendant is especially auspicious as the ascendant is an angle as well as trine. The 5th, and 9th houses are especially for wealth while the 7th and 10th are especially for happiness. Any planet owning the 3rd, 6th, or the 11th will give evil effects. The effects due to the lords of the 12th, and 8th will depend on their association. In each group, the significance will be in- the ascending order. The 8th lord is not auspicious as he owns the 12th from the 9th. If the lord of the 8th simultaneously owns the 3rd, 7th or 11th, he will prove specifically harmful while his simultaneous ownership of a trine will bestow auspicious effects. The planet owning a predominant house will stall the effects due to another owning a less significant house and will give his own results. The 8th lordship of the Sun and the Moon is not evil.

Notes: The rules given in this part will help us to decide the good and bad planets for each ascendant based on lordships. A summary of these rules is given below to enable use of suitable application of lordships.

1. Kendradhipatya Dosha: This blemish goes to natural benefices by virtue of angular lordship. For example, for Gemini ascendant the ownership of 4th and 7th goes to Jupiter and hence he is not a benefice for this ascendant, Lagna lord owning an angle i.e. 4th/7th/10th, shall not prove inauspicious. (Even if he owns an evil house, he is not classified as a malefic.) Natural benefices are increasing Moon, Mercury, Jupiter and Venus. Their angular lordship blemish will be in the ascending order. That is the Moon is the least malefic and Venus is the most malefic by such ownership.

2. Malefic as owner of angle: If a malefic owns an angle he will not be inauspicious. This does not mean that he will become auspicious. (The sage has cautiously worded his verse.) To be auspicious by virtue of angular lordship, the malefic should simultaneously own a trine. If he does not own a trine, he will be neutral by mere angular lordship; neither he will be disadvantageous. For Libra ascendant. Saturn is classified as unsullied yoga-karaka because he owns the 4th (an angle) and the 5th (a trine). The Sun's beneficence to Taurus ascendant cannot be compared to Saturn's for Libra, because the Sun has only one house which is angular to the ascendant. For Leo, ascendant Mars becomes a top rank benefice as he owns an angle (4th) and a trine (9th). Similarly, for Cancer ascendant. The same Mars for Capricorn ascendant by virtue of angular lordship is not that superior because he does not simultaneously own a trine. Similarly, his role for Aquarius ascendant. Weak Moon by virtue of angular lordship remains just neutral.

3. Primarily wealth-givers are the lords of 5th and 9th. The lords of 7th and 10th contribute to one's happiness. Each of them should be individually well-disposed. Trinal lordship to Jupiter will enable him give wealth abundantly and uninterruptedly Venus becoming lord of 7th or 10th will give general happiness if the occupies an angle or a trine.

4. Lords of 3rd, 6th and 11th are classified as evil planets while the lords of 2nd, 12th and 8th will act according to association. If these lords simultaneously own such another house, they will be significantly harmful. If such a planet simultaneously own a trine, he will be favourable. For example, Jupiter is doubly evil for Libra ascendant as he owns the 3rd and 6th. Saturn, though owning the 8th, will be favourable for a Gemini nativity as he is the lord of the 9th as well. In considering two lordships in any context, the Moola-Trikona house has prime importance as against the other ordinary house. The Moola-Trikona lordship will reveal itself effectively rather than the other own house.

5. When two planets are involved in a context, the one with good lordship will stall the evil effects of another planet owning a less powerful house. To wit, if the 9th lord and the 8th lord are both involved in a yoga, the 9th lord will give his good effects obstructing the evils due to the 8th lord.

6. We have the following two sets of good houses, (a) 1st, 4th, 7th and the 10th. (b) 5th and 9th. In each group the benefice disposition will ascend from house to house. That is, 7th lord is more powerful than the 4th. The 9th lord is so as against the 5th lord

7. Similarly two sets of evil houses are before us; (a) 3rd, 6th and 11th. (b) 12th, 2nd and 8th. Here again the maleficence will move in the ascending order. To wit, the 11th lord is the most evil in his group while the 8th lord is so in his group.

8. The summary of points 6 and 7 is the 10th and 9th lords are the highest benefice planets while the 11th and 8th lords are the most adverse. Thus, the 10th lord's counterpart is the 11th lord and the 9th lord's counterpart is the 8th lord. (If we consider Saturn for Aries ascendant, he gets one best house and one worst house, i.e. the 10th and 11th houses. The 11th house being his Moola-Trikona, he is predominantly the 11th lord rather than the 10th lord and hence very evil. Similarly, his role for Gemini ascendant in which case the 9th lordship prevails over his 8th lordship and so he is not evil but favourable.)

9. The roles of various planets are generally based on these grounds and what we have had so far is a rough frame-work. However, no decision should be taken at one single point. For actual picture, the sage classifies the planets further in the succeeding verses.

10. As far as Rahu and Ketu are concerned, they act according to their position, association and dispositors, vide verse 16 infra.

गुरुशुक्रौ शुभौ प्रोक्तौ चन्द्रो मध्यम उच्यते।
उदासीनो बुधः ख्यातः पापा रव्यार्किभूमिजाः॥८॥
पूर्णेन्दुज्ञेज्यशुक्राश्च प्रबला उत्तरोत्तरम्।
क्षीणेन्द्वर्कार्किभूपुत्राः प्रबलाश्च यथोत्तरम्॥९॥
केन्द्राधिपत्यदोषोयः शुभानां कथितो हि सः।
चन्द्रज्ञगुरुशुक्राणां प्रबलाश्चोत्तरोत्तरम्॥१०॥

8-10. NATURAL BENEFICES AND MALEFIC: Jupiter and Venus are benefices while the Moon is mediocre in beneficence. Mercury is neutral (i.e. a benefice when associated with a benefice and a malefic when related to a malefic). Malefic are the Sun, Saturn and Mars. Full Moon, Mercury, Jupiter and Venus are stronger in the ascending order Weak Moon, the Sun, Saturn and Mars are stronger (in malefic disposition) in the ascending order. In revealing maleficence, due to angular ruler-ship, the Moon, Mercury, Jupiter and Vena, are significant in the ascending order.

Notes: Jupiter and Venus are first rate benefices while the Moon is next to them. The Moon's variable dispositions have been given in the earlier pages. Mercury is neutral, i.e. a benefice in relation to a benefice and is a malefic in relation to a malefic. He has no disposition of his own. If he is alone, he will be favourable. Considering the Moon and Mercury in benefice classes, the four planets viz. Moon, Mercury, Jupiter and Venus are superior in the ascending order. That is Mercury is more beneficial than Moon, Jupiter is more beneficial than Mercury and Venus is the highest benefice. However, some exponents hold the view that Jupiter is the highest benefice, see "Subhanampatih"

As regards malefic, the Sun, Saturn and Mars come under this class when the nodes are excluded for they do not have their own disposition. Here again, the Sun is

the least malefic, Saturn is more malefic than the Sun; and Mars is the highest malefic as against the Sun and Saturn.

केन्द्रकोणपती स्यातां परस्परगृहोपगौ।

एकभे द्वौ स्थितौ वापि ह्येकभेऽन्यतरः स्थितः॥११॥

पूर्णदृष्ट्येक्षितौ वापि मिथो योगकारौ तदा।

योगेऽस्मिन् जायते भूपो विख्यातो वा जनो भवेत्॥१२॥

11-12. ANGULAR AND TRINAL LORDSHIPS: If there be an exchange between an angular lord and a trinal lord, or if these two lords join in an angle or in a trine, or if a trinal lord is in angle or vice versa, or if there be full aspect between them, they cause a yoga. One born in such a yoga will become a king and be famous.

Notes: The following permutations will emerge from these two verses which yogas will make the native famous giving royal status. These are:

(1) Exchange between an angular lord and a trinal lord. For example, Gemini ascendant having Mercury in Aquarius and Saturn in Virgo.

(2) Angular- lord and trinal lord in a trine, whether they own or not.

(3) Angular lord and trinal lord in an angle, whether they own or not.

(4) Trinal lord in an angle, whether he owns or not.

(5) Angular lord in a trine, whether he owns or not.

(6) Angular lord and trinal lord in mutual opposition (as full aspect is required), particularly in good Bhavas.

कोणेशत्वे यदैकस्य केन्द्रेशत्वं च जायते।

केन्द्रे कोणे स्थितो वाऽसौ विशेषाद्योगकारकः॥१३॥

13. If one and the same planet gets the lordships of a trine as well as an angle or if a planet is in an angle or in a trine, it will prove specially a yoga karaka.

केन्द्रेशत्वेन पापानां या प्रोक्ता शुभकारिता।

सा त्रिकोणाधिपत्येऽपि न केन्द्रेशत्वमात्रतः॥१४॥

14. ANGULAR LORDSHIP: It has been said: that a malefic owning an angle will become auspicious which is true only when It simultaneously lords over a trine and not by merely owning an angle.

Note: This aspect has been clarified in the initial verses of the present chapter.

केन्द्रकोणाधिपावेव पापस्थानाधिपौ यदा।

तयोः सम्बन्धमात्रेण न योगं लभते नरः॥१५॥

15. If the lords of an angle or a trine owns simultaneously an evil house, he (i.e. the angular lord or the trinal lord) does not cause a Raja-yoga by mere relations stipulated (as per shlokas 11 and 12 above).

Notes: In this context, if the evil house is Moola-Trikona, that evil lordship will prevail. Alternatively, if the angle or trine is Moola-Trikona, the evil lordship is suppressed so that the good lordship shows up. Here such angular lord and such trinal lord by mere relations (as per verses 11 and 12) do not become Yoga karaka or status makers.

यद्भावेशयुतौ वापि यद्यद्भावसमागतौ।

तत्तत्फलानि प्रबलौ प्रदिशेतां तमोग्रहौ॥१६॥

16. RAHU & KETU: Rahu and Ketu give predominantly the effects as due to their conjunction with a house lord or as due to the house they occupy.

Notes: As already stated, Rahu owns Aquarius and Ketu Scorpio. Still they do not have a disposition of their own in the matter of giving particular effects. (In point of fact, these ownerships are for calculation of some of 'Jaimini' Dasha etc. and not in a common con text.) Inasmuch as they do not have a sign of their own, they have also not been specifically classified as malefic or benefice for the various ascendants as could be seen from the rules enunciated by sage Parāśara in the current chapter. Hence it is suggested that the results to be given by Rahu and Ketu will depend on their association with other lords and occupation of houses. So, to say, if they are related to good lords they will reveal effects favourable to the native, otherwise not. Alternatively, they should be in favourable houses like angle, trine etc. so that good effects follow their position.

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ।

नाथेनात्यतरेणाढ्यौ दृष्टौ वा योगकारकौ॥१७॥

17. If a node is in an angle in aspect to or association with a trinal lord or be in a trine in similar relation with an angular lord it will become Yoga-karaka.

Notes: Two important positions are indicated for a node becoming Yoga karaka for a native. It should be in an angle in relation to a trinal lord or be in a trine in aspect to an angular lord. In such a situation Rahu or Ketu will become a Yoga karaka.

कस्मिल्लग्ने प्रजातस्य के ग्रहा योगकारकाः।

के चाऽशुभप्रदाः खेटाः कृपया वदे मे मुने॥१८॥

18. O Sage, please narrate according to the signs rising as to which planet is a yoga karaka and which is inauspicious.

यथा पृष्टं त्वया विप्र तथोदाहरणं ब्रुवे।

रन्ध्रेशत्वेऽपि भूपुत्रो भवेच्छुभसहायवान्॥१९॥

मन्दसौम्यसिताः पापाः शुभौ गुरुदिवाकरौ।

न शुभं योगमत्रेण प्रभवेच्छनिजीवयोः॥२०॥

पारतन्त्र्येण जीवस्य पापकर्मापि निश्चितम्।

शुक्रः साक्षान्निहन्ता स्यान्मारकत्वेन लक्षितः॥२१॥

मन्दादयोऽपि हन्तारो भवेयुः पापिनो ग्रहाः।

मेषलग्नोद्भवस्यैवं फलं ज्ञेयं द्विजोत्तम॥२२॥

19-22. PLANETS & ARIES ASCENDANT: O Brahmin, listen to these with examples. Even though Mars is the lord of the 8th, be will be helpful to (other) auspicious planets. Saturn, Mercury and Venus are malefic. Auspicious are Jupiter and the Sun. The mere conjunction of Saturn and Jupiter will not produce auspicious effects (although they own a trine and angle). If Jupiter is at the disposal of a malefic, he will surely give inauspicious results. Venus is a direct (or independent) killer. Saturn etc. will also inflict death if associated with an adverse planet (i.e. Venus). That is how the effects will be derived by Aries native.

Notes: For Aries ascendant Mars is the ruler of the 1st and the 8th. The ascendant is his Moola-Trikona sign while the 8th is his secondary sign. He will hence predominantly be favourable He cannot be independently auspicious but can help another favourable planet like the Sun or Jupiter or even the Moon through whom he will reveal his good qualities. It is also not illogical to conclude that if Mars is well related to Jupiter or the Sun or the Moon and is in good Bhavas, favourable effects will come through him.

As regards other unsullied benefice planets for this ascendant we have only two. These are Jupiter and the Sun. Even if Jupiter is captured by another adversary, his good results will be stalled. Saturn, Mercury and Venus are malefic and will cause harm. Venus will prove a killer as he is the 2nd and 7th lord. Saturn and Mercury will also inflict death if related to Venus. The Moon's role is not discussed by the sage. The Moon will give mixed results according to association etc. as she is an angular ruler.

An association between Jupiter-Sun, Jupiter-Mars or Mars-Sun will be highly favourable for the ascendant in question. Jupiter-Saturn association will not prove to be helpful although they own the 9th and 10th. It is because, Saturn is 11th lord with prime emphasis on his Aquarius ownership,

जीवशुक्रेन्दवः पापाः शुभौ शनिदिवाकरौ।

राजयोगकरः सौरिर्बुधस्त्वल्पशुभप्रदः॥२३॥

जीवादयो कुजश्चापि सन्ति मारकलक्षणाः।

वृषलग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः॥२४॥

23-24. FOR TAURUS ASCENDANT: Jupiter, Venus and the Moon are malefics. Saturn and the Sun are auspicious. Saturn will cause Raja yoga. Mercury is somewhat auspicious, Jupiter etc. and Mars will inflict death. These hints are for a Taurus native.

Notes: Jupiter is a malefic for Taurus ascendant and will avail of the first opportunity to inflict harm as he owns the 8th and 11th houses both of which are evil. He is the first-rate adversary. The Moon being the 3rd lord is not auspicious. Venus is

also classified here as an evil planet and a maraka planet. The words "जीवादयो" (Jeevadayo) indicate the Jupiter group, i.e. Jupiter, the Moon and Venus. According to the following words of Sushloka Sataka – अलौ षष्टपदोषो न वृषभोपि न दोषभाक् -for Scorpio ascendant there is no blemish (to Mars) of the 6th lordship and also for Taurus ascendant (in the case of Venus). Sage Parāśara apparently took into serious consideration the 6th lordship (Moola-Trikona) of Venus and classified him as an adversary. Though there are some more exponents to favour Sushloka Sataka's line of thinking, Parāśara being an undisputed authority should be given more weight. The Sun and Saturn are benefices. Saturn owns the best trine and best angle and hence he will bestow kingly status on the native. The Sun though a malefic by virtue of owning an angle proves auspicious. The rule that a malefic owning an angle should own a trine also, so that he becomes a Yoga karaka (vide shloka 14 supra) is naturally not applicable to the luminaries as they own only one sign each. As regards the role of Mercury, he is only of mixed nature for Taurus ascendant and he is not an excellent benefice by virtue of owning a Maraka house in addition to a trine. The 5th is his Moola-Trikona and exaltation sign, If Mercury joins Saturn/Sun, he will act more effectively.

Mars is classified as a killer apart from Jupiter, Venus and the Moon. Mars is a killer for he owns the 7th and 12th. The role of Jupiter and Venus as killers is also understandable. Though the Moon is said to be a killer, she cannot independently do so for she is only the 3rd lord which is the least malefic among 3rd, 6th and 11th. The luminaries are considered not inauspicious even by ownership of the 8th house; as such the 3rd house lordship of the Moon in the case of Taurus be leniently viewed from the point of view of inflicting death. Her connections with Jupiter or Mars can empower her to inflict death on the Taurus native.

भौमजीवारुणाः पापाः एक एव कविः सुभः।

शनैश्चरणे जीवस्य योगो मेषभवो यथा॥२५॥

शशी मुखनिहन्ताऽसौ साहचर्याच्च पाकदः।

द्वन्द्वलग्नोद्भवस्यैवं फलान्यूह्यानि पंडितैः॥२६॥

25-26. FOR GEMINI ASCENDANT: Mars, Jupiter and the Sun are malefic while Venus is the only auspicious planet. The conjunction of Jupiter and Saturn is similar to that for Aries ascendant. The Moon is the prime killer, but it is dependent on her association. Thus, have been explained by the scholars the effects for Gemini ascendant.

Notes: The three planets, viz. Jupiter, the Sun and Mars are adverse for Gemini ascendant. There is no hint on Saturn's role except that Saturn-Jupiter conjunction does not yield a yoga just as it does not do so for an Aries native. Saturn owns the 8th and the 9th while the 9th is his Moola-Trikona. Jupiter owns the 7th and 10th. It is my personal feeling that an exchange between Saturn and Jupiter in the 9th and 10th or their placement in conjunction in the 9th/10th, or Saturn in the 9th as Jupiter is in the 10 will prove a very favourable point. (This line of thinking cannot be

extended to Aries ascendant, i.e. exchange between 9th and 10th lords & C for Jupiter will be in fall in the 10th in a key house.)

For Gemini ascendant, Mars owns two evil houses, the 6th and the 11th and hence he is a malefic. The Sun owning the 3rd will not be helpful.

Venus, the lord of the 5th and 12th, is declared to be highly favourable, as the 5th is his Moola-Trikona. In view of the friendship between Venus and Mercury, the 12th lordship of Venus is not seriously considered adverse. On the same lines, Mercury for Libra ascendant is considered favourable although he owns the 12th, which is his Moola-Trikona and exaltation-thus a predominant house.

भार्गवेन्दुसुतौ पापौ भूसुतेज्येन्दवः शुभाः।

पूर्णयोगकरः साक्षान्मंगलो मंगलप्रदः॥२७॥

निहन्ताऽर्कसुतोऽर्कस्तु साहचर्यात् फलप्रदः।

कर्कलग्नोद्भवस्यैवं फलं प्रोक्तं मनीषिभिः॥२८॥

27-28. CANCER ASCENDANT: Venus and Mercury are malefic, Mars, Jupiter and the Moon are auspicious. Mars is capable of conferring a full-fledged yoga and giving auspicious effects. Saturn and the Sun are killers and give effects according to association. These are Cancer ascendant's effects.

Notes: The role of the Sun is compared to that of Saturn as a killer. The Sun is the lord of the 2nd and Saturn rules the 7th and 8th for Cancer ascendant. Both the houses of Saturn are inauspicious and hence he is classified as a killer. However, they are not independently capable of doing bad or good but act as per their relationship with others.

Venus is inauspicious by virtue of angular lordship (4th house-Moola-Trikona) and the 11th lordship, (The 11th lord for a movable sign is a malefic, i.e. Saturn for Aries, Venus for Cancer, the Sun for Libra and Mars for Capricorn ascendants.) Thus, Venus gets a dual role to do evil tor a Cancer native. The 3rd and 12th lordship of Mercury will inflict harm and hence he is inauspicious.

The best planet for this ascendant is Mars as he owns a trine as well as an angle. The 10th lordship will prevail much more favourably as the 10th is the best of the 4 angles and Aries is the Moola-Trikona sign of Mars. The other two favourable planets are Jupiter and the Moon. Jupiter is the lord of the 6th and 9th. Though 6th is his Moola-Trikona, the sage bas given preference to the 9th lordship for obviously two reasons: firstly the 9th is best of the two trines and Jupiter is a close friend of the Moon, the ascendant lord. The 3rd favourable planet is the Moon who is the ascendant lord. The order of preference is Mars, Jupiter and the Moon, i.e. benefice tendency will descend from one to another and hence the Moon is the least benefice. If Mars is well related to Jupiter, the Moon or to the Sun, he can do wonders for a Cancer native. The best place as far as Saturn is concerned is Capricorn in the company of Mars or the Moon.

सौम्यशुक्रार्कजाः पापाः कुजेज्यार्काः शुभावहाः।

प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयोः॥२९॥

मारकस्तु शनिश्चन्द्रः साहचर्यात् फलप्रदः।

सिंहलग्ने प्रजातस्य फलं ज्ञेयं विपश्चिता॥३०॥

29-30. LEO ASCENDANT: Mercury, Venus and Saturn are malefic. Auspicious effects will be given by Mars, Jupiter and the Sun. The conjunction of Jupiter and Venus (though Kendra Kona lords) will not produce auspicious results. Saturn and the Moon are killers who will give effects according to association. These are the effects applicable to Leo ascendant.

Notes: Just as the Sun is noted as a killer for Cancer ascendant, the Moon is similarly classified as a killer for Leo ascendant as she is the lord of the 12th house. This killer-role bas not barred the Moon from becoming a Yoga-karaka or an auspicious planet for Leo ascendant as per our experience. Saturn's adverse role is because of two prime reasons-firstly he is a sworn enemy of the ascendant lord and secondly, he is the 7th lord apart from being the 6th lord. Mercury's role is equally ominous as the 2nd and 12th come under his regent. The 3rd and I 0th lordship (a bad house and an angle respectively) makes Venus unreliable.

Mars is again the best planet for Leo ascendant followed by favourable roles to be enacted by Jupiter and the Sun. Mars rules the 4th and 9th; Jupiter the 5th and 8th and the Sun ascendant. Here again, the Sun is the 3rd in order.

कुजजीवेन्दवः पापाः बुधशुक्रौ शुभावहौ।

भार्गवेन्दुसुतावेव भवेतां योगकारकौ॥३१॥

मारकोऽपि कविः सूर्यः साहचर्यफलप्रदः।

कन्यालग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः॥३२॥

31-32. VIRGO ASCENDANT: Mars, Jupiter and the Moon are malefic while Mercury and Venus are auspicious. The conjunction of Venus and Mercury will produce yoga. Venus is a killer as well. The Sun's role will depend on his association. These effects are for Virgo ascendant.

Notes: Mercury ruling the ascendant and the 10th house and Venus lording over the 2nd and 9th are classified as favourable planets. Venus by virtue of owning the 2nd will act as a killer also. (Mars ruling the 8th can also act as a killer.) Jupiter rules two angles--the 4th and the 7th-while the Moon is the 11th lord. For these reasons, these two are considered inauspicious. The Sun will be good if he joins good planets in good houses, for example in the 10th along with Mercury. There is no hint in the text about Saturn's role. By virtue of the 5th lordship and good relationship with the ascendant lord Mercury, he will prove auspicious. But the stain due to 6th lordship will cause a change in his disposition and he cannot be counted as an invariable dependent.

जीवार्कभूसुताः पापाः शनैश्चरबुधौ शुभौ।

भवेतां राजयोगस्य कारकौ चन्द्रतत्सुतौ॥३३॥

कुजो निहन्ति जीवाद्याः पापा मारकलक्षणाः।

शुक्रः समः फलान्येवं विज्ञेयानि तुलोद्भवे॥३४॥

33-34. LIBRA ASCENDANT: Jupiter, the Sun and Mars are malefic. Auspicious are Saturn and Mercury. The Moon and Mercury will cause Raja-yoga. Mars is a killer. Jupiter and other malefic, will also acquire a disposition to inflict death. Venus is neutral. Thus, should be known about Libra ascendant.

Notes: Although Venus is the ruler of the ascendant, he owns 8th as well, and hence the sage term him as neutral, Dire malefic is Jupiter, the lord of the 3rd and the 6th. The ruler of the 2nd and the 7th, Mars, is equally inauspicious while the Sun ruling the 11th will act as an obstructing force. These three planets, viz. Jupiter, Mars and the Sun are more malefic if mutually related but unrelated to Saturn, Mercury or the Moon. On the other hand, Mars or the Sun will act as primary benefices if they join Saturn, Mercury or Venus according to one school of thought.

सितज्ञशनयः पापाः शुभौ गुरुनिशाकरौ।

सूर्याचन्द्रमसावेव भवेतां योगकारकौ॥३५॥

कुजः समः सिताद्याश्च पापा मारकलक्षणाः।

एवं फलं च विज्ञेयं वृश्चिकोदयजन्मनः॥३६॥

35-36. FOR SCORPIO ASCENDANT: Venus, Mercury and Saturn are malefic. Jupiter and the Moon are auspicious. The Sun as well as the Moon are Yoga-karakas. Mars is neutral. Venus and other malefic acquire the quality of causing death. These are for a Scorpio native.

Notes: Just as Venus is a neutral planet for Libra ascending, Mars is also neutral for Scorpio ascendant. Mars owns the ascendant and the 6th, the latter being his Moola-Trikona. The Sun (lord of the 10th) and the Moon (lord of the 9th) are termed the best yoga-karakas. Jupiter though ruling the 2nd (and the 5th), is auspicious just as Mercury for Taurus ascendant ruling the 2nd and the 5th (of course Mercury's Moola-Trikona is the 5th) Venus, Saturn and Mercury are malefic as well as death-dealing planets. Saturn can be practically auspicious if he is in the 5th/9th, being lord of an angle, from the point of view of status, finance etc.

एक एव कविः पापः शुभौ भौमदिवाकरौ।

योगो भास्करसौम्याभ्यां निहन्ता भास्करात्मजः॥३७॥

गुरुः समफलः ख्यातः शुक्रो मारकलक्षणः।

धनुर्लग्नोद्भवस्यैवं फलं ज्ञेयं विपश्चिता॥३८॥

37-38. SAGITTARIUS ASCENDANT: Only Venus is inauspicious. Mars and the Sun are auspicious. The Sun and Mercury are capable of conferring a yoga Saturn

is a killer. Jupiter is neutral. Venus acquires killing powers. These effects are for Sagittarius ascendant.

Notes: Venus is a first-rate malefic for Sagittarius, ascendant as he owns the 6th and 11th. The sage hints that none is akin to Venus in giving malefic effects for this ascendant. Saturn is straight away a killer, ruling the 2nd and the 3rd. Venus can also become a killer (if related to Saturn). Though Mercury rules two angles the 7th and 10th he is declared auspicious whereas for Virgo ascendant as well as Gemini ascendant, Jupiter is considered inauspicious. This supreme role of Mercury is possibly because of his ownership of the I 0th house (Moola-Trikona and hence predominant against 7th house ownership) whereas Jupiter does not own Moola-Trikona identical with the 10th house-best of the angles-for an ascendant ruled by Mercury. If the Sun (ruler of the 9th) joins Mercury, both of them will confer still superior Yoga for Sagittarius natives. Mars gives primarily his 5th house effects (Moola-Trikona) shedding his 12th lordship and hence is a favourable planet. Jupiter is neither a first-rate benefice nor an adversary for he owns the 4th (angular lordship's blemish). The Moon ruling the 8th cannot be a powerful Yoga-karaka unless well-related to Mercury, the Sun or Mars. An association between the Moon and Jupiter can confer a yoga par excellence.

कुजजीवेन्दवः पापाः शुभौ भार्गवचन्द्रजौ।

मन्दः स्वयं न हन्ता स्याद् हन्ति पापाः कुजादयः॥३९॥

सूर्यः समफलः प्रोक्तः कविरेकः सुयोगकृत्।

मृगलग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः॥४०॥

39-40. CAPRICORN ASCENDANT: Mars, Jupiter and the Moon are malefic, Venus and Mercury are auspicious. Saturn will not be a killer of his own. Mars and other malefic will inflict death. The Sun is neutral. Only Venus is capable of causing a superior yoga. These are the effects applicable to Capricorn ascend ant.

Notes: The sage has listed Mars in the first place while mentioning adverse planets for Capricorn ascendant as Mars rules the 4th and 11th. Jupiter is lord of the 2nd and 12th, the latter being his important house. The 7th lord Moon is not quite a favourable planet.

Saturn and the Sun are neither very favourable nor very adverse. Saturn will reveal killing powers if he joins Jupiter, Mars or the Moon. While Venus and Mercury are both 'auspicious in their own way, the former is the best yoga-karaka for this ascendant, for he is the lord of the 5th and 10th.

जीवचन्द्रकुजाः पापाः शुक्रसूर्यात्मजौ शुभौ।

राजयोगकरो ज्ञेजः कविरेव बृहस्पतिः॥४१॥

सूर्यो भौमश्च हन्तारो बुधो मध्यफलः स्मृतः।

कुम्भलग्नोद् भवस्यैवं फलान्यूह्यानि सूरिभिः॥४२॥

41-42. AQUARIUS ASCENDANT: Jupiter, the Moon and Mars are malefic& while Venus and Saturn are auspicious. Venus is the only Raja-yoga causing planet. Jupiter, the Sun and Mars are killers. Mercury gives meddling effects. These effects are described by the learned for Aquarius ascendant.

Notes: The 2nd and 11th lord Jupiter is a dire malefic followed by the Moon (the 6th lord) and Mars (ruling the 3rd and 10th). While Venus and Saturn are both auspicious for Aquarius ascendant, Venus is the only planet that can be considered to have been vested with powers of Raja-yoga. Saturn is not compared to Venus as he owns the 12th simultaneously. Venus is the lord of the 4th and the 9th. As the 9th is the best trine, he is relieved of blemish due to angular lordship. The Sun is termed as a killer as he rules the 7th, a maraka house. (Saturn plays a similar role for Leo ascendant owning the 7th in Moola-Trikona). Jupiter ruling the 2nd and Mars owning the 3rd are also killers. Out of the 3 killers, Mars is the last in order. A strong relationship between two or all of these three killers will affect the longevity to decline severely. Mercury ruling the 5th and the 8th will give mixed results. If Mercury joins an adverse planet, he will be essentially adverse while in joining Venus or Saturn, he can considerably improve. Alone in bad houses, he will be evil and in good houses he will be favourable. This is how Mercury's role for this ascendant need be understood.

मन्दशुक्रांशुमत्सौम्याः पापा भौमविधू शुभौ।

महीसुतगुरू योगकारकौ च महीसुतः॥४३॥

मारकोऽपि न हन्ताऽसौ मन्दज्ञौ मारकौ स्मृतौ।

मीनलग्नोद् भवस्यैवं फलानि परिचिन्तयेत्॥४४॥

43- 44. PISCES ASCENDANT: Saturn, Venus, the Sun and Mercury are malefic. Mars and the Moon are auspicious. Mars and Jupiter will cause a yoga. Though Mars is a killer, he will not kill the native (independently). Saturn and Mercury are killers. Thus, should be judged the effects for a Pisces native.

Notes: Saturn owns two evil houses for Pisces ascendant. Hence, he will reveal himself most awfully. Venus rules the 3rd and 8th-again two evil houses. And hence he is not a favourable planet. The Sun ruling the 6th will prove adverse though he has good terms with the lord of the ascendant, Jupiter Mars is the lord of the 2nd (Moola-Trikona) and the 9th (the best of the trines). In spite of owning a killer-house, he has been specifically exempt from acting as a killer independently and placed in the yoga-karaka list. To be a killer, Mars must be instigated by another killer viz. Saturn or Mercury. Jupiter is a very favourable planet (of course next to Mars) owning the ascendant and the 10th. Though there is no specific mention of Venus becoming a killer in such role can be seen in him as he owns the 8th house.

एवं भावाधिपत्येन जन्मलग्नवशादिह।

शुभत्वमशुभत्व च ग्रहाणां प्रतिपादितम्॥४५॥

अत्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै।

देहिना च फलं वाच्यं प्रवक्ष्यामि च तानहम्॥४६॥

45-46. GENERAL: Thus, the auspicious and inauspicious effects derivable through the planets due to their lordships according to the rising sign be estimated. Apart, the effects due to Nabhasa yoga's etc. be also known which I narrate as under.

Notes: The good disposition, bad disposition and killing powers of the various planets are assigned by the sage on a particular understanding of lordships etc. for each of the 12 ascendants. From the current two verses, we take an important clue about the final role of a planet. To wit, if a planet is constituent of a favourable yoga, like, say, Daamini Yoga (one of the Nabhasa Yogas), his original malefic tendency of being an adverse planet for a particular ascendant, he will give the effects of Daamini yoga and thus will become a Raja-yoga-karaka. Conversely, although a planet assumes good role by lordship, if he is involved in a bad yoga, like, say, Sarpa yoga (one of the Nabhasa yogas again) there will only be adverse results and not favourable results due to lordship. These causes should be properly estimated and effects denoted suitably. A killer is a killer irrespective of his having become a Raja-yoga-karaka or so. Killer and Yoga-karaka should not be mixed together in respect of one and the same planet.

अथ नाभसयोगाध्यायः॥३५॥

Chapter 35. Nabhasa Yogas

अधुना नाभसा योगाः कथ्यन्ते द्विजसत्तम ।
द्वात्रिंशात् तत्प्रभेदास्तु शतघ्नाष्टादशोन्मिताः॥१॥
आश्रयाख्यास्त्रयो योगाः दलसञ्ज्ञं द्वयं ततः ।
आकृतिर्विंशतिः सङ्ख्याः सप्त योगाः प्रकीर्तिताः॥२॥

1-2. O excellent of the Brahmins, explained below are 32 Nabhasa yogas which have a total of 1800 different varieties. These consist of 3 Asraya yogas, 2 Dala yogas, 20 Akriti yogas, and 7 Sankhya yogas.

Notes: No additional notes and explanations are being given in the present volume on the following chapters:

Nabhasa yogas (Ch., 35), Lunar yogas (Ch. 37) Solar yogas (Ch. 38) these have been fully discussed and annotated in a clear manner in my English translations of Saravali and Horā-Sara. The reader may refer to the said works.

रज्जुश्च मुसलश्चैव नलश्चेत्याश्रयास्त्रयः ।
मालाख्यः सर्पसञ्ज्ञश्च दलयोगौ प्रकीर्तितौ॥३॥
गदाख्यः शकटाख्यश्च स्रृङ्गाटकविहङ्गसौ ।
हलवज्रयवाश्चैव कमलं वापियूपकौ॥४॥
शरशक्तिदण्डनौकाकूटच्छत्रध्वूंषि च ।
अर्धचन्द्रस्तु चक्रं च समुद्रश्चेति विंशतिः॥५॥
सङ्ख्याख्यावल्लकीदामपाशकेदारशूलकाः ।
युगो गोलश्च सप्तैते युक्ता दन्तमिता द्विज॥६॥

3-6. NAMES OF NABHASA YOGAS: Asraya yogas are Rajju, Musala and Nala yogas. Dala yogas are Maala and Sarpa. The twenty Akriti yogas are: Geda, Sakata, Sringataka, Vihanga, Hala, Vajra, Yava, Kamala, Vaapi, Yupa, Sara, Sakthi, Danda, Nauka, Koota, Chatra, Dhanushi'or Chapa), Ardhachandra, Chakra and Samudra yogas. The seven Sankhya yogas are Vallaki, Daama, Paasa, Kedara, Sool, Yuga and Gola yogas. Thus, these are 32 in total.

सर्वैश्चरे स्थितै रज्जुः स्थिरस्थैर्मुसलः स्मृतः ।
नलाख्यो द्विस्वभावस्थैराश्रयाख्या इमे स्मृताः॥७॥

7. RAJJU, MUSALA AND NALA YOGAS: All the planets in movable signs cause Rajju yoga. All the planets in fixed signs cause Musala yoga. AU the planets in dual signs cause Nala yoga.

केन्द्रत्रयगतैः सौम्यैः पापैर्वा दलसञ्ज्ञकौ ।

क्रमान्मालाभुजङ्गाख्यौ शुभाशुभफलप्रदौ॥८॥

8. MAALA AND SARPA YOGAS: If 3 angles are occupied by benefices Maala yoga is produced while malefic so placed will cause Bhujanga or Sarpa yoga. These yogas respectively produce benefice and malefic results.

आसन्नकेन्द्रद्वयगैः सर्वैर्योगो गदाह्वयः ।

शकटं लग्नजायास्थैः खाम्बुगैर्विहगः स्मृतः॥९॥

योगः स्रृङ्गाटकं नाम लग्नात्मजतपःस्थितैः ।

अन्यस्थानात् त्रिकोणस्थैः सर्वैर्योगो हलाभिधः॥१०॥

लग्नजायास्थितैः सौम्यैः पापाख्यैः खाऽम्बुसंस्थितैः ।

योगो वज्राभिधः प्रोक्तः वीपरीतस्थितैर्यवः॥११॥

9-11. GADA, SAKATA, VIHAGA, SRINGATAKA, HALA, VAJRA AND YAVA YOGAS: If all the planets occupy two successive angles, Gada yoga is formed. Sakata yoga occurs when all the planets are disposed in the ascendant and the 7th house. If all confine to the 4th and the 10th, then Vihaga yoga occurs. All planets in the ascendant, 5th and 9th cause Sringataka yoga while all planets are in the 2nd, 6th and the 10th or in the 3rd, 7th and 11th or in the 4th, 8th and 12th cause Halayoga. Vajra yoga is caused by all benefices in the ascendant and the 7th or all malefic in the 4th and Join In a contrary situation, i.e. all benefices in the 4th and the 10th or all malefic in the ascendant and the 7th, Yava yoga is generated.

सर्वकेन्द्रगतैः सर्वैर्मिश्रैः कमलसञ्ज्ञकः ।

केन्द्रादन्यत्रगैः सर्वैर्योगो वापीसमाह्वयः॥१२॥

12. KAMALA AND VAPI YOGAS: If all the planets are in the 4 angles, Kamala yoga is produced. If all of them be in all the cadent houses or in all the succedent houses Vapi yoga occurs.

यूपो लग्नाच्चतुर्भस्थैः शरस्तुर्याच्चतुर्भगैः ।

शक्तिर्मदाच्चतुर्भस्थैर्दण्डो मध्याच्चतुर्भगैः॥१३॥

13. YUPA, SARA, SAKTHI AND DANDA YOGAS: If all the .7 planets are in the 4 houses commencing from the ascendant they cause Yupa yoga. If a similar occupation commences from the 4th house Sara yoga, from the 7th house Sakthi yoga and from the 10th house Danda yoga are formed.

लग्नात् सप्तमगैनौ का कूटस्तुर्याच्च सप्तमैः ।

छत्राख्यः सप्तमादेवं चापं मध्याद् भसप्तगैः॥१४॥

14. NAUKA, KOOTA, CHATRA, AND CHAPA YOGAS: If all the planets occupy the seven houses from the ascendant, Nauka yoga occurs. Koota yoga, Chatra yoga and Chapa yoga occur respectively when the commencing houses are the 4th, 7th and 10th. Here again the planets should occupy seven continuous houses.

लग्नादेकान्तरस्थैश्च षड्भगैश्चक्रमुच्यते ।

धनादेकान्तरस्थैस्तु समुद्रः षडगृहाश्रितै॥१५॥

15. CHAKRA AND SAMUDRA YOGAS: If all the planets occupy six alternative signs commencing from the ascendant, Chakra yoga is formed. Samudra yoga is produced if these occupy similarly six alternative signs commencing from the 2nd from the ascendant.

एकराशिस्थितैर्गोलो युगाख्यो द्विभसंस्थितैः ।

शूलस्तु त्रिभगैः प्रोक्तः केदारस्तु चतुर्भगैः॥१६॥

पञ्चराशिस्थतैः पाशा दामाख्यः षड्गृहाश्रितैः ।

वीना सप्तभगैः सर्वैर्विहायान्यानुदीरितान्॥१७॥

16-17 SANKHYA YOGAS: If all planets are in one sign Gola yoga is formed. Similarly, if all are in 2 signs, Yuga yoga, 3 signs Soola yoga, 4 signs Kedara Yoga, S signs Paasa yoga, 6 signs Dama yoga and 7 signs Veena yoga is produced. None of these seven yogas will be operable, if another Nabhasa yoga explained earlier is derivable.

अटनप्रियाः सुरूपाः परदेशस्वास्थ्यभागिनो मनुजाः ।

क्रूराः खलस्वभावा रज्जुप्रभवाः सदा कथिताः॥१८॥

18, EFFECTS OF NABHASA YOGAS (up to shloka 50) RAJJU YOGA: One born in Rajju yoga will be fond of wandering, be charming, will earn in foreign countries, and be cruel and mischievous.

मानज्ञानधनाद्यैर्युक्ता भूपप्रियाः ख्याताः ।

बहुपुत्राः स्थिरचित्ता मुसलसमुत्था भवन्ति नराः॥१९॥

19. MUSALA YOGA: One born in Musala yoga will be endowed with honour, wisdom, wealth etc., be dear to king, famous, will have many sons and be firm in disposition.

न्यूनातिरिक्तदेहा धनसञ्चयभागिनोऽतिनिपुणाश्च ।

बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते॥२०॥

20. NALA YOGA: One born in Nala yoga will have uneven physique, be interested in accumulating money, very skilful, helpful to relatives, and charming.

नित्यं सुखप्रधाना वाहनवस्त्रान्नभोगसम्पन्ना ।

कान्ता सुबहुस्त्रीका मालायां सम्प्रसूताः स्युः॥२१॥

21. MAALA YOGA: One born in Maala yoga will be ever happy, endowed with conveyances. robes, food and pleasures, be splendorous and endowed with many females.

वुषमाः क्रूरा निःस्वा नित्यं दुःखार्दिताः सुदीनाश्च ।

परभक्षपाननिरताः सर्पप्रभवा भवन्ति नराः॥२२॥

22. SARPA YOGA: One born in Sarpa (Bhujanga) yoga will be crooked, cruel, poor, miserable and will depend on others for food and drinks.

सततोद्युक्तार्थवशा यज्वानः शास्त्रगेयकुशलाश्च ।

धनकनकरत्नसम्पत्संयुक्ता मानवा गदायां तु॥२३॥

23. GADA YOGA: One born in Gada yoga will always make efforts to earn wealth, will perform sacrificial rites, be skilful in Shastra and songs and endowed with wealth, gold and precious stones

रोगार्ताः कुनखा मूर्खाः शकटानुजीविनो निःस्वा ।

मित्रस्वजनविहीनाः शकटे जाता भवन्ति नराः॥२४॥

24. SAKATA YOGA: One born in Sakata yoga will be afflicted by diseases, will have diseased or ugly nails, be foolish, will live by pulling carts, be poor and devoid of friends and relatives.

भ्रमणरुचयोविकृष्टा दूताः सुरतानुजीवनो धृष्टाः ।

कलहप्रियाश्च नित्यं विहगे योगे सदा जाताः॥२५॥

25. VIHAGA YOGA: One born in V. hag a yoga will be fond of roaming, be a messenger, will live by sexual dealings, be shameless and interested in quarrels.

प्रियकलहाः समरसहाः सुखिनो नृपतेः शुभकलत्राः ।

आढ्या युवतिद्वेष्याः स्रृङ्गाटकसम्भवा मनुजाः॥२६॥

26. SRINGATAKA YOGA: One born in Sringataka yoga will be fond of quarrels and battles, be happy, dear to king, endowed with an auspicious wife, be rich and will hate women.

बह्वाशिनो दरिद्राः कृषीवला दुःखिताश्च सोद्वेगा ।

बन्धुसुहृदिभः त्यक्ताः प्रेष्याः हलसञ्ज्ञके सदा पुरुषाः॥२७॥

27. HALA YOGA: One born in Hala yoga will eat a lot, be very poor, be a farmer, be miserable, agitated, given up by friends and relatives and be a servant.

आद्यन्तवयःसुखिनः शूराः सुभगा निरीहाश्चः ।

भाग्यविहीना वज्रे जाताः खला विरुद्धाश्च॥२८॥

28. VAJRA YOGA: One born in Vajra yoga will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires and fortunes and be inimical.

व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थपुत्रयुता ।

दातारः स्थिरचित्ता यवयोगभवाः सदा पुरुषाः॥२९॥

29. YAVA YOGA: One born in Yava yoga will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons in his mid-life, be charitable and firm.

विभवगुणाद्र्।याः पुरुषाः स्थिरायुषो विपुलकीर्तय शुद्धाः ।

शुभशतकाः पृथ्वीशाः कमलभवाः मानवा नित्यम्॥३०॥

30. KAMALA YOGA: One born in Kamala yoga will be rich and virtuous, be long-lived, very famous, pure, will perform hundreds of auspicious acts and be a king.

निधिकरणे निपुणधियः स्थिरार्थसुखसंयुता सुतयुताश्च ।

नयनसुखसम्प्रहृष्टा वापीयोगेन राजानः॥३१॥

31. VAPI YOGA: One born in Vapi yoga will be capable of accumulating wealth, be endowed with lasting wealth, and happiness and sons, be free from eye afflictions and be a king.

आत्मविदिज्यानिरतः स्त्रिया युतः सत्त्वसम्पन्नः ।

व्रतनियमरतमनुस्यो यूपे जातो विशिष्टश्च॥३२॥

32. YUPA YOGA: One born in Yupa yoga will have spiritual knowledge, be interested in sacrificial rites, endowed with a wife, be strong, interested in fasts and other religious observations and be distinguished.

इषुकारा बन्धनपाः मृगयाधनसेविताश्च मंसादा ।

हिंस्राः कुशिल्पकाराः शरयोगे मानवाः प्रसूयन्ते॥३३॥

33. SARA YOGA: One born in Sata yoga will make arrows, be head of prison, will earn through animals, will cat meat and indulge in torture and mean handiworks.

धनरहितविफलदुःखितनीचलसाश्चिरायुषः पुरुषाः ।

सङ्ग्रामबुद्धिनिपुणाः शक्त्यां जाताः स्थिराः शुभगाः॥३४॥

34. SAKTHI YOGA: One born in Sakthi yoga will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long-lived, interested and skilful in war, firm and auspicious.

हतपुत्रदारनिःस्वाः सर्वत्र च निर्धृण्णाः स्वजनबाह्याः ।

दुःखितनीचप्रेष्या दण्डप्रभवा भवन्ति नराः॥३५॥

35. DAN DA YOGA: One born in Danda yoga will lose his sons and wife, be indigent, unkind, away from his men, miserable and will serve mean people.

सलिलोपजीविविभवाः बह्वाशाः ख्यातकीर्तयो दुष्टाः ।

कृपणा मलिना लुब्धा नौसञ्ज्ञाताः खलाः पुरुषाः॥३६॥

36. NAUKA YOGA: One born in Nauka yoga will derive his livelihood through water, be wealthy, famous, wicked, wretched, dirty and miserly.

अनृतकथनबन्धनपा निष्किञ्चनाः शठाः क्रूराः ।

कूटसमुत्था नित्यं भवन्ति गिरिदुर्गवासिनो मनुजाः॥३७॥

37. KOOTA YOGA: One born in Koota yoga will be a Hai, will head a jail, be poor, crafty, cruel and will live in hill and fortresses.

स्वजनाश्रयो दयावान्नानानृपवल्लभः प्रकृष्टमतिः ।

प्रथमेऽन्त्ये वयसि नराः सुखवान् दीर्घायुरातपत्री स्यात्॥३८॥

38. CHATRA YOGA: One born in Chatra yoga will help his own men, be kind, dear to many kings, very intelligent, be happy at the beginning and end of his life and be long-Jived.

आनृतिकगुप्तपालाश्चोराः कितवाश्च कानने निरताः ।

कार्मुकयोगे जाता भाग्यविहीनाः शुभा वयोमध्ये॥३९॥

39. CHAPA YOGA: One born in Chapa yoga will be a liar, will protect secrets, be a thief, be fond of wandering in forests, be devoid of luck and be happy in the middle of his life.

सेनापतयः सर्वी कान्तशरीरा नृपप्रिया बलिनः ।

मणिकनकभूषणयुता भवन्ति योगेऽर्धचन्द्राख्ये॥४०॥

40. ARDHA CHANDRA YOGA: One born in Ardha Chandra Yoga will lead an army, will possess a splendorous body, be dear to king, be strong and endowed with gems, gold and ornaments.

प्रणताऽऽशेषनराधिपकिरीटरत्नप्रभास्फुरितपादः ।

भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे॥४१॥

41. CHAKRA YOGA: One born in Chakra yoga will be an emperor at whose feet will be the prostrating kings' heads adoring gem-studded diadems.

बहुरत्नधनसमृद्धा भोगयुता धनजनप्रियाः ससुता ।

उदधिसमुत्थाः पुरुषाः स्थिरविभवाः साधुशीलाश्च॥४२॥

42. SAMUDRA YOGA: One born in Samudra yoga will have many precious stones and abundant wealth, be endowed with pleasures, dear to people, will have firm wealth and be well-disposed.

प्रियगीतनृत्यवाद्या निपुणाः सुखिनश्च धनवन्तः ।

नेतारो बहुभृत्या वीणायां कीर्तिताः पुरुषाः॥४३॥

43 VEENA YOGA: One born in Veena yoga will be fond of songs, dance and musical instruments, be skilful, happy, wealthy, and be a leader of men.

दाम्नि सुजनोपकारी नयधनयुक्तो महेश्वरः ख्यातः ।

बहुसुतरत्नसमृद्धो धीरो जायेत विद्वांश्च॥४४॥

44. DAAMINI YOGA: One born in Daamini yoga will be helpful to others, will have righteously earned wealth, be very affluent, famous, will have many sons and gems, be courageous and red-lettered.

पाशे बन्धनभाजः कार्ये दक्षाः प्रपञ्चकाराश्च ।

बहुभाषिणो विशीला बहुभृत्याः सम्प्रतानाश्च॥४५॥

45. PASA YOGA: One born in Pasa yoga will be liable to be imprisoned, be skilful in work, be deceiving in disposition, will talk much, be bereft of good qualities and will have many servants.

सुबहूनामुपयोज्याः कृषीवलाः सत्यवादिनः सुखिनः ।

केदारे सम्भूताश्चलस्वभावा धनैर्युक्ताः॥४६॥

46. KEDARA YOGA: One born in Kedara yoga will be useful to many, be an agriculturist, be truthful, happy, fickle minded and wealthy.

तीक्ष्णालसधनहीना हिंस्राः सुबहिष्कृता महाशूराः ।

सङ्ग्रामे लब्धयशा शूले योगे भवन्ति नराः॥४७॥

47. SOOLA YOGA: One born in Soola yoga will be sharp, indolent, bereft of wealth, be torturous, prohibited, valiant, and famous through war.

पाखण्डवादिनो वा धनरहिता वा बहिष्कृता लोके ।

सुतमातृधर्मरहिता युगयोगे ये नरा जाताः॥४८॥

48. YUGA YOGA: One born in Yuga yoga will be heretic, be devoid of wealth, be discarded by others, and be devoid of sons, mother and virtues.

बलसंयुक्ता विधना वद्याविज्ञानवर्जिता मलिना ।

नित्यं दुःखितदीना गोले योगे भवन्ति नराः॥४९॥

49. GOLA YOGA: One born in Gola yoga will be strong, be devoid of wealth, learning and intelligence, be dirty, sorrowful, and miserable.

सर्वास्वपि दशस्वेते भवेयुः फलदायिनः ।

प्राणिनामिति विज्ञेयाः प्रवदन्ति तवाग्रजाः॥५०॥

50. Ancestors say that the results due to the said (Nabhasa) yogas will be felt throughout, in all the Dasha periods.

अथ विविधयोगाध्यायः॥३६॥

Chapter 36. Many Other Yogas

लग्ने शुभयुते योगः शुभः पापयुतेऽशुभः।
व्ययस्वगैः शुभैः पापैः क्रमाद्योगौ शुभाऽशुभौ॥१॥
शुभयोगोद्भवो वाग्मी रूपशीलगुणवन्वितः।
पापयोगोद्भवः कामी पापकर्मा परार्थयुक्॥२॥

1-2. BENEFICE & MALEFIC YOGAS: If there be a benefice in the ascendant shubha yoga is produced while a malefic therein causes Ashubha yoga. Similarly, benefices in both the 12th and the 2nd cause Shubha yoga. Malefic in both the 12th and the 2nd also cause Ashubha yoga. One born in Shubha yoga will be eloquent, charming and virtuous while his counterpart will be sensuous, will do sinful acts and will enjoy (or swallow) others' wealth.

Notes: Shubha yoga is of two kinds. It can be formed by a single benefice in the ascendant. It can also be formed by a benefice in the 2nd and by another simultaneously in the 12th. Obviously, the latter Shubha Yoga is still superior. (Need less to mention that if the ascendant; 2nd and 12th are simultaneously occupied by 3 benefices, even then Shubha Yoga of a very great order is established.) This yoga gives physical beauty, excellent virtues and eloquent disposition. Though the text does not mention, additional effects are: a happy life, health, wealth, longevity, fame etc. These additional effects will not fully mature by a single ordinary benefice in the ascendant.

A malefic or malefics in these places will produce Ashubha Yoga or inauspicious yoga. Each yoga is increasingly malefic. As a result, the subject will be libidinous, will indulge in unethical and sinful deeds and be capable of bracketing others' possessions. While a single malefic may not give so bad results, two or three in such positions will indeed produce most unfavourable results, apart from affecting health, longevity etc. adversely.

Needless to mention that in analysing the results due to good or bad combinations, one should take the planet's dignity, strength, relations with other planets and many such other factors into consideration. A malefic yoga can be nullified by other compensating factors while a good yoga may not be productive of expected good results when involved in adverse circumstances. For example, assume that for an Aquarius Mercury is in the 2nd house while Jupiter is in the 12th house. It will be detrimental to rush to the conclusion that the ascendant is surrounded by two benefices, and that Shubha yoga results will improve the native. Conversely, this is worse than a typical Ashubha Yoga.

Again, take Ashubha Yoga. Assume Virgo rises while Saturn is in exaltation in the 2nd and the Sun is in Leo in the 12th. This need not be dubbed as Ashubha Yoga. These two malefic have their own merits and will prove favourable to the native.

This extension may wisely be made for every yoga-good or bad--and in every context throughout the analysis of the geniture. Only then will an agreeable picture emerge.

केन्द्रे देवगुरौ लग्नाच्चन्द्राद्वा शुभदृग्युते।

नीचास्तारिगृहैर्हीने योगोऽयं गजकेसरी॥३॥

गजकेसरीसञ्जातस्तेजस्वी धनवान् भवेत्।

मेधावी गुणसम्पन्नो राजप्रियकरो नरः॥४॥

3-4. GAJA KESARI YOGA: Should Jupiter be in an angle from the ascendant or from the Moon, and be conjunct or aspected by (another) benefice, avoiding at the same time debilitation, combustion and inimical sign, Gaja Kesari yoga is caused. One born in Gaja Kesari yoga will be splendorous, wealthy, intelligent endowed with many laudable virtues and will please the king.

Notes: - The Parāśari type of Gaja Kesari Yoga is constructed on a different footing. That Jupiter-Moon should be in mutual angles is a normally accepted yoga under this name. In my opinion this kind of angularity cannot yield supreme effects. The case of mere of Jupiter being in exaltation in a lunar angle can better be known as Pancha Maha Purusha Yoga, specifically Hamsa Yoga. In other cases, the angularity between the two need not be given the name Gaja Kesari. In point of fact, the Moon-Jupiter mutual angular placement is called as simply Kesari Yoga, vide Phala Deepika, Ch. 6, shloka 14 etc. The effects given are: "The native will destroy the band of his enemies. He will be a lofty speaker in an assembly and will serve a king. He will be long lived and famous. He will be intelligent".

Referring to Jataka Parijata, there are two kinds of Gaja Kesari yogas mentioned therein. The first kind is formed by Jupiter being in an angle from the Moon. This is the common type of Yoga. Second alternative is: The Moon should be aspected by Mercury or Venus or Jupiter while the aspecting planet is free from debilitation and combustion.

Kumara Swameeyam a popular Tamil classic bas this yoga stating that the Moon should be increasing (i.e. waxing) while Jupiter should be in the 4th or in the 10th from the said Moon. This comes to pass when a constituent is in Taurus, Pisces, Aquarius or Sagittarius. To wit, Gaja Kesari Yoga is applicable to only four placements. That is, Jupiter should be in Aquarius while the Moon is in Taurus, or vice versa. Alternatively, the Moon should be in Sagittarius while Jupiter is in Pisces, or vice versa. Please note that even Cancer is omitted which is exaltation sign for Jupiter and own sign for the Moon. In making such a specific statement, the author of Kumani Swameeyam must obviously have possessed an unparalleled authority.

Then we come to the Tamil translation of Parāśara Horā by C.G. Rajan. His version states that the Moon and Jupiter should be in mutual angles, but the Moon should not have Mercury in the 5th from her, nor should she be in aspect to Mercury

so that the Yoga obtained is not simultaneously given annulment. Further the Moon should be free from combustion and debilitation.

The Sanskrit edition of Parāśara Horā of Sri Venkateswara Press, Bombay, has it in such a manner making it clear that Vaidyanatha of Jataka Parijata did take these verses from Parāśara. (In fact, many of the Raja Yogas given in our current chapter have been used by other works like Phala Deepika, Kumara Swameeyam, Sata Yoga Manjari, Jataka Parijata etc.), Coming back to Gaja Kesari yoga given by the Bombay series, we find that the Jupiter-Moon mutual angularity finds place in the first kind of yoga as given by Vaidyanatha while the second version of Vaidyanatha occurs in the Bombay series in a different guise. It is stated there that Mercury aspecting or joining the Moon, not placed in debilitation nor being combust causes this yoga. In the second yoga, Venus and Jupiter are not given any place.

However, the two yogas given by Vaidyanatha are exactly identical with the ones given in Parāśara Horā of Thakur Prasad Pustak Bhandar edition from Varanasi.

The Chaukambha edition does not differ from our version,

Thus, I have placed all the different versions of Gaja Kesari Yoga before the reader. Though the name does not deserve any special consideration as for Gaja Kesari yoga, I would give less importance to the mere angular positions of Jupiter-Moon. From other formations, we may understand that Raja Yoga results will prevail in the following conditions in a descending order.

I. As given in Kumara Swameeyam.

2. As given in Chaukambha edition and our edition.

3. The second kind of yoga given by Jataka Parijata.

4. The second kind of yoga given by Bombay edition of Parāśara Horā.

But, we do not understand the basis of C.G. Rajan why Mercury should not aspect the Moon or be in the 5th from her. Contrarily when Jupiter and the Moon are in mutual angles, Mercury in the 5th from the Moon will be an impetus to Gaja Kesari rather than becoming an impediment.

Gaja Kesari yoga formed in any of the four manners suggested above will give wealth, fame etc. in the Dasha periods of Jupiter, Moon and planets related to them. There is also a school of thought that one born in Kesari yoga will be rich in the Dasha of Venus.

दशमेऽङ्गात्तथा चन्द्रात् केवलैश्च शुभैर्युते।

स योगोऽमलकीर्त्याख्यः कीर्तिराचन्द्रतारकी॥५॥

राजपूज्ये महाभोगी दाता बन्धुजनप्रियः।

परोपकारी धर्मात्मा गुणढ्योऽमलकीर्तिजः॥६॥

5-6. AMALA YOGA: If there be exclusively a benefice in the 10th from the ascendant or the Moon, Amala yoga exists. Amala yoga will confer fame lasting till the moon and stars exist and will make the native honoured by the king, enjoy abundant pleasures, be charitable; fond of relatives, helpful to others, pious and virtuous.

Notes: The 10th house from the Moon or from the ascendant should contain a benefice and be without a malefic occupation. If a malefic join in the 10th

simultaneously, the efficacy of the yoga will be void. A pure Amala Yoga gives name and fame lasting for decades and decades. Wealth is not indicated as a result of the yoga by the sage. Phala Deepika for example denotes wealth for this position.

It may be noted for what it is worth that the yoga mentioned by Bhava positions should be reckoned with reference to Bhava chart while dignity of the participant planets will depend on their sign position. An example chart for Amala Yoga is given below whose owner was born on 16th May, 1959 at 11gh 29vi at 26N29 80E21.

Ketu 17-36	Mercury 12-18	Sun 1-17	Mars 27-17 Venus 12-57
			Lagna 6-09
			Moon 5-29
Saturn 13-06	Jupiter 04-10		Rahu 17-36

This horoscope of a female was given by me in Doctrines of Suka Nadi-Retold on p. 37 in different context. There is a clear cut Amala Yoga caused by Mercury in the 10th from ascendant. Note that there is no planet accompanying Mercury, nor is there any adverse aspect on him. Further, there is an exchange between Mars and Mercury. This augurs the good effects of the yoga in the matter of wealth. As stated in Doctrines of Suka Nadi Retold, the native started a business in the United States in sub period of Mercury during the major period of Venus. She has a well-settled show making steady progress.

सप्तमे चाऽष्टमे शुद्धे शुभग्रहयुतेऽथवा।
केन्द्रेषु शुभयुक्तेषु योगः पर्वतसंज्ञकः॥७॥
भाग्यवान् पर्वतोत्पन्नः वाग्मी दाता च शास्त्रवित्।
हास्यप्रियो यशस्वी च तेजस्वी पुरनायकः॥८॥

7-8. PARVATA YOGA: Benefices in angles will produce Parvatha yoga, as the 7th and 8th are vacant or are occupied by only benefices. One born in Parvatha

yoga will be wealthy, eloquent, charitable, learned in Shastra, fond of mirth, famous, splendorous and be the leader of a city.

Notes: This yoga is formed at least in many ways according to different classical authors.

1. According to our version, there need be benefices in angles while the 7th and 8th are unoccupied or be in occupation by benefices alone. Then the yoga formed is known as Parvatha yoga.

2. The Tamil edition of Parāśara Horā (translated by C.G. Rajan) bas this yoga in two manners: That is, Benefices in angles and 6th and 8th. Alternatively, benefices should be in angles and 9th.

3. The Sanskrit edition of Sri Venkateswara Press gives this yoga again in two forms thus: (1) As per our version. (2) The lords of the ascendant and of the 12th in mutual angles and be aspected by friendly planets. These two are exactly followed by Sata Yoga Manjari (English translation by Prof. B. S. Rao).

4. Whereas the Sanskrit text of Sata Manjari Raja yoga (Hindi translation by Pt. G. K. Ojha) puts it thus: The dispositor of ascendant lord should be in his own sign or in his Moola-Trikona sign which is identical with an angle or a trine reckoned from the ascendant. Phala Deepika exactly describes this yoga in this very manner.

5. Coming to Jataka desa Marga, we find yet another version thus: If the ascendant, 4th, 7th and 10th are occupied by planets while the 8th and 12th are unoccupied, Parvata Yoga occurs. There is no mention of benefices or malefic in angles. That is these houses should remain occupied. Horā-Sara (p. 233) has an identical version.

6. Chaukambha edition bas it as given by C G. Rajan's first mentioned yoga.

7. The edition of Thakur Prasad Pustak Bhandar describes this yoga as per our version.

8. Now see Jataka Parijata. It has again two forma of this Yoga. The first one is formed in a manner identical with one mentioned in the Tamil version of Parāśara Horā. The second type is formed as per the second yoga related to Bombay series of Parāśara Horā. However, the Tamil version of Jataka Parijata (1926 edition by Shastra Sanieevani Press) has it as our text has.

9. A version of Yavana's forms this yoga thus: The ascendant, 7th and 10th be occupied by benefices. So, simple and no more pre-requisites. Note the 4th among angles is omitted by Yavanas. Thus, there are so many varieties of Parvata Yoga. When we consider the version given in our text, the maturity of this yoga will be during the Dasha periods of the benefices in the angles.

सुखेशेज्यौ मिथः केन्द्रगतौ बलिनि लग्नपे।

काहलो वा स्वभोच्चस्थे सुखेशे कर्मपान्विते॥९॥

ओजस्वी साहसी धूर्तश्चतुरङ्गबलान्वितः।

यत्किञ्चिद् ग्रामनाथश्च काहले जायते नरः॥१०॥

9-10. KAHALA YOGA: Should the 4th lord and Jupiter be in mutual angles while the ascendant lord is strong, Kabala yoga occurs. Alternatively, the 4th lord

being in his own or exaltation sign should be conjunct the 10th lord. In effect, the native will be energetic, adventurous, cunning, endowed with a complete army consisting of chariots, elephants, horses and infantry and will lord over a few villages.

Notes: This yoga is given identically in the other three versions of Parāśara Horā, viz. Venkateswara, Chaukamba and Thakur Prasad editions. Still others define this in different ways.

1. The first type of Kabala Yoga according to the Tamil version translated by C.G. Rajan is formed when the lords of the ninth and fourth are in mutual angles as the ascendant lord is endowed with strength. The second type of yoga mentioned by hi m is formed if the 4th lord is in his own sign or in exaltation in conjunction with or in aspect to the 10th lord. The aspect of the 10th lord is an addition in the Tamil version whereas in our version only a conjunction is noted. The native being foolish is mentioned in the Tamil issue and Bombay issue, when giving effects of Kabala Yoga.

2. Mantreswara has it entirely differently thus: The dispositor of ascendant lord's dispositor should be in exaltation or own sign identical with a trine or angle reckoned from the ascendant. The effects mentioned are: prosperity, nobility, auspiciousness, benevolence and kindness.

3. Jatakadesa Marga mentions it in the same way as per C.G. Rajan's first type of yoga. Jataka Parijata follows Jatakadesa Marga while it adds the second version of Kabala Yoga given by our text.

लग्नेशे तुङ्गगे केन्द्रे गुरुदृष्टे तु चामरः।

शुभद्वये विलग्ने वा नवमे दशमे मदे॥११॥

राजा वा राजपुज्यो वा चिरजीवी च पण्डितः।

वाग्मी सर्वकलाविद् वा चामरे जायते जनः॥१२॥

11-12. CHAMARA YOGA: If the ascendant lord is exalted in an angle and be aspected by Jupiter, Chamara yoga is formed. This yoga also occurs if two benefices are in the ascendant, or 9th, or 10th or 7th. The effects of Chamara Yoga are the native will be a king or honoured by the king, long-lived, scholarly, eloquent and versed in all arts.

Notes: While most texts are identical with our version, Phala Deepika puts it in a different way, viz. the ascendant be occupied by a benefice while the ascendant lord is in a good house or in exaltation. The effects attributed by Mantreswara are: long life, prospering like increasing Moon, fame, virtue and leadership. These are comparable to what is generally stated for Chamara Yoga.

सवले लग्नपे पुत्रषष्ठपौ केन्द्रगौ मिथः।

शंखो वा लग्नकर्मेशौ चरे बलिनि भाग्यपे॥१३॥

धनस्त्रीपुत्रसंयुक्तो दयालुः पुण्यवान् सुधीः।

पुण्यकर्मा चिरञ्जीवी शंखयोगोद्भवो नरः॥१४॥

13-14. SANKHA YOGA: If the ascendant lord is strong as the lords of the 5th and 6th are in mutual angles, then what is known as Sankha yoga is produced. Alternatively, if the ascendant lord along with the 10th lord is in a movable sign as the 9th lord is strong, Sankha yoga is obtained. One born with Sankha yoga will be endowed with wealth, spouse and sons, be kindly disposed, propitious, intelligent, meritorious and long lived.

सबले भाग्यपे भेरी खगैः स्वान्त्योदयास्तगैः।

सबले भाग्यपे वाऽसौ केन्द्रे शुक्रेज्यलग्नपैः॥१५॥

धनस्त्रीपुत्रसंयुक्तो भूपः कीर्तिगुणान्वितः।

आचारवान् सुखी भोगी भेरीयोगे जनो भवेत्॥१६॥

15-16. BHERI YOGA: If the 12th, ascendant, 2nd and 7th are occupied as the 9th lord is strong, the native obtains Bheri yoga. Again, another kind of Bheri yoga is formed if Venus, Jupiter and the lord of the ascendant are in an angle while the 9th lord is strong. The results of Bheri yoga are the native will be endowed with wealth, wife and sons, be a king, be famous, virtuous and endowed with good behaviour, happiness and pleasures.

सबले लग्नपे खेटाः केन्द्रे कोणे स्वभोच्चगाः।

मृगङ्गयोगो जातोऽत्र भूपो वा तत्समः सुखी॥१७॥

17. MRIDANGA YOGA: If the ascendant lord is strong as others occupy angles, trines, own houses or exaltation signs, Mridanga yoga is formed. The native concerned will be a king or equal to a king and be happy.

केमेशे कर्मगे तुङ्गे कर्मेशे भाग्यपान्विते।

योगः श्रीनाथसंज्ञोऽत्र जातः शुक्रसमो नृपः॥१८॥

18. SRINATHA YOGA: If the 7th lord is in the 10th while the 10th lord is exalted and be in the company of the 9th lord, Srinatha yoga takes place. The native with this yoga will be equal to lord Devendra (the god of gods).

Notes: For Sagittarius ascendant, this yoga is simply formed if the Sun and Mercury are in the 10th in Virgo. But it is to be ensured that Mercury is in the first half of Virgo.

कर्मेशे सुतगे केन्द्रे बुधेऽर्के सबले स्वभे।

चन्द्रात् कोणे गुरौ ज्ञे वा कुजे लाभे च शारदः॥१९॥

धनस्त्रीपुत्रसंयुक्तः सुखी विद्वान् नृपप्रियः।

तपस्वी धर्मसंयुक्तः शारदे जायते जनः॥२०॥

19-20, SARADA YOGA: Should the 10th lord be in the 5th while Mercury is in an angle as the Sun with strength is in Leo, Sarda Yoga is formed. This will again

obtain if Jupiter or Mercury is in a trine to the Moon, while Mars is in the 11th. One born in either kind of yoga will obtain wealth, spouse and sons, be happy, scholarly, dear to king, pious and virtuous.

धर्मलग्नगते सौम्ये पञ्चमे सदसद्युते।

पापे च चतुरस्रस्थे योगोऽयं मत्स्यसंज्ञकः॥२१॥

कालज्ञः करुणामूर्तिर्गुणधीबलरूपवान्।

यशोविद्यातपस्वी च मत्स्ययोगे हि जायते॥२२॥

21-22. MATSYA YOGA: Benefices in the 9th and the ascendant, mixed planets in the 5th and malefic in the 4th and 8th-this array of planets at birth will produce Matsya yoga. In effect, the native will be an astrologer, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned and pious.

Note: While our version and that of Chaukambha mention that the ascendant and the 9th be occupied by benefice planets, the versions of Sri Venkateswara Press, Thakur Prasad Pustaka Bhandar and C. G. Rajan stipulate that malefic and not benefices should be in the ascendant and the 9th. Jakarta Parijata has the same view as given by the latter group requiring malefics in the 9th and in the ascendant.

That it is benefices that should be in the ascendant and the 9th is obviously correct as three groups are selected by Parāśara for this yoga, thus: Benefices in the first group, malefics in the second group and both (i.e. mixed) in the 3rd group.

पुत्रारिमदगाः सौम्याः स्वभोच्चसुहृदंशगाः।

त्रिलाभोदयगाः पापाः कूर्मयोगः स्वभोच्चगाः॥२३॥

कूर्मयोगे जनो भूपो धीरो धर्मगुणान्वितः।

कीर्तिमानुपकारी च सुखी मानवनायकः॥२४॥

23-24. KOORMA YOGA: If the 5th, 6th and the 7th are occupied by benefice planets identical with own house or exaltation or friendly sign while malefic are in the 3rd 11th and the ascendant in own house or in exaltation, Koorma yoga is formed. The results of Koorma yoga are: the native will be a king, be courageous, virtuous, famous, helpful, happy, and be leader of men.

भाग्येशे धनभावास्थे धनेशे भाग्यभावगे।

लग्नेशे केन्द्रकोणस्थे खड्गयोगः स कथ्यते॥२५॥

खड्गयोगे समुत्पन्नो धनभाग्यसुखान्वितः।

शास्त्रज्ञो बुद्धिवीर्याढ्यः कृतज्ञः कुशलो नरः॥२६॥

25-26. KHADGA YOGA: Should there be an exchange of signs between the lords of the 2nd and the 9th as the ascendant lord is in an angle or in a trine Khadga yoga is obtainable. One with Khadga yoga will be endowed with wealth, fortunes and happiness, be learned in Shastra, be intelligent, mighty, grateful and skilful.

केन्द्रे मूलत्रिकोणस्ते भाग्येशे वा स्वभोच्चगे।

लग्नाधिपे बलाढ्ये च लक्ष्मीयोगः प्रकीर्त्यते॥२७॥

सुरूपो गुणवान् भूपो बहुपुत्रधनान्वितः।

यशस्वी धर्मसम्पन्नो लक्ष्मीयोगे जनो भवेत्॥२८॥

27-28. LAKSHMI YOGA: If the 9th lord is in an angle identical with his Moola-Trikona sign or own sign or exaltation sign while the ascendant lord is endowed with strength, Lakshmi yoga occurs. The native with this yoga will be charming, virtuous, kingly in status, endowed with many sons, abundant wealth, be famous, and be of high moral merits,

लग्ने स्थिरे भृगौ केन्द्रे चन्द्रकोणे शभान्विते।

मानस्थानगते सौरे योगोऽयं कुसुमाभिधः॥२९॥

भूपो वा भूपतुल्यो वा दता भोगी सुखी जनः।

कुलमुख्यो गुणी विद्वान् जायते कुसुमाह्वये॥३०॥

29-30 KUSUMA YOGA: Venus in an angle, the Moon in a trine along with a benefice and Saturn in the 10th-these planets thus cause Kusuma yoga for one born in a fixed sign ascending. Such a native will be a king or equal to him, be charitable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered

द्वितीये पञ्चमे जीवे बुधशुक्रयुतेक्षिते।

क्षत्रे तयोर्वा सम्प्रप्ते योगः स च कलानिधिः॥३१॥

कलानिधिसमुत्पन्नो गुणवान् भूपवन्दितः।

रोगहीनः सुखी जातो धनविद्यासमन्वितः॥३२॥

31-32. KALANIDHI YOGA: Should Jupiter be in the 2nd or the 5th and be aspected by Mercury and Venus, Kalanidhi yoga is caused. In effect, the native will be virtuous, honoured by the kings, bereft of diseases, be happy, weal thy and learned.

लग्नेशतद्गतर्क्षेशतद्गतर्क्षेशतदंशपाः।

केन्द्रे कोणे स्वतुङ्गे वा योगः कल्पद्रुमो मतः॥३३॥

सर्वैश्वर्ययुतो भूपो धर्मात्मा बलसंयुतः।

युद्धप्रियो दयालुश्च पारिजाते नरो भवेत्॥३४॥

33-34. KALPADRUMA YOGA: Note the following four planets: (a) the ascendant lord, b) the dispositor of the ascendant lord, (c) the dispositor of the planet at "b", (d) the Navamsha dispositor of the planet at "c". If all these are disposed in angles and trines from the ascendant, or be exalted, Kalpa druma yoga exists: One with this yoga will be endowed with all kinds of wealth, be n king, pious, strong, fond of war and merciful.

Notes: Kalpa Druma yoga is also known as Parijata Yoga. Kalpa Druma denotes the Celestial Tree while Parijata denotes the Celestial Flower. Both of these are known to grant any boon to the possessor who is said to be Devendra, the god of gods.

In the obtainment of yoga, there are four participants. This yoga can be noted in the following chart.

Born on July 23, 1856 at 0612 hrs at 18N32 73E57.

Jupiter Moon Rahu			Marc Saturn
			Lagna Sun Venus
		Mars	Ketu

Rahu	Merc		
Saturn			

Lagna Moon Jupiter	Mars		Sun Venus Ketu

Now see how Kalpa Druma yoga is formed in the chart.

The constituents of the yoga are:

(a) The ascendant lord Moon.

(b) The ascendant lord's dispositor Jupiter.

(c) Jupiter is in own sign and hence no dispositor.

(d) Jupiter's Navamsha dispositor is Jupiter himself as be is in Sagittarius Navamsha.

All the above are in a trine from the natal ascendant who clearly form Kalpa-druma yoga. The effects mentioned by the sage were obtained by the owner of the chart, Bala

Gangadhar Tilak, including fondness for war to get the country freed from foreign rule.

स्वान्त्याष्टस्थैर्द्वितीयेशाद् हरियोगः शुभग्रहैः।

कामेशाद् बन्धुधर्माष्टस्थितैः सौम्यैर्हराभिधः॥३५॥

लग्नेशाद् बन्धुकर्मायस्थितैर्ब्रह्माह्वयः स्मृतः।

एषु जातः सुखी विद्वान् धनपुत्रादिसंयुतः॥३६॥

35-36. TRIMURTHI YOGAS: Counted from the 2nd lord if benefices occupy the 2nd, 12th and 8th, Hari yoga is formed. If the 4th, 9th and 8th with reference to the sign occupied by the 7th lord are occupied by benefices, Hara yoga is obtainable. Brahma yoga is generated if, counted from the ascendant lord, benefices are in the 4th, 10th and 11th signs. One born in anyone of the said three yogas will be happy, learned and endowed with wealth and sons.

Notes: There are actually three different yogas given in the present two verses. These are - Hari Yoga, Hara Yoga and Brahma Yoga. This represents the trinity of Hindu Gods and hence is known as Trimurthi yogas jointly. Some interpret this as one yoga knowing it as 'Haribarabrahma yoga' which is however incorrect.

For formation of Bari Yoga, the 2nd lord's position is to be noted firstly. From the said position of the 2nd lord, each of the 2nd, 12th and 8th be occupied by benefices individually. See the chart on the next page.

			Marc

Jupiter	Hari Yoga		Sat
Lagna			Venus

In the above case, the 2nd lord is Saturn. Note from Saturn, the 2nd is occupied by Venus, the 12th by Mercury and the 8th by Jupiter.

Sat			Jupiter
			Lagna
	Merc	Venus	

The second yoga is Hara Yoga (Hara denotes lord Siva.) See the chart given above for an easy grasp fulfilling the conditions laid down by Parāśara.

In the above case, Saturn rules the 7th house and is placed in Pisces. From him the 4th, 8th and 9th are respectively occupied by Jupiter, Venus and Mercury. Thus, forms Hara Yoga.

Lastly Brahma yoga. This is formed if the 4th, 10th and 11th from the sign occupied by the ascendant lord are tenanted by benefices. Note this yoga from the following chart.

	Mars		
Marc			Jupiter
Venus			
	Lagna		

In the above example, the ascendant lord Mars is in Aries. Note that the 4th, 10th and 11th from Mars are occupied by Jupiter, Venus and Mercury in order.

In each yoga, three houses are mentioned, i.e. 2nd, 12th and 8th on the one hand; 4th, 8th and 9th on the other hand and the 4th, 10th and 11th in the third instance. This takes care of possible maxi mum elongation between Mercury and Venus. The Moon can also be considered in replacement of one of the said benefices if she is in waning state. The Sun should not participate in these houses just like any malefic. If these Moon is herself a malefic her presence is also excluded in these yogas.

लग्नान्मदाष्टगैः सौम्यैः पापदृग्योगवर्जितैः।

योगो लग्नाधियोगोऽस्मिन् महात्मा शास्त्रवित् सुखी॥३७॥

37. LAGNADHI YOGA: Should benefices be in the 7th and the 8th counted from the ascendant and be devoid of conjunction/aspect of malefic, Lagnadhi yoga is produced ma king one a great person, learned in Shastra and happy.

Notes: Sage Parāśara does not include the 6th house from the ascendant for Lagnadhi yoga. Only two houses are suggested, viz. the 7th and 8th from the ascendant. This is so given in the versions of Chaukamba, Sri Venkateswara Press, Thakur Prasad Pustaka Bhandara and C G. Rajan as well. The last three versions have an additional condition that the 4th house from the ascendant should at the same time be vacant. In Chandradhi yoga, the sage has included the 6th house, see Ch. 37 infra.

After a study of the various texts, we can conclude to the following effect: The 6th, 7th and 8th be occupied by benefices in any manner, i.e. the three benefices, viz.

Jupiter, Mercury and Venus may be disposed in one, two or three houses in 6th, 7th and 8th. No other malefic should be in these houses nor aspect the occupants. The 4th from the ascendant or from the Moon as the case may be, should remain unoccupied. Then Adhi yoga is obtained. The benefices mentioned should also be free from combustion and debilitation. If the yoga is formed in the above conditions, the native will be highly learned, wealthy and be among the most supreme men on the earth.

The best Adhi yoga is, however, with Mercury in the 6th, Jupiter in the 7th and Venus in the 8th house.

लग्नपे पारिजातस्थे सुखी वर्गोत्तमे ह्यरुक्।

गोपुरे धनधान्याढ्या भूपः सिंहासने स्थिते॥३८॥

विद्वान् पारावते श्रीमान् देवलोके सवाहनः।

ऐरावतस्थिते जातो विख्यातो भूपवन्दितः॥३९॥

38-39. EFFECTS OF ASCENDANT LORD'S DIVISIONAL DIGNITIES: The ascendant lord in Parijathamsa will make one happy, in Vargothama immune to diseases, in Gopuramsa rich with wealth and grains, in Simhasanamsa a king, in Paravathamsa a scholar, in Devalokamsa opulent and endowed with conveyances, and in Travatamsa famous and honoured by kings.

Notes: The dignities mentioned above could be found on p. 90 supra. Vargothama indicates a planet occupying the same Rashi and the same Navamsha.

अथ चन्द्रयोगाध्यायः॥३७॥

Chapter 37. Lunar Yogas

सहस्ररश्मितचन्द्रे कण्टकादिगते क्रमात्।
धनधीनैपुणादीनि न्यूनमध्योत्तमानि हि॥१॥

1. If the Moon with reference to the Sun is in an angle, Panaphara or Apoklima, one's wealth, intelligence and skill will be respectively little, meddling and excellent.

स्वांशे वा स्वाधिमित्रांशे स्थितश्च दिवसे शशी।
गुरुणा दृश्यते तत्र जातो धनसुखान्वितः॥२॥
स्वांशे वा स्वाधिमित्रांशे स्थितश्च शशभृन्निशि।
शुक्रेण दृश्यते तत्र जातो धनसुखान्वितः॥३॥
एतद्विपर्ययस्थे च शुक्रेज्यानवलोकिते।
जायतेऽल्पधनो बालो योगेऽस्मिन्निर्धनोऽथवा॥४॥

2-4. In the case of a day birth if the Moon, placed in own Navamsha or in a friendly Navamsha, is aspected by Jupiter, one will be endowed with wealth and happiness. One born in night time will enjoy. Similar effects if the Moon is in own Navamsha or in friendly Navamsha in aspect to Venus. In a contrary situation, the aspect of Jupiter or of Venus on the Moon will make one go with little wealth or even without that.

चन्द्राद्रन्ध्रारिकामस्थै सौम्यैः स्याधियोगकः।
तत्र राजा च मन्त्री च सेनाधीशश्च बलक्रमात्॥५॥

5. ADHI YOGA FROM THE MOON: If benefices occupy the 8th, 6th and 7th counted from the Moon, Adhi yoga obtains. According to the strength of the participating planets, the native concerned will be either a king or a minister or an army chief.

चन्द्राद् वृद्धिगतैः सर्वैः शुभैर्जातो महाधनी।
द्वाभ्यां मध्यधनो जात एकेनाऽल्पधनो भवेत्॥६॥

6, DHANA YOGA: Should all the (three) benefices be in Upachaya (i.e. 3rd, 6th, 10th and 11th) counted from the Moon, one will be very affluent; with two benefices so placed he will have medium effects in regard to wealth. If a single benefice is there, the wealth will be negligible.

चन्द्रात् स्वान्त्योभयस्थे हि ग्रहे सूर्यं बिना क्रमात्।

सुनफाख्तोऽनफाख्यश्च योगो दुरधराह्वयः॥७॥

राजा वा राजतुल्यो वा धीधनख्यातिमाञ्जनः।

स्वभुजार्जितवित्तश्च सुनफायोगसम्भवः॥८॥

भूपोऽगदशरीरश्च शीलवान् ख्यातकीर्तिमान्।

सुरूपश्चाऽनफाजातो सुखैः सर्वैः समन्वितः॥९॥

उत्पन्नसुखभुग् दाता धनवाहनसंयुतः।

सद्भृत्यो जायते नूनं जनो दुरधराभवः॥१०॥

7-10. SUNAPHA, ANAPHA AND DURADHARA: If there is a planet, other than the Sun, in the 2nd from the Moon Sunapha yoga, in the 12th Anapha yoga and planets in both places Duradhara yoga are caused. One with Sunapha yoga will be a king or equal to a king endowed with intelligence, wealth, fame and self-earned wealth. One born in Anapha yoga will be a king, be free from diseases, virtuous, famous charming and happy. One born in Duradhara yoga will enjoy pleasures, be charitable and end owed with wealth, conveyances and excellent serving force.

चन्द्रादाद्यधनाऽन्त्यस्थो विना भानुं न चेद्ग्रहः।

कश्चित् स्याद्वा विना चन्द्रं लग्नात् केन्द्रगतोऽथ वा॥११॥

योगः केमद्रुमो नाम तत्र जातोऽतिगर्हितः।

बुद्धिविद्याविहीनश्च दरिद्रापत्तिसंयुतः॥१२॥

अन्ययोगफलं हन्ति चन्द्रयोगो विशेषतः।

स्वफलं प्रददातीति बुधो यत्नाद् विचिन्तयेत्॥१३॥

11-13. KEMADRUMA YOGA: Excluding the Sun, should there be no planet with the Moon or in the 2nd/12th from the Moon or in an angle from the ascendant, Kemadruma yoga is formed. One born in Kemadruma yoga will be very much reproached, be bereft of intelligence and learning and reduced to penury and perils.

अथ रवियोगाध्यायः॥३८॥

Chapter 38. Solar Yogas

सूर्यात् स्वन्त्योभयस्थैश्च विना चन्द्रं कुजादिभिः।
वेशिवोशिसमाख्यौ च तथोभयचरः क्रमात्॥१॥

I. VESI, VOSI AND UBHAYACHARI YOGAS: Barring the Moon, if a planet among Mars etc. be in the 2nd from the Sun Vesi yoga, in the 12th Vosi yoga and planets in both the 2nd and the 12th Ubhayachari yoga are caused.

समदृक् सत्यवाङ् मर्त्यो दीर्घकायोऽलसस्तथा।
सुखभागल्पवित्तोऽपि वेशियोगसमुद्भवः॥२॥
वोशौ च निपुणो दाता यशोविद्याबलावन्तिः।
तथोभयचरे जातो भूपो वा तत्समः सुखी॥३॥

2-3. EFFECTS OF THESE YOGAS: One born in Vesi yoga will be even sighted, truthful, long-bodied, indolent, happy and endowed with negligible wealth. One born with Vesi yoga will be skilful, charitable and endowed with fame, learning and strength. The Ubhayachari native will be a king or equal to a king and be happy.

शुभग्रहभवे योगे फलमेवं विचिन्तयेत्।
पापग्रहसमुत्पन्ने योगे तु फलमन्यथा॥४॥

4. Benefices causing these yogas will give the above-mentioned effects while malefic will produce contrary effects,

अथ राजयोगाध्यायः॥३९॥

Chapter 39. Raja Yogas

अथाऽतः सम्प्रवक्ष्यामि राययोगान् द्विजोत्तम।
येषां विज्ञानमात्रेण राजपूज्यो जनो भवेत्॥१॥
ये योगाः शम्भुना प्रोक्ताः पुरा शैलसुताग्रतः।
तेषां सारमहं वक्ष्ये तवाग्रे द्विजनन्दन॥२॥

1-2. O excellent of the Brahmins, I now narrate below the Raja-yogas making one entitled to royal honours. These were told to Parvati by Lord Siva once upon a time, the gist of which is as follows:

चिन्तयेत् कारकांशे वा जनुर्लग्नेऽथ वा द्विज।
राजयोगकरौ द्वौ द्वौ स्फुटौ खेटौ प्रयत्नतः॥३॥
आत्मकारकपुत्राभ्यां योगमेकं प्रकल्पयेत्।
तनुपञ्चमनाथाभ्यां तथैव द्विजसत्तम॥४॥
लग्नपुत्रेशयोरात्मपुत्रकारकयोर्द्वयोः।
सम्बन्धात् पूर्णमर्धं वा पादं वीर्यानुसारतः॥५॥

3-5: These yogas are to be known from the Karakamsa ascendant and the natal ascendant. On the one hand the pair of Atmakaraka and Putra karaka and on the other hand the natal ascendant lord and the 5th lord be considered. The effects due to such association will be full, or a half or a quarter according to their strengths.

Notes: Raja Yogas giving status can be formed with Karakamsa Lagna as the reckoning point. Similarly, the natal ascendant is also another centre wherefrom such yogas emanate. (Karakamsa Lagna is the Navamsha occupied by the Atmakaraka planet.

If Karakamsa ascendant is being considered in evaluation of Raja yogas, the status of Putra Karaka is also to be taken into account. Here Putra Karaka is Chara Karaka. He is the 6th in status in the Atmakaraka scheme, as explained in shlokas 13-17 of Ch. 32 supra. On the other hand, if natal ascendant is being considered the 5th lord from natal ascendant should also be scrutinized in terms of dignity, so that the real clues to the yoga are made out rightly. The 5th lord has been given a very important position in the analysis of Raja Yogas by the sage equating him with the 9th lord or even more, vide shlokas 33 and 34 of the current chapter.

We shall now take an expanded clue of the two hints given in the present verses about the evaluation of Raja yogas.

There are certain Raja Yogas formed with reference to Karakamsa ascendant, Atmakaraka's position in the Rashi chart, Amatya Karaka, Upapada, Arudha Pada etc.-so to say in the Jaimini style-as can be seen in our present text. For example, take the rule given in shloka 22 of the current chapter where it is stated that Atmakaraka in benefice's Rashi or Navamsha will make one wealthy. In the chart given .in Ch. 29 (shloka 1-3), we have Atmakaraka Moon in Jupiter's Navamsha. So as per the rule the native should become rich. To strengthen this argument, we find Jupiter in exaltation. Putra Karaka (Chara scheme) for the said horoscope in the Sun. He aspects the ascendant. In the Navamsha chart, the Sun is placed in the 4th from Atmakaraka. All these indicate that the native should be wealthy. If Putra Karaka (Chara) and Karakamsa Lagna are not well related, the yogas related to that scheme will be futile.

Next take the natal ascendant lord and the 5th lord from the natal ascendant. In assessing the Raja yogas strength related to the natal ascendant, the strength and relationship between these two lords should be correctly understood. In the example chart cited above, the 5th lord is Jupiter who is exalted and is endowed with a Shad-bala of 9.32 Rupas and Mars 7.32 Rupas. Their Vimsopaka strengths are respectively 16.45 and 16.80 points making them extremely well disposed to cause vigour to any Raja yoga in the horoscope,

Hence it is apparent that the sage correlates the Chara Putra Karaka with the Karakamsa ascendant (or Atmakaraka) and the 5th lord from natal ascendant with the lord of the natal ascendant itself.

लग्नेशे पञ्चमे भावे पञ्चमेशे च लग्ने।

पुत्रात्मकारकौ विप्र लग्ने च पञ्चमे स्थित॥६॥

स्वोच्चे स्वंशे स्वभे वाऽपि शुभग्रहनिरीक्षितो।

महाराजाख्ययोगोऽत्र जातः ख्यातः सुखान्वितः॥७॥

6-7 MAHA RAJA YOGA: Should the ascendant lord and the 5th lord exchange their signs or if Atmakaraka and Putra Karaka (Chara) are in the ascendant, the 5th, exaltation sign, own sign or own Navamsha in aspect to a benefice, Maha Raja yoga is produced. The native so born will be famous and happy.

Notes: An exchange between the ascendant lord and the 5th lord will bestow a supreme Raja yoga on the native. For example, in the case of a Pisces-born, Jupiter in the 5th and the Moon in the ascendant.

In the second stage, the Atmakaraka and Putra Karaka (Chara) are brought in the picture. They can be jointly in the 5th or in the ascendant (or in Karakamsa Lagna and the 5th from there) or separately in these places. Alternatively, both of them should be in their respective exaltation signs, or in own signs, or in own Navamsha and be related to a benefice by aspect. In this respect, the horoscope of Mrs Gandhi will serve us with a perfect example. Her chart can be found with reference to shloka so in Ch. 24 supra. The Atmakaraka is Saturn (21° 50') while Putra Karaka is Mercury (13° 11'). It may be noted that Saturn is in the ascendant while Mercury is in the 5th

lifting the native to Himalayan heights through the said Maha Raja yoga. Atmakaraka Saturn is in his own Navamsha and Mercury is in the 10th from Karakamsa Lagna.

भाग्येशः कारको लग्ने पञ्चमे सप्तमेऽपि वा।

राजयोगप्रदातारौ शुभखेटयुतेक्षितौ॥८॥

8. If the ascendant lord and Atmakaraka are in the ascendant, 5th or 7th in conjunction with or in aspect to a benefice, there obtains a Raja yoga.

Notes: If the ascendant lord himself becomes the Atmakaraka his mere placement in the ascendant itself or in the 5th/7th from the ascendant in association with a benefice will cause a similar Raja yoga. In this case of Mrs Gandhi, the Atmakaraka is in the ascendant while the ascendant lord Moon is in exchange with him in the 7th. The Moon is favourably aspected by yoga karaka Jupiter from the 11th house speaking for the native high and successful political career.

लग्नेशात् कारकाच्चापि धने तुर्ये च पञ्चमे।

शुभखेटयुते भावे जातो राजा भवेद् ध्रुवम्॥९॥

तृतीये षष्ठभे ताभ्यां पापग्रहयुतेक्षिते।

जातो राजा भवेदेवं मिश्रे मिश्रफलं वदेत्॥१०॥

9-10: Should there be benefices in the 2nd, 4th and 5th counted either from the ascendant lord or from Atmakaraka sign, one will become a king. Similarly, malefic in the 3rd and 6th from the said places.

स्वांशे वा पञ्चमे शुक्रे जीवेन्दुयुतवीक्षिते।

लग्ने लग्नपदे वाऽपि राजवर्गो भवेन्नरः॥११॥

11. One will be related to royal circles if Venus JS m the karakamsa, or in the 5th therefrom or in the ascendant or in Arudha ascendant in aspect to or in the company of Jupiter or the Moon.

Notes: The planet Venus should be in one of the four places, viz. Karakamsa ascendant, Arudha ascendant, natal ascendant and in the 5th from Karakamsa ascendant. (Arudha ascendant is also known as Arudha Pada, vide Ch. 29 supra.) Being placed so, Venus must be related to the Moon or Jupiter by aspect/association.

Taking the example chart given in Ch. 29, we find Venus is in the Karakamsa ascendant along with the Moon (the Atmakaraka). The native is 'thus related to people with high social status through his professional sphere.

जन्माङ्गे कालहोराङ्गे कालङ्गे येन केनचित्।

एकग्रहेण सन्दृष्टे त्रितये राजभाग् जनः॥१२॥

12. Even if a single planet aspects the natal ascendant or Horā Lagna or Ghatika Lagna, the native will become a king.

Notes: Horā Lagna and Ghatika Lagna are narrated on page 63 supra. If a planet aspects one of the three ascendants, viz. natal ascendant, Horā Lagna and Ghatika Lagna, in becomes a Karaka planet or significator giving status etc. to the native.

लग्नषड्वर्गके चैवमेकखेटयुतेक्षिते।

राजयोगो भवत्येव निर्विशंक द्विजोत्तम॥१३॥

पूर्णदृष्टे पूर्नयोगमर्धदृष्टेऽर्धमेव च।

पाददृष्टे पादयोगमिति ज्ञेयं क्रमात् फलम्॥१४॥

13-14: If the six divisions (shad Vargas) of the ascendant, is occupied or aspected by one and the same planet, a Raja-yoga is doubtlessly formed. According to the aspect is full, half or one fourth, results will be in order full, medium and negligible.

Notes: Rashi- Horā, Drekkana, Trimsamsa, Navamsha and Dvadashamsa constitute Shad Varga or six divisions. If a planet occupies the ascendant in all these 6 charts it causes a powerful Raja yoga. Aspects are referred to in the divisional charts here. I am unable to fully conceive the logic in aspects in divisional charts for the sage himself referred to longitudinal aspectual evaluations in an earlier chapter. Without commenting further on this controversial aspect, I leave it at that, accepting my limitations to explain this fully.

लग्नत्रये स्वभोच्चस्थे खेटे राजा भवेद् ध्रुवम्।

यद्वा लग्ने दृकाणेंऽशे स्वोच्चखेटयुते द्विज॥१५॥

15. If the 3 ascendants (i.e. natal ascendant, Horā Lagna and Ghatika Lagna) are occupied by planets in exaltation/own sign or if the natal ascendant, Drekkana ascendant and Navamsha ascendant have exalted planets, Raja yoga is formed.

पदे शुभ सचंद्रे च धने देवगुरौ तथा।

स्वोच्चस्थखेटसन्दृष्टे राजयोगो न संशयः॥१६॥

16. If the Moon and a benefice are in the Arudha Lagna, as Jupiter is in the 2nd from natal ascendant and both the places are aspected by planets in exaltation or in own sign, there will be a Raja yoga.

शुभे लग्ने शुभे त्वर्थे तृतीये पापखेचरे।

चतुर्थे च शुभे प्राप्ते राजा वा तत्समोऽपि वा॥१७॥

17. If the ascendant, 2nd and 4th are occupied by benefices while a malefic is in the 3rd, one will become a king or equal to a king.

स्वोच्चस्थो हरिणांको वा जीवो वा शुक्र एव वा।

बुधो वा धनभावस्थः श्रियं दिशति देहिनः॥१८॥

18. The native will be wealthy if one among the Moon, Jupiter, Venus and Mercury is exalted in the 2nd house.

षष्ठेऽष्टमे तृतीये वा स्वस्वनीचगता ग्रहाः।

लग्नं पश्येत् स्वभोच्चस्थो लग्नपो राज्ययोगदः॥१९॥

19: If the 6th, 8th and the 3rd are occupied by debilitated planets as the ascendant lord is exalted or is in (his other) own house and aspects the ascendant there is a Raja yoga.

षष्ठाऽष्टमव्ययाधीशा नीचस्था रिपुभेऽस्थगाः।

स्वोच्चस्वभगलग्नेशो लग्नं पश्यंश्च राज्यदः॥२०॥

20. Again a Raja yoga is formed if the 6th, 8th and 12th lords are in fall or in inimical signs or in combustion as the ascendant lord placed in his (other) own sign or in exaltation sign aspects the ascendant.

स्वोच्चस्वभस्थराज्येशो लग्नं पश्यंश्च राज्यदः।

शुभाः केन्द्रस्थिता वाऽपि राज्यदः नाऽत्र संशयः॥२१॥

21. If the 10th lord, placed in his own house or in exaltation, aspects the ascendant, a Raja yoga is formed. Similar is the case if benefices are in angles.

शुभराशौ शुभांशे च कारको धनवान् भवेत्।

तदंशकेन्द्रेषु शुभे नूनं राजा प्रजायते॥२२॥

22. If the Atmakaraka is in a benefice's Rashi/Navamsha, the native will be wealthy. If there are benefices in angels from Karakamsa Lagna he will become a king.

लग्नारूढं दारपदं मिथः केन्द्र स्थितं यदि।

त्रिलाभे वा त्रिकोणे वा तदा राजा न संशयः॥२३॥

23. If the Arudha Lagna and Darapada are in mutual angles or in mutual 3rd/11th or in mutual trines, the native will doubtlessly become a king.

Notes: Arudha Lagna is the Pada for the natal ascendant while Dara Pada is the Pada for the 7th house. (Chapter 29 may be referred in the context of such calculations.)

These two Padas should mutually he well placed, i.e. in mutual angles, mutual trines or mutually 3rd and 11th so that the native will enjoy a royal status.

Should these two Padas be in mutually 6th and 8th signs or 2nd and 12th signs, one will suffer from poverty not receiving the effects of the Raja yogas in the

horoscope the good relationship between Arudha Pada and Dara Pada is one of the essential pre-requisites for maturity of Raja Yogas.

भावहोराघटीसंज्ञलग्नानि च प्रपश्यति।

स्वोच्चग्रहो राजयोगो लग्नद्वयमथापि वा॥२४॥

24. If two or all of Bhava Lagna, Horā Lagna, and Ghatika Lagna are in aspect to exalted planets, a Raja yoga is formed.

राशेर्द्रेष्काणतोंऽशाच्च राशेरंशादथापि वा।

यद्वा राशिद्दकाणाभ्यां लग्नद्रष्टा तु योगदः॥२५॥

25. If the said 3 ascendants, their decanates and Navamsha or the said ascendants and their Navamsha or the said ascendants and their decanates are aspected by-a planet, a Raja yoga is formed.

पदे स्वोच्चखगाक्रान्ते चन्द्राक्रान्ते विशेषतः।

क्रान्ते च गुरुशुक्राभ्यां केनाप्युच्चग्रहेण वा॥२६॥

दुष्टार्गलग्रहाभावे राजयोगो न संशयः।

शुभारूढे तत्र चन्द्रे धने देवगुरौ तथा॥२७॥

26-27. If Arudha Pada is occupied by an exalted planet particularly the Moon in exaltation or by Jupiter/Venus (with or without exaltation) while there is no Argala by a malefic, the native will become a king. If the Arudha Pada is a benefice sign containing the Moon while Jupiter is in the 2nd house, the same effect will prevail.

दुःस्थानेशोऽपि नीचस्थो यदि लग्नं प्रपश्यति।

तदाऽपि राजयोगः स्यादिति ज्ञेयं द्विजोत्तम॥२८॥

28: Even if one among the 6th, 8th and 12th lords being in debilitation aspects the ascendant there will be a Raja yoga.

चतुर्थदशमार्थायपतिदृष्टे विलग्नभे।

पदाल्लाभे तु शुक्रेण दृष्टेऽप्यारूढभे शुभे॥२९॥

राजा वा तत्समो वापि जातको जायते ध्रुवम्।

ष।ष्ठाष्टमगते नीचे लग्नं पश्यति वा तथा॥३०॥

तृतीयलाभगे नीचे लग्नं पश्यति वा तथा।

लग्नांशकेन्द्रेषु शुभे निग्रहानुग्रहक्षमः॥३१॥

29-31. The native will become a king if a planet ruling the 4th, 10th, 2nd or the 11th aspects the ascendant, while Venus aspects the 11th from Arudha Lagna as Arudha Lagna is occupied by a benefice. The same effect will be obtained if a

debilitated planet aspects the ascendant and is placed in the 6th or the 8th. Again, similar result will prevail if a debilitated planet placed in the 3rd/11th lends aspect to the ascendant.

अथाऽहं सम्प्रवक्ष्यामि राजयोगादिकं परम्।

ग्रहाणां स्थानभेदेन दृष्टियोगवशात् फलम्॥३२॥

32. I now tell you of the Raja yogas based on the planets with different dignities and on the aspects and conjunctions of the planets.

तपःस्थानाधिपो मन्त्री मन्त्राधीशो विशेषतः।

उभावन्योन्यसंदृष्टौ जातश्चेदिह राज्यभाक्॥३३॥

यत्र कुत्रापि संयुक्तौ तौ वापि समसप्तमौ।

राजवंशभवो बालो राजा भवति निश्चितम्॥३४॥

33-34: The 9th lord is akin to a minister, and more especially the 5th lord. If these two planets mutually aspect, the native will obtain a kingdom. Even if these two are conjunct in any house or if be in mutually 7th places, one born of royal scion will become a king

वाहनेशस्तथा माने मानेशो वाहने स्थितः।

बुद्धधर्माधिपाभ्यां तु दृष्टश्चेदिह राज्यभाक्॥३५॥

35. The native will attain kingdom if the 4th lord is in the 10th and the 10th lord is in the 4th and be in aspect to 5th and 9th lords.

सुतकर्मसुहृल्लग्ननाथा धर्मपसंयुताः।

यस्य जन्मनि भूपोऽसौ कीर्त्या ख्यातो दिगन्तरे॥३६॥

36. If the lords of the 5th, 10th, 4th and the ascendant join in the 9th, one will become a ruler with fame spreading over the four directions

सुखकर्मादिपौ वापि मन्त्रिनाथेन संयुतौ।

धर्मनाथेन वा युक्तौ जातश्चेदिह राज्यभाक्॥३७॥

37. Should the lord of the 4th or of the 10th join either the 5th lord or the 9th lord, the native will obtain kingdom.

Notes: There are four Raja yogas mentioned in the above verse which can be understood, as under:

(1) 4th lord joining the 5th lord.
(2) 4th lord joining the 9th lord.
(3) 10th lord joining the 9th lord.
(4) 10th lord joining the 5 lord.

It will be still superior if the 4th lord joins both the 5th lord and the 9th lord, or if the 10th lord joins the 5th and 9th lord. It may be noted that this is a yoga caused by an angular lord joining a trinal lord,

सुतेशे धर्मनाथेन युते लग्नेश्वरेण वा।

लग्ने सुखेऽथवा माने स्थिते जातो नृपो भवेत्॥३८॥

38: If the 5th lord is in the ascendant, 4th or the 10th in the company of the 9th lord or of the ascendant lord, the native will become a king,

धर्मस्थाने स्थिते जीवे स्वगृहे भृगुसंयुते।

पंचमाधिपयुक्ते वा जातश्चेदिह राजभाक्॥३९॥

39. Should Jupiter be in his own sign identical with the 9th house and be in the company of either Venus or of the 5th lord, the native will obtain kinghood.

दिनार्धाच्च निशार्धाच्च परं सार्धद्विनाडिका।

शुभा वेला तदुत्पन्नो राजा स्यात्तत्समोऽपि वा॥४०॥

40. Two and half ghatis (i.e., 60 minutes of time) from mid-day or from mid-night is auspicious time. A birth during such an auspicious time will cause one to be a king or equal to him.

Notes: Though mid-day and mid-night are denoted in the translation for Dinardha and Nisardha a clarification is essential in regard to the implications of these, Mid-day simply denotes 12 Noon while mid-night zero hour as per common use. But what the sage implies is somewhat different, Dinardha means half of the day while Nisardha means half of the night, keeping in mind the Sun rise and Sun set at a given place. The verse bas a yoga to indicate that if there is a birth within an hour of the said Dinardha or Nisardha, the native will be a king. I shall illustrate this with a practical case.

Take for instance a birth on 15th February 1947 at Jodhpur 73 E 2 and 26 N 18. The local sun rise is at 0638 hrs and sun set at 1749 hrs. Hence for this latitude and date, the day duration is 11h 11m and night duration 12h 49m. Divide the day duration by two to get Dinardha which indicates 5h 35m. Similarly dividing night duration by 2 we get Nisardha as 6h 24m. Add 5h 35m to Sun rise which will give half the day duration. Thus, by adding 5h 35m to 6h 38m, we get 12h 13m. Similarly, in the case of night, the night duration of 12h 49m be halved and the figure arrived at is to be added to sun set, thus we get 0h 13m (i.e. 13 m later than the usual mid-night).

From the above we may understand that by simply taking 12 noon as mid-day and O hour as mid-night it will not serve our purpose in the context of the yoga suggested by the sage. Needless to mention that LMT is to be used for these calculations.

Uttara Kalamrita has two yogas in this respect, viz. Koteeswara yoga and Lakshadhikari yoga (vide Ch. 4, shloka 30). According to its author if there be a birth within 2 Ghatikas (i.e. 48 minutes as against Parāśara's mention of 60 minutes) of

Dinardha and Nisardha, a king is born who will conquer his enemies and observe religious rules of conduct and be learned. He further adds that if in the said case an exalted planet is in the 2nd house, in aspect to another exalted planet, a Koteeswara is born. If the aspecting planet is in its own house (instead of being in exaltation) the native will then be only a Lakshad heewara. Suffice it to say that there will be relatively less riches in the second case.

चन्द्रः कविं कविश्चन्द्रमन्योऽन्यं त्रिभवस्थितः।

मिथः पश्यति वा क्वापि राजयोग उदाहृतः॥४१॥

41. Should the Moon and Venus be mutually in the 3rd and 11th and be in aspects, placed elsewhere, a Raja yap is obtained.

Notes: As per the shloka in question, we find two conditions under which two Raja yogas form. In the first instance the Moon and Venus should be in mutually 3 and 11.

In the second instance, the Moon and Venus can be anywhere but should mutually aspect. This type of yoga is found in many standard texts.

चन्द्रे वर्गोत्तमांशस्थे सबले चतुरादिभिः।

ग्रहैर्दृष्टे च यो जातः स राजा भवति ध्रुवम्॥४२॥

42 Should the Moon, endowed with strength, be in Vargothamsa and be aspected by four or more planets, the native will become a king.

उत्तमांशगते लग्ने चन्द्रान्यैश्चतुरादिभिः।

ग्रहैर्दृष्टेऽपि यो जातः सोऽपि भूमिपतिर्भवेत्॥४३॥

43. One will become a king if the ascendant in Uttamamsa is aspected by four or more planets out of which the Moon should not be one

त्र्यल्पैरुच्चस्थितैः खेटे राजा राजकुलोद्भवः।

अन्यवंशभवस्तत्र राजतुल्यो धनैर्युतः॥४४॥

44. If one or two or three planets be in exaltation one of a royal scion will become a king while another will be equal to a king or be wealthy.

चतुर्भिः पञ्चभिर्वाऽपि खेटैः स्वोच्चत्रिकोणगैः।

हीनवंशभवश्चापि राजा भवति निश्चितः॥४५॥

45. If 4 or 5 planets occupy their exaltation signs or Moola-Trikona signs, even a person of base-birth will become a king.

षड्भिरुच्चगतैः खेटैश्चक्रवर्तित्वमाप्नुयात्।

एवं बहुविधा राजयोगा ज्ञेया द्विजोत्तम॥४६॥

46. If 6 planets are exalted, the native will become an emperor and will enjoy various kinds of royal paraphernalia.

एको गुरुर्भृगुर्वापि बुधो वा स्वोच्चसंस्थितः।

शुभग्रहयुते केन्द्रे राजा वा तत्समो भवेत्॥४७॥

47. Even if one among Jupiter, Venus and Mercury in exaltation while a benefice is in an angle the native will become a king or be equal to him.

केन्द्रेस्थितैः शुभैः सर्वैः पापैश्च त्रिषडायगैः।

हीनवंशोऽपि यो जातः स राजा भवति ध्रुवम्॥४८॥

48. If all benefices are relegated to angles while malefic are in the 3rd, 6th and 11th, the native, though may be of mean descent will ascend, the throne.

अथ राजसम्बन्धयोगाध्यायः॥४०॥

Chapter 40. Yogas for Royal Association

राज्यनाथे जनुर्लग्नादमात्येशयुतेक्षिते।

अमात्यकारकेणापि प्रधानत्वं नृपालये॥१॥

1. If the 10th lord from the ascendant is conjunct or aspected by the dispositor of Amatya Karaka or even conjunct or aspected by Amatya karaka himself, the native will be a chief in the king's court.

Notes: Amatya karaka is the immediate successor of Atmakaraka as we have seen earlier. The lord of the sign occupied by Amatya Karaka should aspect or join the 10th lord counted from the ascendant; the native will then enjoy a high governmental position. The Amatya karaka taking the role of his dispositor in the above case will as well yield similar effects.

The yogas given in the chapter should be related to one's serving the government in various capacities depending on other combinations in his horoscope.

लाभेशवीक्षिते लाभे पापदृग्योगवर्जिते।

राज्यभावे तदा विप्र प्रधानत्वं नृपालये॥२॥

2. If the 10th and 11th are devoid of malefic occupation/aspect while the 11th is aspected by its own lord, the native be a chief in the king's court.

Notes: This verse is open to another interpretation thus: the 11th be devoid of malefic aspect/occupation and be aspected by own lord while the 10th house should also be aspected by its lord and the 10th is also disposed in the same manner. That is, the 10th house should also be aspected by its lord and should be free from malefic aspect/occupation.

अमात्यकारकेणापि कारकेन्द्रेण संयुते।

तीव्रबुद्धियुतो बालो राजमन्त्री भवेद् ध्रुवम्॥३॥

3. Should Amatya karaka and the dispositor Atmakaraka be together the native will be endowed with great intelligence and be a king's minister.

Notes: Kara Kendra is interpreted here as the dispositor of Atmakaraka. Similarly, Amatyesa means the dispositor of Amatya karaka.

अमात्यकारके विप्र सबले शुभसंयुते।

स्वक्षेत्रेस्वोच्चगे वापि राजमन्त्री भवेद् ध्रुवम्॥४॥

4. If Amatya karaka is strong and be with a benefice or if Amatya karaka is in own house or in exaltation, one will surely become a king's minister.

अमात्यकारके लग्ने पञ्चमे नवमेऽपि वा।

राजमन्त्री भवेद् बालो विख्यातो नाऽत्रसंशयः॥५॥

5: There is no doubt in one's becoming a king's minister and famous if Amatya karaka is in the ascendant or the 5th or the 9th.

आत्मकारकतः केन्द्रे कोणे वाऽमात्यकारके।

तदा राजकृपायुक्तो जातो राजाश्रितः सुखी॥६॥

6: If Amatya karaka or Amatya karaka be in an angle or in a trine from the ascendant the native will beget royal mercy, royal patronage and happiness thereof.

कारकाच्च तथारूढात् लग्नाच्च द्विजसत्तम।

तृतीये षष्ठभे पापैः सेनाधीशः प्रजायते॥७॥

7: Should malefic be in the 3rd and 6th from Atmakaraka or Arudha Lagna or the natal ascendant, one will become an army chief.

कारके केन्द्रे कोणेषु स्वतुङ्गे वा स्वभे स्थिते।

भाग्यपेन युते दृष्टे राजमन्त्री भवेद् ध्रुवम्॥८॥

8. If Atmakaraka is in an angle or -in a trine or in exaltation or in own house and be in aspect to the 9th lord, the native will be king's minister.

कारके जन्मराशीशे लग्नगे शुभसंयुते।

मन्त्रित्वे मुख्ययोगोऽयं वार्धकेनाऽत्र संशयः॥९॥

9. Should the Moon sign lord become Atmakaraka and be in the natal ascendant along with a benefice, the native will become a king's minister at his advanced age.

कारके शुभसंयुक्ते पञ्चमे सप्तमेऽपि वा।

दशमे नवमे वाऽपि धनं राजाश्रयाद् भवेत्॥१०॥

10: Should the Atmakaraka be in the 5th, 7th, 10th or the 9th and be with a benefice, one will earn wealth through royal patronage.

भाग्यभावपदे लग्ने कारके नवमेऽपि वा।

राजसम्बन्धयोगोऽयं निर्विशंकं द्विजोत्तम॥११॥

11. If the Arudha of the 9th house be itself the natal ascendant or if Atmakaraka be in the 9th house the native will be, associated with royal circles.

लाभेशे लाभभावस्थे पापदृष्टिविवर्जिते।

कारके शुभसंयुक्ते लाभस्तस्य नृपालयात्॥१२॥

12. One will gain through royal association if the 11th house is occupied by its own lord but be devoid of malefic aspect The Atmakaraka should at the same time be conjunct a benefice.

लग्नेशे राज्यभावस्थे राज्येशे लग्नसंस्थिते।

प्रबलो राजसम्बन्धयोगोऽयं परिकीर्तितः॥१३॥

13. An exchange of signs between the 10th lord and the ascendant lord will make the native associated with the king in a great manner.

कारकात् तुर्यभावस्थौ सितेन्दू द्विजसत्तम।

यस्य जन्मनि जातोऽयं राजचिह्नेन संयुतः॥१४॥

14. If Venus and the Moon are in the 4th from Karakamsa Lagna, the native will be endowed with royal insignia.

लग्नेशे कारके वाऽपि पञ्चमेशेन संयुते।

केन्द्रे कोणे स्थिते तस्मिन् राजमित्रं भवेन्नरः॥१५॥

15. Should the ascendant lord or the Atmakaraka be conjunct the 5th lord and be in an angle or in a trine, the native will be a king's minister.

अथ विशेषधनयोगाऽध्यायः॥४१॥

Chapter 41. Combinations for Wealth

अथाऽतः संप्रवक्ष्यामि धनयोगं विशेषतः ।

यस्मिन् योगे समुत्पन्नो निश्चितो धनवान् भवेत्॥१॥

1. I now tell you of special combinations giving wealth. One born in these yogas will surely become wealthy.

पण्चमे भृगुजक्षेत्रे तस्मिन् शुक्रेण संयुते ।

लाभे भौमेन संयुक्ते बहुद्रव्यस्य नायकः॥२॥

2. YOGAS FOR GREAT AFFLUENCE (up to shloka 8) should a sign of Venus be the 5th house and be occupied by Venus himself while Mars is in the 11th house, the native will obtain great rich.

Notes: This yoga applies to Capricorn and Gemini ascendants alone. For Capricorn ascendant, Venus will be in the 5th in own house while Mars will be in the 11th in own house, Similarly for Gemini ascendant. So, to say for these two ascendants, the 5th and 11th lords in his own houses will confer abundant riches.

पंचमे तु बुधक्षेत्रे तस्मिन् बुधयुतो सति ।

चन्द्रे भौमे गुरौ लाभे बहुद्रव्यस्य नायकः॥३॥

3. Should a sign of Mercury be the 5th house and be occupied by Mercury himself as the 11th house is occupied by the Moon, Mars and Jupiter, the native will be very affluent.

Notes: This yoga applies to Aquarius ascendant and Taurus ascendant for which Mercury will be in the 5th in own house. It is quite superior for Taurus ascendant keeping Aquarius native in the next place. In both cases, Jupiter ruling the 11th will be in own house along with his friends-the Moon and Mars.

पण्चमे च रविक्षेत्रे तस्मिन् रवियुते सति ।

लाभे शनीन्दुजीवाढ्ये बहुद्रव्यस्य नायकः॥४॥

4. Should Leo be the 5th house and be occupied by the Sun himself as Saturn, the Moon and Jupiter are in the 11th, the native will be very affluent.

Notes: Here features Aries ascendant having the Sun in the 5th in Leo and Saturn, Jupiter and the Moon in the 11th in Aquarius. Please note Saturn occupies the 11th as its owner.

पंचमे तु शनिक्षेत्रे तस्मिन् शनियुते सति ।

लाभे रवीन्दुसंयुक्ते बहुद्रव्यस्य नायकः॥५॥

5. Should the Sun and Moon be in the 11th as Saturn is in the 5th identical with his own house, the native will be very affluent.

Notes: Saturn will be in the 5th in Capricorn for a Virgo native, and in Aquarius for a Libra native. The Sun and the Moon are required to be in the 11th. While being so, Cancer or Leo will be the 11th house as the case may be.

पंचमे तु गुरुक्षेत्रे तस्मिन् गुरुयुते सति ।

लाभे चन्द्रसुते जातो बहुद्रव्यस्य नायकः॥६॥

6, Should Jupiter be in the 5th identical with his own house as Mercury is in the 11th, the native will be very affluent. Notes: Jupiter rules the 5th for Leo ascendant and for Scorpio ascendant while Mercury is the 11th lord for these two ascendants. Thus the 5th and 11th lords will be in own signs.

पंचमे तु कुजक्षेत्रे तस्मिन् कुजयुते सति ।

लाभस्थे भृगुपुत्रे तु बहुद्रव्यस्य नायकः॥७॥

7. If a sign of Mars be the 5th with Mars therein as Venus is in the 11th, the native will become very affluent.

Notes: Cancer and Sagittarius ascendant will attract this rule. Mars will be in own house in the 5th while Venus will be in the 11th in own house for these two ascendants.

पंचमे तु शशिक्षेत्रे तस्मिन् शशियुते सति ।

शनौ लाभस्थिते जातो बहुद्रव्यस्य नायकः॥८॥

8. If Cancer be the 5th house containing the Moon therein u Saturn is in the 11th, the native will become very affluent.

Notes: Here Pisces ascendant is considered with the Moon in the 5th and Saturn in the 11th. Thus, from shlokas 2 to 8, the formula that stands for basic consideration is that the 5th lord should be in the 5th while the 11th lord is in the 11th itself. Only in case of the rule given in shloka 3 for Taurus and Aquarius ascendants, two more planets have been added for the 11th house position.

भानुक्षेत्रगते लग्ने तस्मिन् भानुयुते पुनः ।

भौमेन गुरुणा युक्ते दृष्टे जातो युतो धनैः॥९॥

9. YOGAS FOR WEALTH (up to shloka 15): Should the Sun be in Leo identical with the ascendant and be conjunct or aspected by Mars and Jupiter, one will be wealthy.

चन्द्रक्षेत्रगते लग्ने तस्मिन् चन्द्रयुते सति ।

बुधेन गुरुणा युक्ते दृष्टे जातो धनी भवेत्॥१०॥

10. Should the Moon be in Cancer identical with ascendant and be conjunct or aspected by Mercury and Jupiter one will be wealthy.

भौमक्षेत्रे गते लग्ने तस्मिन् भौमेन संयुते ।

सौम्यशुक्रार्कजैर्युक्ते दृष्टे श्रीमान्नरो भवेत्॥११॥

11. Should Mars be in the ascendant identical with his own sign and be conjunct or aspected by Mercury, Venus and Saturn, the native will be rich.

बुधक्षेत्रगते लग्ने तस्मिन् बुधयुते सति ।

शनिजीवयुते दृष्टे जातो धनयुतो भवेत्॥१२॥

12. Should Mercury's sign ascend with Mercury therein and be conjunct or aspected by Saturn and Jupiter the native will be rich.

गुरुक्षेत्रगते लग्ने तस्मिन् गुरुयुते सति ।

बुधभौमयुते दृष्टे जायते धनवान्नरः॥१३॥

13. Should Jupiter be in the ascendant identical with his own sign and be conjunct or aspected by Mercury and Mars, the native will be rich.

भृगुक्षेत्रगते लग्ने तस्मिन् भृगुयुते सति ।

शनिसौम्ययुते दृष्टे यो जातः स धनी भवेत्॥१४॥

14. If Venus be in the ascendant identical with his own sign and be conjunct or aspected by Saturn and Mercury, one will be wealthy.

शनिक्षेत्रगते लग्ने तस्मिन् शनियुते सति ।

भौमेन गुरुणा युक्ते दृष्टे जातो धनैर्युतः॥१५॥

15. If Saturn is in his own sign identical with ascendant be aspected by or conjunct Mars and Jupiter, the native will be wealthy.

धनदौ धर्मधीनाथौ ये वा ताभ्यां युता ग्रहाः ।

तेऽपि स्वस्वदशाकाले धनदा नाऽत्र संशयः॥१६॥

16. OTHER QUALIFIED PLANETS: The 9th lord and the 5th lord are capable of bestowing wealth. Similarly, planets conjunct such a lord. There is no doubt that these planets will give wealth during their Dasha periods.

Notes: The 5th lord and the 9th lord are primarily wealth-givers. If they are well placed in a horoscope, the native will become wealthy. If a favourable planet joins the 5th lord or the 9th lord, that planet will also become a significator of wealth.

ग्रहाणामुक्तयोगेषु क्रूरसौम्यविभागतः ।

बलाबलविवेकेन फलमूह्यं विचक्षणैः॥१७॥

17. The yogas mentioned above (up to shloka 16) should be delineated after knowing favourable unfavourable dispositions of the participant planets and their strength and weakness.

केन्द्रेशः पारिजातस्थस्तदा दाता भवेन्नरः ।

उत्तमे ह्युत्तमो दाता गोपुरे पुरुषत्वयुक्॥१८॥

सिंहासने भवेन्मान्यः शूरः पारावतांशके ।

सभाध्यक्षो देवलोके ब्रह्मलोके मुनिर्मत ।

ऐरावतांशके तृष्टो दिग्योगो नैव जायते॥१९॥

18-19. EFFECTS OF ANGULAR LORD'S DIVISIONAL DIGNITIES: If the lord of an angle is in Parijat-amsa, the native will be liberal, in Uttam-amsa highly liberal, in Gopur-amsa endowed with prowess, in Simhasan-amsa honourable, in Paaravatamsa valorous, in Devalok-amsa head of an assembly, in Brahmalok-amsa a sage and in Iravat-amsa delighted and be celebrated in all quarters.

Notes: From verse 18 to verse 34 of this chapter, the sage instructs us on the dignities of the 4 angular lords and two trinal lords.

The treatment is based on Dasha Varga divisions. For meanings of Parijata and other Amsas, sec Ch. 6 supra. Shodasha Varga scheme also can be applied to the rules given herein with suitable modification proportionately.

Lords of angles are those ruling the ascendant, the 4th, the 7th and the 10th. Their divisional dignities are discussed in the present group of verses. One of the said rulers having various dignities will yield following effects.

Parijatamsa	liberal
Uttamamsa	highly liberal
Gopuramsa	endowed with prowess and manliness
Simhasanamsa	honourable (prominent etc.)
Paravatmsa	valorous
Devalokamsa	head of men, leadership, high position etc.
Brahmalokamsa	sagely (spiritual achievement etc.)
Iravatmsa	delighted, ever happy etc. and be a celebrated personality from all viewpoints.

Here we must note the implied difference between the four lords ruling the various angles. The angular lords are powerful and more important in the ascending order. That is, the 4th lord is more powerful than the ascendant lord, the 7th lord is so against the 4th lord, and the 10th lord is the most powerful among the four lords. So, the effects will also increase in the same order.

पारिजाते सुताधीशे विद्या चैव कुलोचिता ।

उत्तमे चोत्तमा ज्ञेया गोपुरे भुवनांकिता॥२०॥

सिंहासने तथा वाच्या साचिव्येन समन्विता ।

पारावते च विज्ञेया ब्रह्मविद्या द्विजोत्तम॥२१॥

सुतेशे देवलोकस्थे कर्मयोगश्च जायते ।

उपासना ब्रह्मलोके भक्तिस्त्वरावतांशके॥२२॥

20-22. EFFECTS OF 5th LORD'S DIVISIONAL DIGNITIES: If the 5th lord is in Parijatamsa, the native will take to the branch of learning befitting his race, if in Uttamamsa he will have excellent learning, if in Gopuramsa he will receive world-wide honours, in Simhasanamsa he will be endowed with ministership, in also paaravatamsa endowed with knowledge of Supreme Spirit; in Devalokamsa he will be a Karma Yogi (i.e. a performer of actions, worldly and religious rites), in Brabmalokamsa devoted to the Lord and in Iravatamsa pious.

Notes: While the four angular lords are treated in one and the same breath, the sage gives special importance to the 5th and 9th lords individually. The effects may suitably be understood based on the explanations given for angular lords above.

धर्मेशे पारिजातस्थे तीर्थकृत्त्वत्र जन्मनि ।

पूर्वजन्मन्यपि ज्ञेयस्तीर्थकृच्चोत्तमांशके॥२३॥

गौपुरे मखकर्ता च परे चैवाऽत्र जन्मनि ।

सिंहासने भवेद्वीरः सत्यवादी जितेन्द्रियः॥२४॥

सर्वधर्मान् परित्यज्य ब्रह्मैकपदमाश्रितः ।

पारवते च परमो हंअश्चैवात्र जन्मनि॥२५॥

लगुडी वा त्रिदण्डी स्याद्देवलोके न संशयः ।

ब्रह्मलोके शक्रतदं याति कृत्वाऽश्वमेधकम्॥२६॥

ऐरावते तु धर्मात्मा स्वयं धर्मो भविष्यति ।

श्रीरामः कुन्तिपुत्राद्यो यथा जातो द्विजोत्तम॥२७॥

23-27. EFFECTS OF 9th LORD'S DIVISIONAL DIGNITIES: If the 9th lord is in Parijatamsa, the native will visit holy places, if in Uttamamsa he had done so in the past births as well, if in Gopuramsa he will perform sacrificial rites, in Simhasanamsa he will be mighty, truthful, be a conqueror of his senses and will concentrate only on the Supreme Spirit giving up all religions, if in Paaravatamsa he will be the greatest of ascetics, if in Devalokamsa he will be an ascetic holding a cudgel (लागुडी) or a religious mendicant that has renounced all mundane attachments and carrying three long staves tied together in his right hand (त्रिदंडिन्) and if in Brahmalokamsa he will perform Aswamedha yoga (Horse Sacrifice) and will attain the state of Lord Indra (god of gods).

If the 9th lord is in Iravatamsa the person born will be a synonym of Dharma or virtues just as Lord Sri Rama and Yudhishtira (the eldest of Pandavas).

Notes: The 5th lord has been used in spiritual and material planes as well. Whereas the 9th lord is solely related to one's spiritual achievements as could be seen by the treatment given by Maharishi Parāśara in the above 5 shlokas.

The word Tridandi has been translated as above in the context of relating the native to a Sansyasi as these shlokas exclusively concentrate on the spiritual achievements of the native. 'Tridandi' also means one who obtained command over mind, speech and deed. Without 'Trikarana Suddhi' or purity of these three it will not be possible for one to achieve divine bliss. One who thinks bad in his mind though good in the other two spheres, viz. speech and actions cannot be called a pure character. Or one who thinks of good and speaks similarly but acts in a contrary manner cannot be a successful spiritualist. Lastly one who speaks undesirable words though good in thinking and acting cannot also reach self-realisation. Hence it is evident that one should be a 'Tridandi' or endowed with Trikarana Suddhi, so that he locates the Almighty at every point of space and time.

We have so far seen that 5th and 9th lords are primarily wealth givers. The sage also denotes the 5th and 9th lords as lords of 'Lakshmi sthaanas'. Lakshmi though normally means wealth, further conveys a meaning splendour (our lustre). This relates to divine splendour acquired by a person through his spiritual merits. If a person is splendorous, we see in him what is called Brahma Varchas or the splendour making him look like God, free from any material attachment. In this context, we cannot but recall great personages like Rama Krishna Parama Hamsa, Maharishi Ramana, Sankaracharyas of various orders and periods, Sivananda and so on and so forth. In all these cases, the 5th and 9th, lords and 5th and 9th houses enabled them earn that splendour. The wealth they earned is such that it cannot be exhausted even after many centuries, i.e. divine stat us.

विष्णुस्थानं च केन्द्रं स्याल्लक्ष्मीस्थानं त्रिकोणकम् ।

तदीशयोश्च सम्बन्धाद्राजयोगः पुरोदितः॥२८॥

28. ANGULAR AND TRINAL LORDS RELATED: The angles are known as Vishnu sthaanas (i.e. houses of Lord Vishnu) while the trines are called Lakshmi sthaanas (i.e. houses of Lakshmi). If the lord of an angle establishes relationship with a trinal lord, a Raja-yoga will obtain.

Notes: The 4 houses, viz. the 1st, 4th, 7th and 10th are known as Vishnu sthaanas while the 5th and 9th are Lakshmi sthaanas. In Hindu mythology, Lakshmi is a consort of Lord Vishnu, the supreme god. A relationship thus between an angular lord and a trinal Lord is capable of causing a superior Raja-yoga, just as one having the blessings of Sri Vishnu and His consort Lakshmi will be endowed with permanent wellbeing.

The kinds of relationship between planets that will be favourable are:

I. An exchange between these two lords.

2. Mutual aspects between these two lords.

3. Conjunction of these two lords.

4. Mutual angular placement existing between these two.

5. Mutual trinal placement between these two.

The first three kinds of relationships are more powerful while the last two cannot be equally powerful but in a lesser degree.

A sixth kind of relationship can also be extended in this context to Navamsha posit ions though I have no specific classic sanction for this. For example, in a Capricornian's case, Mars in the Navamsha of Venus and Venus in that of Mars will confer a superior Raja yoga. This form of relationship will be equally superior like the first 3 relationships mentioned by me in the earlier paragraph.

After seeing such a relationship between an angular lord and a Trinal Lord, their dignities like Parijata etc. will have to be seen to decide the extent of effects due as could be seen in the following six verses.

पारिजाते स्थितौ तौ चेन्नृपो लोकानुरक्षकः ।

उत्तमे चोत्तमो भूपो गजवाजिरथादिमान्॥२९॥

गोपुरे नृपशार्दूलः पूजितांघ्रिर्नृपैर्भवेत् ।

सिंहासने चक्रवर्ती सर्वभूमिप्रपालकः॥३०॥

अस्मिन् योगे हरिश्चन्द्रो मनुश्चैवोत्तमस्तथा ।

बलिर्वैश्वानरो जातस्तथान्ये चक्रवर्तिनः॥३१॥

वर्तमानयुगे जातस्तथा राजा युधिष्ठिरः ।

भविता शालिवाहाद्यस्तथैव द्विजसत्तम॥३२॥

पारावतांशकेऽप्येवं जाता मन्वादयस्तथा ।

विष्णोः सर्वेऽवताराश्च जायन्ते देवलोकके॥३३॥

ब्रह्मलोकके तु ब्रह्माद्या जायन्ते विश्वपालकाः ।

ऐरावतांशके जातः पूर्व स्वायंभुवो मनुः॥३४॥

29-34 EFFECTS OF DIVISIONAL DIGNITIES OF THE TWO PLANETS SO RELATED: Should an angular lord and a trinal lord having such a relationship (vide above shlokas) be in Parijatamsa, the native will be king and will protect men, if Uttamamsa he will be an excellent king endowed with elephants, horses, chariots etc., if in Gopuramsa he will be a tiger of kings honoured by other kings, and if in Simhasanamsa he will be an emperor ruling over the entire earth; with the said Raja: yoga relationship of the said planets in Simhasanamlili were born Harisehandra, Manu, Dali, the Fire god (Agni Deva) and many other emperors. In the present Yuga so born is Yudhishtira (or Dharma Raja of Maha Bharata). Salivahana's birth and that of others will also come with this yoga. With these planets, so related and in Paaravatamsa, Manu etc. were born. The Incarnations of Lord Vishnu took place when the said planets, being so related, "ere in Devalokamsa; and in Brahmalokamsa Lord Brahma and in Iravatamsa the Swayambhu Manu (the first of the 14 Manus identified

as the second creator who produced the Prajapatis and to the said Manu the code of laws viz. Manu- smriti is ascribed) were born.

Notes: The two planets, viz. an angular lord and a trinal lord with such a relationship, should be simultaneously in Parijatamsa. One in Parijatamsa and the other in a still higher Amsa will yield still better effects. The reader can intelligently manipulate the effects according to such Anisas.

When studying these shlokas, we reach a crucial point as to the period of Parāśara. There are baseless arguments that Parāśara, author of Brihat Parāśara Horā, could not be a sage that lived thousands of years ago; but a very recent author that should have lived after Varaha Mihira, Bhattotpala, Kalyana Varma and so on and so forth. This misconception does not deserve an answer at all and is worth being brushed aside as an idle gossip. The holders of such opinion may advance a million arguments in their own favour. Our query to them is: which exponent referred to the horoscopic positions of Lord Vishnu, Harischandra, Manu, Bali Chakravarthi, Agni Deva, Swayambhu Manu and last but not the least the Creator Brahma himself? Is it humanly possible, but for a sage, with divine contacts, to produce combinations existing in the sacred horoscopes of Vishnu, Brahma etc.? Also, note with specific attention the statement of Parāśara that "Dharma Raja (the eldest son of king Pandu, of Maha Bharata) of the present age, has this yoga". Does this not stand as an indisputable testimony of Parāśara having lived in the Maha Bharata era?

Yet, another clue about Parāśara is served when in the above lines, we find his prediction that Salivahana and others will be born" with this yoga. The verb used is bhavita in future tense. That conveys that Parāśara was a predecessor of Salivahana and not a successor of Bhattot pala etc.

Maharishi Jaimini, author of Poorva Mimamsa and propagator of Jaimini Astrology was a disciple of Parāśara. If Parāśara lived in the 17th century, what about Jaimini?

Specific attention of the reader is drawn to the statement of Parāśara in "shloka 32 above, to the effect that "in the present Yuga" Dharma, Raja is born with such a yoga. This is an ample proof that our sage was in Maha Bharata time and was the illustrious parent of illustrious Veda Vyasa.

Lastly, the following popular quotation enlists Parāśara among the 18 exponents of Jyotisha:

This is again a proof that our sage was indeed a sage of Mahabharata era and is in authority with crown for Kali Yuga astrology.

अथ दारिद्रय्योगाध्यायः॥४२॥

Chapter 42. Combinations for Penury

बहवो धनदा योगा श्रुतास्त्वत्तो मया मुने ।
दरिद्रजन्मदान् योगान् कृपया कथय प्रभो॥१॥

1. O Lord, you have stated many yogas related to acquisition of wealth. Please tell me such yogas causing utter poverty.

लग्नेशे च व्ययस्थाने व्ययेशे लग्नमागते ।
मारकेशयुते दृष्टे निर्धनो जायते नरः॥२॥

2. The native will be penniless if the ascendant lord is in the 12th as the 12th lord is in the ascendant along with a Maraka lord (death inflicting planet) or be in aspect to such a planet.

लग्नेशे षष्ठभावस्थे षष्ठेशे लग्नमागते ।
मारकेशेन युग्दृष्टे धनहीनः प्रजायते॥३॥

3. The native will be penniless if the ascendant lord is in the 6th while the 6th lord is in the ascendant with conjunction or aspect of a Maraka lord.

लग्नेन्दू केतुसंयुक्तौ लग्नपे निधनं गते ।
मारकेशयुते दृष्टे जातो वै निर्धनो भवेत्॥४॥

4. Should the ascendant or the Moon be with Ketu while the ascendant lord is in the 8th, the person concerned will be penniless.

षष्ठाष्टमव्ययगते लग्नपे पापसंयुते ।
धनेशे रिपुभे नीचे राजवंश्योऽपि निर्धनः॥५॥

5. If the ascendant lord along with a malefic is in the 6th, 8th or 12th while the 2nd lord is in an enemy's sign or in debilitation, even a native of royal scion will become penniless.

त्रिकेशेन समायुक्ते पापदृष्टे विलग्नपे ।
शनियुक्तेऽथवा सौम्यैरदृष्टे निर्धनो नरः॥६॥

6. If the ascendant lord is conjunct an evil house lord (one of the 6th, 8th and 12th lords) or Saturn and he devoid of benefice aspect the native will be penniless.

मन्त्रेशो धर्मनाथश्च क्रमात् षष्ठव्ययस्थितौ ।

दृष्टौ चेन्मारकेशेन निर्धनो जायते नरः॥७॥

7. Should the 5th and 9th lords be respectively found in the 6th and 12th and be in aspect to Maraka planets, the native will be penniless.

पापग्रहे लग्नगते राज्यधर्माधिपौ विना ।

मारकेशयुते दृष्टे जातः स्यन्निर्धनो भवेत्॥८॥

8. If malefic, excepting the lords of the 10th and 9th, be in the ascendant in association with or aspect to Maraka planets, one will become penniless.

त्रिकेशा यत्र भावस्था तद्भावेशास्त्रिकस्थिताः ।

पापदृष्टयुत बालो दुःखाक्रान्तश्च निर्धनः॥९॥

9. Note the planets ruling the signs occupied by the lords of 6th, 8th and 12th. If the said dispositors are in such evil houses in turn and be associated with or aspected by malefic, the native will be miserable and indigent.

चन्द्राक्रान्तनवंशेशो मारकेशयुतो यदि ।

मारकस्थानगो वाऽपि जातोऽत्र निर्धनो नरः॥१०॥

10. The lord of the Navamsha occupied by the Moon joining a Maraka planet or occupying a Maraka house will make one penniless.

लग्नेशलग्नभागेशौ रिश्फरन्ध्रारिगौ यदि ।

मारकेशयुतौ दृष्टौ जातोऽसौ निर्धनो नरः॥११॥

11. Should the lord of natal ascendant and that of Navamsha ascendant be conjunct or be aspected by Maraka planets, one will be penniless.

शुभस्थानगताः पापाः पापस्थानगताः शुभाः ।

निर्धनो जायते बालो भोजनेन प्रपीडितः॥१२॥

12. If inauspicious houses are occupied by benefices while auspicious houses are occupied by malefic, the native will be indigent and will be distressed even in the matter of food.

कोणेशदृष्टिहीना ये त्रिकेशैः संयुता ग्रहाः ।

ते सर्वे स्वदशाकाले धनहानिकराः स्मृताः॥१३॥

13, A planet associated with one of the lords of the 6th, 8th and 12th, being bereft of a trinal lord's aspect, will in its Dasha periods cause harm to the native's financial aspects.

कारकाद् वा विलग्नाद् वा रन्ध्रेरिष्फे द्विजोत्तम ।

कारकाङ्गपयोदृष्ट्या धनहीनः प्रजायते॥१४॥

14. If the 8th/12th from Atmakaraka or from the natal ascendant be aspected by Atmakaraka Navamsha lord and the natal ascendant lord, the native will be bereft of wealth.

कारकेशो व्ययं स्वस्मात् लग्नेशो लग्नतो व्ययम् ।

वीक्षते चेत् तदा बालो व्ययशीलो भवेद्ध्रुवम्॥१५॥

15. The native will be a spend thrift if the 12th from Atmakaraka is aspected by the dispositor of Atmakaraka or if the 12th from the natal ascendant is aspected by the ascendant lord.

अथ दारिद्र्ययोगांस्त् कथयामि सभङ्गकान् ।

धनसंस्थौ तु भौमार्कौ कथितौ धननाशकौ॥१६॥

बुधेक्षितौ महावित्तं कुरुतो नात्र संशयः ।

निःस्वतां कुरुते तत्र रविर्नित्यं यमेक्षितः॥१७॥

महाधनयुतं ख्यातं शन्यदृष्टः करोत्यसौ ।

शनिश्चापि रवेर्दृष्ट्या फलमेवं प्रयच्छति॥१८॥

16-18: Now I tell you some yogas for poverty along with conditions of their nullifications. Should Mars and Saturn be together in the 2nd house, the native's wealth will be destroyed.

Should Mercury aspect the said two planets in the 2nd, there will be great wealth. There is no doubt in it. The Sun in the 2nd in aspect to Saturn will cause penury while the Sun so placed if be not aspected by Saturn will give riches and fame. The same effects (i.e. poverty) be declared if Saturn is in the 2nd in aspect to the Sun.

अथायुर्दायाध्यायः॥४३॥

Chapter 43. Longevity

धनाढ्याख्ययोगौ च कथितौ भवता मुने ।
नराणामायुषो ज्ञानं कथयस्व महामते॥१॥

1. O Sage, you have dealt with combinations for wealth and poverty. Kindly detail methods of ascertaining the life span of human beings.

साधु पृष्टं त्वया विप्र जनानां च हितेच्छया ।
कथयाम्यायुषो ज्ञानं दुर्ज्ञेयं यत् सुरैरपि॥२॥
आयुर्ज्ञानविभेदास्तु बहुभिर्बहुधोदिताः ।
तेषां सारांशमादाय प्रवदामि तवाऽग्रतः॥३॥

2-3. O Brahmin, for the benefit of mankind I narrate methods of ascertaining longevity, as knowing longevity is difficult even for gods. Many exponents have laid down various methods of longevity calculations. Following is the summary of such schools of thoughts.

Notes: Shlokas 2-1 5 deal with Pindayu system of longevity calculations. After dealing with translation of these 14 shlokas, the entire system of Pindayu is being fully explained by me with a practical example so that the reader follows the calculations involved thoroughly.

स्वोच्चनीचादिसंस्थित्या ग्रहा आयुःप्रदायकाः ।
स्वस्ववीर्यवशैर्नैवं नक्षत्राण् च राशयः॥४॥
पिण्डायुः प्रथमं तत्र ग्रहस्थितिवशादहम् ।
कथयामि द्विजश्रेष्ठ श्रणुष्वेकाग्रमानसः॥५॥
क्रमात् सूर्यादिखेटेषु स्वस्वोच्चस्थानगेष्विह ।
नन्देन्दवस्तच्चमितास्तिथयोऽर्काः शरेन्दवः॥६॥
प्रकृयतो विंशतिश्चाब्दा आयुःपिण्डाः प्रकीर्तिताः ।
नीचगेष्वेतदर्धञ्च ज्ञेयं मध्येऽनुपाततः॥७॥
स्वच्चशुद्धौ ग्रहः शोध्यः षड्भादूनो भमण्ड्लात् ।
स्वपिण्डगुणितो भक्तो भादिमानेन वत्सराः॥८॥

4-8. PINDAYU: The planets contribute longevity according to their being in exaltation or debilitation, and also based on their strengths and weaknesses and

positions in Ashwini etc. and in the various signs. First of all, Pindayu, based on the planetary positions. O Brahmin, listen to what I say, with single-mindedness. 19, 25, 15, 12, 15, 21 and 20 are the number of years contributed by the planets from the Sun etc. when in (deep) exaltation. These are half of the above in (deep) fall, and if the planets are in between exaltation and fall, rule of three process should be used, Deduct the actual position of the planet from its deep exaltation point. If the product is less than 6 signs, deduct it again from 12 signs. The product concerned be multiplied by the number of years allotted to the planet and divided by 12 to get the planet's actual contribution.

अस्तगस्तु हरेत्स्वार्ध विना शुक्रशनैश्चरौ ।

वक्रचारं विना त्र्यांशां शङ्खुराशौ हरेद् ग्रहः॥९॥

9. RECTIFICATIONS: Excepting Venus and Saturn, the contributions made by others should be halved, if they are eclipsed, by the Sun. One third should be reduced if the planet is in its inimical sign. This does not apply to the one in retrogression (see ukratbaram).

सर्वार्धत्रिचतुःपञ्चषष्ठभागं क्रमाद् ग्रहः ।

व्ययाद्वामं स्थितः पापो हरेत् सौम्यश्च तद्दलम्॥१०॥

एकभे तु बहुष्वेको हरेत्स्वांशां बली ग्रहः ।

नाऽत्र क्षीणस्य चन्द्रस्य पापत्वं मुनिभिः स्मृतम्॥११॥

10-11. DEDUCTIONS FOR PLANETS IN VISIBLE HALF: Full, half, one third, one fourth, one fifth and one sixth are the deductions of contributions made by malefic placed in the visible half of the zodiac. Benefices in such cases lose only half of what malefic lose. Should there be more than one planet in a house, the deduction due to the strongest will only prevail and not due to other planets in that particular house. Waning Moon is a benefice for this purpose.

लग्नांशलिप्तिका हत्वा प्रत्येकं विहगायुषा ।

भाज्या मण्डललिप्ताभिर्लब्धं वर्षादि शोधयेत्॥१२॥

स्वायुषो लग्नगे सूर्ये मङ्गले च शनैश्चरे ।

तदर्धं शुभसंदृष्टे पातयेद् द्विजसत्तम॥१३॥

12-13. MALEFIC IN ASCENDANT: In case the ascendant is occupied by malefic, adopt the following procedure: Convert the ascendant's sphuta into minutes of arc and multiply it by the years etc. contributed by the occupant and divide by 21600. The years etc. so arrived be deducted from the respective contribution which will be the net span donated by the planet. If there is benefice's aspect on the ascendant containing malefics, then the loss is only half (obtained through these calculations)

लग्नराशिसमाश्चाब्दा भागाद्यैरनुपाततः ।

मासादिका इतीच्छन्ति लग्नायुः केऽपि कोविदाः॥१४॥

लग्नादायोंऽशतुल्यः स्यादन्तरे चाऽनुपाततः ।

तत्पतौ बलसंयुक्ते राशितुल्यं च भाघिपे॥१५॥

14- 15. ASCENDANT'S CONTRIBUTION: The number of years contributed by the ascendant will correspond to the number of signs it gained (from Aries) while the degrees the ascendant gained in the particular sign will also correspondingly donate (i.e. 30 degrees = 1 year). If the Navamsha Ascendant lord is stronger than the ascendant lord, then the contribution be computed only based on the Navamsha gained (from Aries), otherwise the computation will be for the Rashi ascendant only.

Notes: The seven planets from the Sun to Saturn respectively con tribute 19, 25, 15, 12, 15, 21 and 20 years when on deep exaltation degree. The contributions are just halved when these re on deep debilitation degrees. The deep exaltation degrees for the 7 planets respectively from the Sun on are: Aries 10°, Taurus 3°, Capricorn 28", Virgo 1 5°, Cancer S", Pisces 27° and Libra 20°. By adding 180°, to the said degrees, we get deep debilitation points for the concerned planets. After finding out the individual contributions or span of longevity, the same are to be rectified which method is being explained in appropriate place in the following paragraphs. To work out the longevity through Pindayu method, we will take up the horoscope of a male born on 21.5.1944 at 19h 01m 15s (WT) at 13N40 79E20. The Rashi and Bhava charts as required for our purpose are:

<table>
<tr><td></td><td>Mercury
Moon Venus</td><td>Sun</td><td>Saturn</td></tr>
<tr><td></td><td rowspan="2" colspan="2"></td><td>Mars
Jupiter Rahu</td></tr>
<tr><td>Ketu</td><td></td></tr>
<tr><td></td><td>Lagna</td><td></td><td></td></tr>
</table>

Longevity

	Mercury	Moon Venus Sun	Saturn
			Mars Rahu
Ketu			Jupiter
	Lagna		

The planetary longitudes in the, respective signs as per Lahiri Ayanamsa (23-4-12) are: The Sun 7-12-18, the Moon 27-35-46, Mars 6-18-46, Mercury 14-54-13, Jupiter 26-7-13,

Venus 27-17-50, Saturn 3-9-41 and ascendant 0-48-34. The Bhava starting points are 1st-Libra 15-48-15, 2nd-Scorpio 15-48-15, 3rd-Sagittarius 15-47-39, 4th-Capricorn 15-47-2, 5th-Aquarius 15-47-1, 6th-Pisces 15-47-38, 7th-Aries 1 5-48-15, 8th Taurus 15-48-15, 9th-Gemini 15-47-38, 10th-Cancer 15-47-1, 11th-Leo 15-47-1 and Virgo 15-47-38.

Based on the sage's instructions, we may device the following simple and common formula to know the number of years contributed by any of the 7 planets. (All concerned longitudes should be converted into decimals. The minutes and seconds be also considered. For example, 21° 32' 49" is converted into 21.547 degrees for easy calculation.) The formula to find out the basic planetary contribution is:

1. If “d" is less than 180°, then "c" = f - (d X f ÷ 360)

2- If "d" is above 180' 'c' = d X f ÷ 360

Where "d" is distance between the planet's deep exaltation degree and its actual placement; "f” is the full number of years grantable by the planet and 'c' is the basic years actually granted by it due to its placement.

Take Saturn's case as an example. He can at best contribute 20 years. In the horoscope under evaluation, he is 223.1613 degrees away from his deep exaltation (Libra 20°). Hence to find out the basics contribution of Saturn, we use rule 2 above, thus:

223.1613 X 20 ÷ 360 = 12.3979 years

On this basis, we have for the example nativity, the following basic donations of yean by the 7 planets:

The Sun	: 17.5642 years
The Moon	: 24.6247 years
Mars	: 8.4036 years
Mercury	: 6.9968 years
Jupiter	: 14.1200 years
Venus	: 19.2327 years
Saturn	: 12.3979 years

These basic contributions will undergo the following reductions, as applicable.

1. Astangata Harana 2. Satru Kshetra Harana 3. Vyayadi Harana 4. Kroorodaya Harana. These may be understood from the following paragraphs.

1. Astangata Haraua: If a planet is combust, reduce the span by half. However, this does not affect Venus and Saturn in combustion.

2. Satru Kshetra Haraoa: If a planet is in its enemy's sign, reduce one third of the basic years and take only two third. An exception is that a retrograde planet, although placed in inimical sign, does not incur this liability. 'Vakrachara' is the expression made by Maharishi Parāśara and hence it accepts a retrograde planet. Mars also does lose in an enemy's sign. Needless to mention, a planet in neutral’s Sign (or in friend's sign) is not subjected to this reduction.

3. Vyayadi Haraoa: Planets entail reduction if placed anywhere between the 12th and 7th (reckoned in descending order).

This need not be mistaken to be Drisyardha Hani. Drisyardha means that half of the zodiac which is visible. Hence it is J 8'0° behind the ascendantal cusp, i.e. up to descendant via meridian. Vyayadi Harana figures are: full, half, 1/3, 1/4, 1/5 and I /6th according to the planet being in 12th, 11th, 10th, 9th, 8th and 7th. These are for malefic planets while a benefice in this connection loses only half of what is noted for a malefic. The Moon is ever a benefice for longevity calculations, as per Maharishi Parāśara. (Mercury although joining a malefic be treated as a benefice only, for all longevity calculations.) We find here that there is harmonic progression in these deductions and hence we ought to have a scientific and logical approach to the quantum, of correction, rather than resorting to a flat check arbitrarily. There is no justification in straightaway eliminating the whole, for example, for a malefic in the 12th not giving heed to his actual degree wise placement. It should be full at the 12th Bhava ending point, proportionately less on the 12th cusp and still lesser on the beginning point of 12th Bhava or 11th Bhava ending point. That is, starting with a 100% less on the 12th Bhava ending we gradually arrive for a 50% reduction at the point where the 11th Bhava ends. Thus, it will be one sixth reduction at the end of 7th Bhava while it will be I /7th at the beginning of the 7th Bhava (or end of the 6th Bhava). The reduction obtained by this method should be half in the case of a benefice (i.e. Jupiter, Venus, Mercury and the Moon). Without going through any difficult process, for each Bhava, a common formula is given with which one can rectify the basic contributions of a planet in one of these houses.

The formula is:

'C' ÷ ((14 - House) – (DP ÷ BL)) = Loss of Years

(DP=Distance of planet from Bhava start; BL=Bhava length and 'House' is the Bhava occupied by the planet under rectification.

To understand this formula, we will rectify Saturn's contribution He is in the 8th Bhava and hence attracts this reduction. He is in Gemini 3-9-4-1 while the 8th house begins in Taurus at 15-48-15 and ends at 15-47-38 in Gemini. Thus, the length of the 8th Bhava is 29-59-33 or 29.9925 degrees, which is 'BL' for our purpose. The basic contribution of Saturn is 12.3979 years. He is 17.3572 degree ahead of the 8th Bhava beginning. Therefore, his reduction is:

12 3979 ÷ ((14 -8) - (17.3572 ÷ 29.9925)) = 2.2869 years

Thus, on account of Vyayadi Harana, Saturn entails a check of 2.2869 years. Io the example horoscope, Mercury is not liable to this reduction as he is quite prior to the beginning of the 7th Bhava. Others that attract this check are: The Sun, the Moon, Venus, Mars and Jupiter. The figures for these planets based on the present formula are

Venus	(7th Bhava)	: 1.4533 years
The Sun	(7th Bhava)	: 2.7939 years
The Moon	(7th Bhava)	: 1.8636 years
Saturn	(8th Bhava)	: 2.2869 years
Mars	(9th Bhava)	: 1.9472 years
Jupiter	(10th Bhava)	: 1.9314 years

4. Kroorodaya Harana: Only malefic (i.e. Saturn, the Sm and Mars) entail this check if in the ascendant. Mercury, though joining a natural malefic will not be liable to this reduction. We do not require this reduction to any planet in the example horoscope, as there is none in the ascendant. Here the ascendant means the area between the starting and ending points of the sign rising. To find out this reduction, the ascendantal cusp in degrees, minutes and seconds be multiplied by the number of basic years donated by the malefic concerned and divided by 21600. The divider is 21600 as these are the total minutes of arc in the zodiac. The figure so arrived should be reduced from the said malefics basic contribution. However, if a benefice aspects the said malefic, reduce only half of the figure so suggested.

5. We have thus seen four types of reductions. At every stage the reduction should not be done instantaneously. After obtaining the reduction figures, wherever permitted, check-up if there is more than one reduction for one and the same planet under various headings. The following may be remembered in this connection.

(a) If a planet attracts more man one reduction, the highest reduction is only to be done ignoring the then. For example, assume Mercury attracts a reduction of 7.5 years due to rule, I, followed by 2.3 years due to rule 2 and 4.35 years due to rule 3. The highest reduction is due to rule I and hence only 7.5 is to be deducted and the other two figures be ignored in toto.

(b) In case of Vyayadi Harana (rule 3), two or three planets may be in one Bhava. In that case, the strongest loses and the other (or others) will not lose.

Not only the planets, but the ascendant also grants a certain number of years. This figure should also be found out before adding to the planetary contributions. To know the number of years granted by the ascendant, firstly note the number of signs intervening between Aries and the sign before the ascendant. That is, if Sagittarius is the ascendant, count up to Scorpio beginning from Aries. This denotes 8 years. The degrees in the ascendant be also proportionately converted into years treating 30 degrees as one year, or 2.5 degrees as a month. The contribution of ascendant will be so calculated if the ascendant lord is stronger than the Navamsha Lagna lord.

In case the Navamsha Lagna lord is stronger than his counterpart, a different computation is to be resorted to, thus. Count from Aries till you reach a sign before Navamsha Lagna in the case under study, the Navamsha Lagna lord, Moon, is stronger than the ascendant lord. Hence, we compute Navamsha Lagna's contribution for our own use. The Navamsha Lagna is Cancer. Hence from Aries to Cancer we have three completed Navamsha which give 3 year. The ascending degree is 0-48-34 whereas one Navamsha is 3° 20'. Proportionately thus we get another 0.2428 years and have the total contribution of 3.2428 years as Ascendant's contribution. In case of Navamsha treat 3' 20' as one full year: The ascendant's contribution undergoes no check.

Now we are ready for final reductions. There are 3 planets in the 7th house, viz. the Sun, the Moon and Venus. The Sun is the strongest and hence Vyayadi Barna (rule 3) applies to only the Sun while Venus and the Moon are rid of reduction on this score. The Sun is in enemy's camp and on this score, he loses a third of 17.5642, which reduction is equal to 5.8547. This figure is higher than the one obtained for the Sun as per rule 3 (i.e. Vyayadi Harana). Hence his final contribution turns to be 11.7095 years (i.e. basic years minus Satru kshetra Harana). In the matter of Vyayadi Harana (rule 3) there is no other Bhava where there is more than one planet.

Though the Moon has not lost on account of rule 3 (Vyayadi Harana), she is liable to reduction on account of her combustion (rule I), Thus when her basic contribution (24 627) is halved, she is left with a net donation of 12 3124 years.

Except the Sun, no other planet is in enemy's sign. So, Satru Kshetra Harana (rule 2) does not apply to others. Now the final contributions may be noted as below:

Planet	Basic yrs.	Reduction	Reason	Net yrs.
Sun	17.5642	1/3rd	Rule 2	11.7095
Moon	24.6247	½	Rule 1	12.3124
Mars	08.4036	9th Bhava	Rule 3	06.4564
Mercury	06.9968	Nil		06.9968
Jupiter	14.1200	10th Bhava	Rule 3	12.1886
Venus	19.2327	7th Bhava	exempted	19.2327
Saturn	12.3979	8th Bhava	Rule 3	10.1110
Lagna				03 2428
			Total	82 2502

These years are in Savanamana (360 days a year) as we have used 360° of the zodiac. To apply this to Gregorian calendar, we have to convert the same into

Sauramana. By simply multiplying the said figure by. 0.9856034, we can get Sauramana. Thus, in the case of our, example, we arrive at a net longevity in Savaramana as 81.06 years.

The Dasha period so obtained are Pinda Dasha of the 7 planets and the Lagna. If the Sun is strongest in the horoscope, effects can be worked out on Pinda Dasha method.

अथ विप्र निसर्गायुः खेटानां कथयाम्यहम् ।

चन्द्रारज्ञसितेज्यार्कशनीनां क्रमशोब्दका॥१६॥

एकद्वयंकनखा धृत्यः कृतिः पंचाशदेव हि ।

जन्मकालात् क्रमाज् ज्ञेया दशाश्चैता निसर्गजाः॥१७॥

16-17. NISARGAYU: O Brahmin, now I tell you about Nisargayu 1, 2, 9, 20, 18, 20 and 50 are the years allotted to the Moon, Mars, Mercury, Venus, Jupiter the Sun and Saturn from the period of birth.

Notes: Except giving the number of years applicable to Nisargayu, there is no other mention about rectification etc. in our version as well as in that of Chaukambha Sanskrit Sansthana. However, we have some more instructions in the version given by Thakur Prasad Pustak Bhandar. The relevant portion is as under:

वर्षमासदिनादिकं तद्धिपिंदायु: स्फुटं भवेत् ।

एवं क्रिया निसर्गोपि हानिवृद्धि: पूर्ववत्॥

This conveys to us that the year's denoted for the planets are when they are in deep exaltation. These are halved at deep debilitation. Then the rectifications are the same as applicable to Pindayu. So, to say, the four kinds of reductions suggested for Pindayu be performed for Nisargayu as well. Ascendant also contributes in Nisargayu. The method of its contribution in Nisargayu is also the same as seen in Pindayu scheme.

अथांशायु सलग्नानां खेटानां कथयाम्यहम् ।

नवांश्राशितुल्यानि खेटो वर्षाणि यच्छति॥१८॥

भादिं खगं खगैः सूर्यैर्हत्वा तद्भगणादिकम् ।

कृत्वाऽर्क्रशेषितं ज्ञेयमब्दाद्यंशायुषः स्फुटम्॥१९॥

18-19. AMSAYU: Now about Amsayu contributions by the ascendant and planets. The years correspond to the number of Navamsha counted from Aries. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in Rāśhi, degrees etc. as years, months etc.

Notes: The 7 planets and the ascendant contribute to longevity as per Amsayurdhaya method based on the Navamsha covered. 3° 20' longitude equals one year. Thus, the basic contributions can be worked out as per the example given for the Lagna's longitude in the Pindayu scheme. Similar understanding can be extended

to planetary longitudes. The basic contributions thus found out be rectified in the same manner as explained for Pindajayu. The sage puts forth a different suggestion as enunciated by another school of thought in regard to rectification of Amsayu, in the following shlokas:

पिण्डायुरिव तत्रापि हानिं कुर्याद् विचक्षणः ।

अत्राऽपरो विशेषोऽपि कैम्चिद् विज्ञैरुदाहृतः॥२०॥

साधितायुः खगे स्वोच्चे स्वर्क्षे वा त्रिगुणं स्मृतम् ।

द्विगुणं स्वनवांशस्थे स्वद्रेष्काणे तथोत्तमे॥२१॥

उभयत्र गते खेटे कार्यं त्रिगुणमेव हि ।

हानिद्वयेऽर्धहानिः स्यादित्यायुः प्रस्फुटं नृणाम्॥२२॥

20-22: The same reductions as per Pinday apply to Amsayu as well; i.e. half for a combust planet, one third for inimical placement and the ones due for placements in the half of the zodiac counted from the 12th backwards. Some scholars suggest further corrections for Amsayu, viz. to increase threefold the contribution of a planet in exaltation or in own house and double the contribution if the contributor is in his own Navamsha or in own decanate. If doubling and trebling is warranted, only trebling be done. In case of reductions also, only halving is to be done if both halving and reducing a third are required. That is how the final life span of men be understood.

Notes: Rectification of Amsayu be done, taking the basic contributions as detailed below,

(a) Treble the basic years if the planet is exalted or in own sign.

(b) Double if in own Navamsha or own decanate.

(c) Among 'a' and 'b' if both are needed only 'a' is to be effected,

(d) No clear instructions are found about halving the contribution or casting off a third Halving, however, obviously applies to a debilitated planet while loss of a third part applies to a planet in inimical sign. In the matter of deduction also, only halving is to be effected if both reductions are required for one and the same planet.

एवं संसाध्य चान्येषां हन्यात् स्वस्वपरायुषा ।

नृणां परायुषा भक्त्वा तेषामायुः स्फुटं भवेत्॥२३॥

23. LONGEVITY FOR OTHER LIVING BEINGS: For other living beings as well such computations be made. The said figure be multiplied by the figure corresponding to its full span of life and divided by the figure corresponding to full span of life for human beings.

अथायुः परमं वक्ष्ये नानाजातिसमुद्भवम् ।

अनन्तसंख्यं देवानामृषीणां च द्विजोत्तम॥२४॥

गृध्रोलूक्शुकध्वांक्षसर्पाणां च सहस्रकम् ।

श्येनवानरभल्लुकमण्डूकानां शतत्रयम्॥२५॥

पंचशदुत्तरशतं राक्षसानां प्रकीर्तितम् ।

नगणां कुञ्जराणां च विंशोत्तरशतं तथा॥२६॥

द्वात्रिंशद् घोटकानाञ्च पंचविंशत् खरोष्ट्रयोः ।

वृषाणां महिषाणां च चतुर्विंशतिवत्सरम्॥२७॥

विंशत्यायुर्मयूराणां छागादीनां च षोडश ।

हंसानां पंचनव च पिकानां द्वादशाब्दकाः॥२८॥

शुनां पारावतानां च कुक्कुटानां द्वादशाब्दकाः ।

बुद्बुदाद्यण्डजानां च परायुः सप्तवत्सराः॥२९॥

24-29. FULL LIFE SPAN OF VARIOUS LIVING BEINGS: I now tell youth e full life span figures for various living beings. Gods and sages enjoy endless life span (i.e. in astronomical proportions as against ordinary mortals). The full life span of eagles, owls, parrots, crows and snakes is one thousand years. Falcon, monkey, bear, and frog-toe full span of life in these cases is 300 years. Demon's life span in full is 150 years while it is 120 years for human beings. 32 years for horses, 25 years for don keys and camels, 24 years for oxen and buffaloes, 20 years for peacocks, 16 years for goats and rams. 14 years for swans, 12 years for cuckoo, dog and dove, 8 years for hens etc. and 7 years for birds etc.-these are full life spans for various living beings.

यदेतदधुना प्रोक्तं त्रिधायुद्विजसत्तम ।

तेषु किञ्च कदा ग्राह्यमिति ते कथयाम्यहम्॥३०॥

विलग्नपे बलोपेते शुभदृष्टेंश्शसम्भवभ् ।

रवौ पिंडोद्भवं ग्राह्यं चन्द्रे नैसर्गिकं तथा॥३१॥

30-31. CHOICE OF LONGEVITY: I have narrated 3 different methods of longevity. Listen to me about the choice among the three systems. According to the ascendant, the Sun or the Moon being stronger than the other two, Amsayu, Pindayu or Nisargayu be respectively chosen.

बलसाम्ये द्वयोर्योगदलमायुः प्रकीर्तितम् ।

त्रयाणां त्रियुतेस्त्र्यंशसमं ज्ञेयं द्विजोत्तम॥३२॥

32. DOUBTFUL CASES: If 2 among the ascendants the Sun and the Moon gain equal strength, then longevity be worked out as per both systems and the average of both (final) be considered. If all the 3 are equally strong, the average of the 3 be considered.

Notes: In shlokas 30 and 31 above, we are asked to select one among the 3 systems, viz Pindayu, Naisargayu and Amsayu according to the Sun, the Moon and ascendant being the strongest. If two among the three have equal Shad-bala, then the

average of the respective systems will be the final longevity. If the three are of equal strength, the average of three systems be taken to be actual life duration of the native.

Take for example where the Sun and the Moon are equally strong and assume that Pindayu indicates a life span of 52.5 years while Nisargayu gives 40.7 years. The average of these two Le. 46.35 years will be the actual longevity.

Similarly assume that the luminaries and the ascendant are equally strong, and contribute 62.9 years Pindayu, 25.5 years

Nisargayu and 12.8 years of Amsayu. The average of these three, i.e. 33.73 years will be the actual longevity of the native,

अथाऽन्यदपि वक्ष्यामि श्रिणु त्वं द्विजसत्तम ।
कैश्चिल्लग्नाष्टमेशाभ्यां मन्देन्दुभ्यां तथैव च॥३३॥
लग्नहोराविलग्नाभ्यां स्फुटमायुः प्रकीर्तितम् ।
आदौ लग्नाष्टमेशाभ्यां योगमेकं विचिन्तयेत्॥३४॥
द्वितीयं मन्दचन्द्राभ्यां योगं पश्येद् द्विजोत्तम ।
लग्नहोराविलग्नाभ्यां तृतीयं परिचिन्तयेत्॥३५॥
चरराशौ स्थितौ द्वौ चित् तदा दीर्घमुदाहृतम् ।
एकः स्थिरेऽपरो द्वन्द्वे दीर्घमायुस्तथापि हि॥३६॥
एकश्चरे स्थिरेऽन्यश्चेत् तदामध्यमुदाहृतम् ।
द्वौ वा द्वन्द्वे स्थितौ विप्र मध्यमायुस्तथापि च॥३७॥
एकश्चरेऽपरो द्वन्द्वे द्वौ वा स्थिरगतौ तदा ।
जातकस्य तदाऽल्पायुर्ज्ञेयमेवं द्विजोत्तम॥३८॥
योगत्रयेण योगाभ्यां सिद्धं यद् ग्राह्यमेव तत् ।
योगत्रयविसंवादे लग्नहोराविलग्नतः॥३९॥
लग्ने वा सप्तमे चन्द्रे ग्राह्यं मन्देन्दुतस्तदा ।
ह्रासो वृद्धिश्च कक्ष्याया विचिन्त्या सर्वदा बुधैः॥४०॥

33-40. OTHER CLUES TO LONGEVITY: O excellent of the Brahmins, I give you details of other methods in the matter of longevity as under: This is based on the positions of the ascendant lord, 8th lord, Saturn, the Moon, natal ascendant and Horā ascendant (Horā Lagna). These six are grouped into three groups thus: the lords of the ascendant and of the 8th on the one hand, Saturn and the Moon on the other hand, and the natal ascendant and Horā ascendant on yet the other hand. Out of a group, if the two are in movable sign/signs long life is denoted. One in fixed sign and the other in a dual sign will also bestow long life. One in movable sign and the other in fixed sign will give medium life. If both are in dual sign, then again medium life will be obtained. Short life is denoted if one is in a movable sign as the other is in a common sign, or if both are in fixed signs. The type of life denoted by three or two groups be only

considered. If the three groups denote different scales, then the one indicated by the pair of natal ascendant and Horā ascendant be only considered. In case of three different indications if the Moon Is in the ascendant or the 7th, then the one indicated by Saturn-Moon pair will only come to pass.

Notes: Three groups are considered here for this system of longevity calculations. Following are the three groups, each group consisting two of the six.

1st group-natal ascendant lord and 8th lord from the ascendant.

2nd group-Saturn and the Moon.

3rd group-natal ascendant and Horā Lagna. (For Horā Lagna, see p. 63).

Thus, two planets in one group, two planets in another group and two ascendants in yet another group are selected. Now their positions will denote the basic longevity. Note the position of each of the constituent in each group thus:

I. Long life: If both the constituents are in movable signs (jointly or separately), long life will come to pass. One in fixed sign and another in a dual sign will also give same scale of longevity.

2. Medium life: One in movable sign and another fixed sign will give medium life. Both in dual signs will also give same effect.

3. Short life: One in movable sign and another in dual sign will indicate short life. Both of them in fixed signs will produce again short life.

Thus, all the six possible positions of a pair are covered. Which group is to be considered for arriving at life span and in what circumstances be understood thus.

4. Out of the three groups, the scale of span (viz. long, medium and short) indicated by two or three be considered. Suppose two groups indicate medium life while another short life, then take medium span as the basic one. Alternatively, if three indicate identical scales, i.e. long, short or medium, consider that as the case may be. It is also possible that one group denotes long life, another medium life and yet another short life. In that case follow point 5 given below.

5. If 3 groups denote variable spans, the group of natal ascendant and Horā ascendant will have a say on the indication. Whatever this pair denotes will be the basic span in case of three different indications.

6. Rule 5 has also an exception, thus. That is, in the case of three different indications (i.e. one long life, another medium life and yet another short life), see the position of the Moon in the natal horoscope. If she is in the ascendant or in the 7th, then the indication given by the pair of Horā-natal ascendants be ignored and the indication of Saturn-Moon be alone considered. If the Moon is neither in the ascendant nor in the 7th, then follow the indication of Horā-natal ascendants as given in rule 2 above.

दीर्घे योगत्रयेणैवं नखचन्द्रसमाब्दकाः ।

योगद्वयेन वस्वाशा योगैकेन रसांककाः॥४१॥

मध्ये योगत्रयेणैवं खाष्टतुल्याब्दकाः स्मृताः ।

द्व्यगा योगद्वयेनाऽत्रयोगैकेनाब्धिषण्मिताः॥४२॥

अल्पे योगत्रयेणाऽत्रद्वात्रिंशन्मितवत्सराः ।

योगद्वयेन षट्त्रिंशात् योगैकेन च खाब्धयः॥४३॥

एवं दीर्घसमाल्पेषु खाब्धयो रसवह्नयः ।

खण्डा दन्तमितास्तेभ्यः स्फुटमायुः प्रसाधयेत्॥४४॥

41-44. FURTHER CLARIFICATIONS: If long life is denoted by all the said three groups, the span is 120 years, if by two groups it is 108 years and if only by one group it is 96 years. If medium life is arrived at by three groups, it is 80 years, by 2 groups 72 years and by one group 64 years. If short life is denoted by the said three groups it is only 32 years, if by two groups 36 years and by one group 40 years. These are rectified as under.

Notes: Again, the sage fixes the quantum of years for long, short, and medium life spans, thus.

Long life: by 3 pairs - 120 years (harmonic reduction of 12 years)
2 pairs - 180 years
1 pair - 96 years

Medium life: by 3 pair - 80 years (harmonic reduction of 8 years)
2 pairs -72 years
1 pair -64 years

Short life: by 3 pairs-32 years (progressive increase of 4 years)
2 pairs-36 years
1 pair -40 years

The indication has to be selected as per rules 4 to 6 given in the notes for shlokas 33-40.

We will now work out the basic contribution of longevity for the same example as given for Pindayu calculations. The chart may be understood from Pindayu example, while Horā Lagna is Taurus 20° 32' 12".

The first group-ascendant lord is in a movable sign and the 8th lord is also in a movable sign. Hence long life.

The second group-Saturn and the Moon are respectively in dual sign and movable sign, hence short life.

The third group-Horā Lagna and the natal ascendant are both in fixed signs. Again, short life.

Two groups indicate short life. Hence, we are left with no dilemma but to select the indications given by the two groups, i.e. short life. Two pairs indicate short life, ' hence 36 years will be the basic longevity.

This basic longevity will have to be rectified further as per the instructions given in the following verses.

पूर्ण राश्यादिगे चान्ते हानिर्मध्येऽनुपाततः ।

योगकारकखेटांशयोगस्तत्संख्यया हृतः॥४५॥

लब्धांशास्तु यथाप्राप्तखण्डघ्नास्त्रिंशतोद्धृताः ।

लब्धवर्षादिभिर्हीनं प्राप्तायुः प्रस्फुटं भवेत्॥४६॥

45-46. RECTIFICATIONS: if the contributor is in the beginning of a sign, h is donation will be full and it will be nil if he is at the end. For intermediary placements, rule of three process will apply. Add the longitudes of the contribution (devoid of signs) and the sum so arrived at be divided by the number of contributors. The latest product be multiplied by the number of basic years and divided by 30. This will yield the net longevity,

Notes: If the contributor is in the zero degree of the sign, his share will be full and if he is at the end, it will be zero. In between, his contribution is proportionately known. The longitudes of the contributors, according to being 2 or 4 or 6 as the case may be should be added together, devoid of signs. The resultant product be divided by 2 or 4 or 6 depending on the contributors. This figure should be multiplied by basic years and divided by 30 which will be net span of life. Basic years will also depend on whether one, two or three spans are being considered. When we are considering short life by 3 pairs, such figure will be 96 (i.e. 32 x 3) or when medium life by 2 pairs are being considered it will be 144, (i.e. 72 x 2) and so on and so forth.

In the example horoscope, we have short life contributed by 2 pairs and hence basic years for the time being be taken as 72 (i.e. 36 plus 36). The contributors are Moon, Saturn, Mars and Mercury. Their longitudes devoid of signs added denote 51° 58' 26". This is to be divided by 4, as there are 4 contributors. Thus, we get 12° 59' 37". This is to be multiplied by 72 (basic years) and divided by 30. The net longevity in this process is 31.18 years.

Though Pindayu applies to the said horoscope, we have simply taken the same as an example in regard to the application of the current system.

योगहेतौ शनौ कक्ष्याह्रासोऽन्यैर्वृद्धिरुच्यते ।

न स्वर्क्षतुङ्गगे नो वा पापमात्रयुतेक्षिते॥४७॥

47. SPECIAL RULE FOR SATURN: Should Saturn be a contributor, the class of longevity declines. Some advocate, contrarily, an increase of class in this context. If Saturn is in own sign or in exaltation, change in class will not occur. Even if he is aspected by or conjunct only a malefic, no change occurs

लग्नसप्तमगे जीवे शुभमात्रयुतेक्षिते ।

कथितस्यायुषो विप्र कक्ष्यावृद्धिः प्रजायते॥४८॥

48. SPECIAL RULE FOR JUPITER: If Jupiter is in the ascendant or in the 7th house, and be aspected by or conjunct only benefices, the class of longevity will increase.

अनायुश्चेद् भवेदल्पमल्पान्मध्यं प्रजायते ।

मध्यमाज्जायते दीर्घं दीर्घायुश्चेत्ततोऽधिकम्॥४९॥

योगहेतौ गुरवेवं कक्ष्यावृद्धेश्च लक्षणम् ।

एतस्माद् वैपरीत्येन कक्ष्याह्रासः शनौ भवेत्॥५०॥

49-50. INCREASE AND FALL IN CUSS OF LONGEVITY: From very short life to short life, from short life to medium life, from medium life to long life and from long life to extremely long life are the increases in the classification of longevity when Jupiter warrants an increase. The reverse is true if Saturn warrants a fall in the span of life.

आयुषो बहुधा भेदाः कथिता भवताऽधुना ।

कतिधा सा कदाऽनायुरमितायुः कदा भवेत्॥५१॥

51. (Maitreya says): You have narrated various kinds of longevity computations. Please favour me by denoting subtle classes thereof and poor and long life spans.

बालारिष्टं योगारिष्टमल्पं मध्यञ्च दीर्घकम् ।

दिव्यं चैवाऽमितं चैवं सप्तधायुः प्रकीर्तितम्॥५२॥

52. (Parāśara replies): These are seven-Cold, viz. Balarishta, yogarishta, short, medium, long, super-natural (Divya)

बालारिष्टे समा अष्टौ योगारिष्टे च विंशतिः ।

द्वात्रिंशद् वत्ररा अल्पे चतुष्षष्टिस्तु मध्यमे॥५३॥

विंशाधिकश्तं दीर्घे दिव्ये वर्षसहस्रकम् ।

तदूर्ध्वममितं पुण्यैरमितैराप्यते जनैः॥५४॥

53-54: The life span in Balarishta is 8 years, in Yogarishta 20 years; in short, medium and long lives 32, 64 and 120 years in order are the spans. Super natural life span is for 1000 years. Above this supernatural life span of 1000 years it is Amitayu or illimitable longevity which can be acquired only by Merits.

चन्द्रेज्यौ च कुलीरांगे ज्ञ्! असिअतु केन्द्रसंस्थितौ ।

अन्ये त्र्यायारिगाः खेटा अमितायुस्तदा भवेत्॥५५॥

55. LIMITLESS LONGEVITY: Should Cancer ascend with Jupiter and the Moon there in while Venus .and Mercury are in angles and others are in 3rd, 6th and 11th, the native will obtain limitless longevity.

सौम्याः केन्द्रत्रिकोणस्थाः पापास्त्र्यायारिगास्तथा ।

शुभराशौ स्थिते रन्ध्रे दिव्यमायुस्तदा भवेत्॥५६॥

56. SUPER-NATURAL LONGEVITY: One having benefices in angles/trines as malefic are in 3rd, 6th and 11th will obtain super-natural life span (one thousand years). The 8th house in this case should be one of benefice-owned signs.

गोपुरांशे गुरौ केन्द्रे शुक्रे पारावतांशके ।

त्रिकोणे कर्कटे लग्ने युगान्तायुस्तदा द्विज॥५७॥

57. LIVING TILL THE END OF YUGA: One born in Cancer ascendant will live till the end of the Yuga if Jupiter is in an angle and be in Gopuramsa while Venus is in a trine and be in Paaravatamsa.

देवलोकांशके मन्दे कुजे पारावतांशके ।

गुरौ सिंहासनांशेऽङ्गे जातो मुनिसमो भवेत्॥५८॥

58. LIVING THE LIFE SPAN OF A SAGE: Jupiter in Simbasanamsa being in the ascendant, Saturn in Devalokamsa and Mars in Paaravatamsa- if these are so, one will enjoy the life span as due to a sage.

सुयोगैर्वर्ध्यते ह्यायुः कुयोगैर्हीयते तथा ।

अतो योगानहं वक्ष्ये पूर्णमध्याल्पकारकान्॥५९॥

59. Good yogas increase the life span and bad yogas decrease the same (as arrived by mathematical means). Hence, I tell you such yogas as to know of full, medium and short span combination.

केन्द्रे शुभग्रहैर्युक्ते लग्नेशे च शुभान्विते ।

सन्दृष्टे गुरुणा वाऽपि पूर्णमायुयुस्तदा भवेत्॥६०॥

60. If an angle contains a benefice while the ascendant lord is conjunct or in aspect to a benefice or Jupiter in particular, the native will live a full span of life,

केन्द्रस्थिते विलग्नेशे गुरुशुक्रसमन्विते ।

ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत्॥६१॥

61. Should the ascendant lord be in an angle in conjunction with or in aspect lo Jupiter and Venus, full life span will result.

उच्चस्थितैस्त्रिभिः खेटैर्लग्नरन्ध्रशसंयुतैः ।

अष्टमे पापहीने च पूर्णमायुर्विनिर्दिशेत्॥६२॥

62. If at birth 3 planets are exalted, out of which the lords of ascendant and 8th are inclusive, as the 8th is devoid of a malefic in it, full life span will result.

अष्टमस्थैस्त्रिभि खेटैः स्वोच्चमित्रस्ववर्गगैः ।

लग्नेशे बलसंयुक्ते दीर्घमायुस्तदा भवेत्॥६३॥

63. Long life is denoted if 3 planets are in the 8th, in exaltation, own/friendly divisions while the ascendant lord is strong.

स्वभोच्चस्थेन केनापि नभौगेन समन्वितः ।

अष्टमेशः शनिर्वापि दीर्घमायुर्विनिर्दिशेत्॥६४॥

64. If Saturn or the ascendant lord is conjunct with any exalted planet, Jong life will result.

त्रिषडायगतैः पापैः शुभैः केन्द्रत्रिकोणगैः ।

लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत्॥६५॥

65. Long life will be enjoyed if malefic are in 3rd, 6th and 11th while benefices are in angles.

षट्सप्तरन्ध्रभवेषु शुभखेटयुतेषु च ।

त्रिभवेषु च पापेषु पूर्णमायुर्विनिर्दिशेत्॥६६॥

66. If the 6th, 7th and 8th are occupied by benefices while malefic are in 3rd and 11th, full life span will follow the birth.

शत्रुव्ययगताः पापा लग्नेशो यदि केन्द्रगः ।

रविमित्रं च रन्ध्रेशः पूर्णमायुस्तथापि हि॥६७॥

67, If the 8th lord is friendly to the Sun while malefic are in the 6th and 12th as the ascendant lord is in an angle, the native will live the full span of life.

आयुः स्थानस्थिताः पापाः कर्मेशः स्वोच्चगो यदा ।

तथापि दीर्घमायु स्यात् विज्ञेयं द्विजसत्तम॥६८॥

68. O excellent of the Brahmins, if a malefic is in the 8th while the 10 lord is exalted, one will be long-lived.

द्विस्वभावगृहे लग्ने लग्नेशे केन्द्रसंस्थिते ।

स्वोच्चराशित्रिकोणे वा दीर्घमायुर्विनिर्दिशेत्॥६९॥

69. Long life will follow if a dual sign ascends at birth while its lord is in an angle of in exaltation or in a trine.

द्विस्वभावगृहे लग्ने लग्नेशाद् बलसंयुतात् ।

द्वौ पापौ यदि केन्द्रस्थौ दीर्घमायुस्तदा भवेत्॥७०॥

70. Should a common sign ascend while two malefic are in an angle with reference IQ strong ascendant lord, long life is indicated.

लग्नाष्टमेशयोर्मध्ये यः खेटः प्रबलो भवेत् ।

तस्मिन् केन्द्रगते दीर्घ मध्यं पणफरस्थिते॥७१॥

आपोक्लिमे स्थिते स्वल्पमायुर्भवति निश्चितम् ।

लग्नेशे च रवेर्मित्रे दीर्घमायुः समे समम्॥७२॥

शत्रौ स्वल्पं वदेदित्थमष्टमेशादपि स्मृतम् ।

मित्रमध्याऽरिभावस्थे तस्मिन्नेवं फलं वदेत्॥७३॥

71-73: The stronger among the ascendant lord and the 8th lord if in an angle will confer long life and if in Panaphara (2nd, 5th, 8th or 11th) medium life. If the said planet be in Apoklima (3rd, 6th, 9th or 12th) short life will come to pass, according to the ascendant lord being friendly, neutral or inimical to the Sun, long, medium or short life will result.

सहजाधीशभूपुत्रौ द्वौ रन्ध्रेशशनैश्चरौ ।

अस्तौ वा पापदृग्युक्तौ स्वल्पमायुः प्रयच्छतः॥७४॥

74. Should Mars and the 3rd lord, or the 8th lord and Saturn be combust or (two of either pair) be conjunct malefic or aspected by malefic, there will be short life.

षष्ठेऽष्टमे व्यये वाऽपि लग्नेशे पापसंयुते ।

स्व पायुरनपत्यो वा शुभदृग्योगवर्जिते॥७५॥

75. If the ascendant lord is in the 6th, 8th or 12th in the company of malefic and be devoid of conjunction/aspect of a benefice, short life will come to pass.

चतुष्ट्यगते पापे शुभदृष्टिविवर्जिते ।

बलहीने विग्लनेशे स्वल्पमायुर्विनिर्दिशेत्॥७६॥

76. If malefic are in angles devoid of conjunction or aspect of benefices while the ascendant lord is not strong, only short life will result.

व्ययार्थौ पापसंयुक्तौ शुभदृग्योगवर्जितौ ।

स्वल्पमायुस्तदा ज्ञेयं निर्विशंकं द्विजोत्तम॥७७॥

77. O excellent of Brahmins, if the 12th and 2nd are occupied by malefic and be devoid of benefice aspect or company, the native will be short-lived.

लग्नरन्ध्रेशयोरेवं दुःस्थयोर्बलहीनयोः ।

स्वल्पमायुर्बुधैर्ज्ञेयं मिश्रयोगाच्च मध्यमम्॥७८॥

78. If the lords of the ascendant and the 8th are bereft of dignities and strength, short life will come to pass if they are helped by others while being so, medium life will come to pass.

अथ मारकभेदाध्यायः॥४४॥

Chapter 44. Maraka (Killer) Planets

बहुधाऽऽयुर्भवा योगाः कथिता भवताऽधुना ।
नृणां मारकभेदाश्च कथ्यन्तां कृपया मुने॥१॥

1. O sage, you have mentioned a lot about longevity. Be kind enough to throw light on Maraka or killers

तृतीयमष्टमस्थानमायुःस्थानां द्वयं द्विज ।
मारकं तद्व्ययस्थानं द्वितीयं सप्तमं तथा॥२॥

2. O Brahmin, the 3rd and 8th are the two houses of longevity. The houses related to death are the 12th from each of these, i.e. the 2nd and 7th are Maraka houses.

Notes: The 3rd house is also a house of longevity as it is the 8th from the 8th. The 2nd house- 12th from the 3rd-and the 7th house- 12th from the 8th are two principle Maraka houses. The lord of these houses will also acquire such qualities giving life or taking away life.

तत्रापि सप्तमस्थानाद् द्वितीयं बलवत्तरम् ।
तयोरीशौ तत्र गताः पापिनस्तेन संयुताः॥३॥
ये खेटाः पापिनस्ते च सर्वे मारकसंज्ञकाः ।
तेषां दशाविपाकेषु सम्भवे निधनं नृणाम्॥४॥
अल्पमध्यमपूर्णायुः प्रमाणमिह योगजम् ।
विज्ञाय प्रथमं पुंसां मारकं परिचिन्तयेत्॥५॥

3-5. Out of the two (i.e. 2nd and 7th) the 2nd is a powerful Maraka house (as against the 7th) The lords of the 2nd and the 7th, malefic in the 2nd a lid the 7th and malefic accompanying the 2nd and the 7th lords are all known as Maraka. The major and sub periods of these planets will bring death on the native depending on whether he has a long life, medium life or short life.

Notes: The 2nd and 7th are denoted as Maraka houses. But the 2nd is given a more important place to kill than the 7th house. For the 2nd house acquires an additional qualification of being in the 7th from the 8th house. Thus, the 2nd is 12th from the 3rd, and 7th from the 8th.

If there is a malefic in the 2nd or in the 7th, be will be a prime killer while a benefice will not be so. The Dasha periods of such planets will inflict death.

अलाभे पुनरेतेषां सम्बन्धेन व्ययेशितुः ।

क्वचिच्छुभानां च दशस्वष्टमेशदशासु च॥६॥

केवलानां च पापानां दशासु निधनं क्वचित् ।

अल्पनीयं बुधैर्नृणां मारकाणामदर्शने॥७॥

6-7. The Dasha of a benefice planet related to the 12th lord may also inflict death. End may descend on the native in the 8th lord's Dasha. The Dasha of a planet which is an exclusive malefic (i.e. first-rate malefic) may also cause death.

Notes: The 12th house is also a house of death, for it is the terminal house. Malefic, related to 2nd, 3rd, 7th and 8th will cause death while or not a benefice related to 12th will do so. The Dasha or a malefic, whether or not he is a lord of one of these houses, will also prove harmful for span of life. However, for Saturn, a different approach is recommended.

The rules given are just general and are hints to decide death givers. The life span should be ascertained through other Ayurdaya calculations, and the exact Dasha periods be decided only later on. Simply saying that the 2nd lord's Dasha will bring in death and so on and so forth will be a misnomer. The sage suggests that the occupants of the 3rd also will cause death. Thus the 8th and the 3rd, though known as houses of longevity, are simultaneously capable of causing death. For the information of the render, the Maraka planets in the ascending are: occupants of or lords of 12th, 3rd, 8th, 7th and 2nd. The lords/occupants of 6th and 11th are second grade killers the last group consists of occupants/lords of 5th, 9th, 10th, 4th and 1st. They are the least marakas. However, these can also become Maraka depending on the clues given in shlokas 1521 infra.

A difficult subject like longevity cannot be fully explained in a chapter like this. The reader may take basic guidelines from the present work and other standard works before forming an opinion on longevity.

सत्यपि स्वेन सम्बन्धे न हन्ति शुभभुक्तिषु ।

हन्ति सत्यप्यसम्बन्धे मारकः पापभुक्तिषु॥८॥

8. The Dasha of a malefic will not cause death in the Antardasa (sub period) of a benefice planet, although the former, is related to the latter, but in the sub period of a malefic planet though not related.

मारकग्रहसम्बन्धान्निहन्ता पापकृच्छनिः ।

अतिक्रम्येतरान् सर्वान् भवत्यत्र न संशयः॥९॥

9. Should Saturn be ill-disposed and be related to a marakas planet, he will be the first to kill in preference to other planets.

अथाऽन्यदपि वक्ष्यामि द्विज मारकलक्षणं ।

त्रिविधाश्चायुषो योगाः स्वल्पायुर्मध्यमोत्तमाः॥१०॥

द्वाविंशात् पूर्वमल्पायुर्मध्यमायुस्ततः परम् ।
चतुष्षष्ट्याः पुरस्तात् तु ततो दीर्घमुदाहृतम्॥११॥
उत्तमायुः शतादूर्ध्वं ज्ञातव्यं द्विजसत्तम ।
जनैर्विंशतिवर्षान्त्यमायुर्ज्ञातं न शक्यते॥१२॥
जपहोमचिकित्साद्यैर्बालरक्षां हि कारयेत् ।
म्रियन्ते पितृदोषैश्च केचिन्मातृग्रहैरपि॥१३॥
केचित् स्वारिष्ट्योगाच्च त्रिविधा बालमृत्यवः ।
ततः परं नृणामायुर्गणयेद् द्विजसत्तम॥१४॥

10-14. O Brahmin, I tell you further about Marakas. Narrated earlier are three kinds of life spans, viz. short, medium and long. Short life is before 31 years, later on up to 64 it is medium life and from 64 to 100 it is long lire. Beyond 100 the longevity is called supreme. O excellent of the Brahmins, it is impossible to decide upon longevity till the native is 20-year old. Till such year, the child should be protected by sacred recitations, religious offerings (of ghee etc. to consecrated fire as prescribed by Vedas etc.) and medical treatments, for premature death may descend on the child due to sins of father or mother or of its own (in the previous birth).

अथाऽन्यदपि वक्ष्यामि नृणां मारकलक्षणम् ।
अल्पायुर्योगजातस्य विष्भे च मृतिर्भवेत्॥१५॥
मध्यायुर्योगजस्यैवं प्रत्यरौ च मृतिर्भवेत् ।
दीर्घायुर्योगजातस्य वधभे तु मृतिर्भवेत्॥१६॥
द्वाविंशत्र्यंशपश्चैव तथा वैनाशिकाधिपः ।
विपत्ताराप्रत्यरीशा वधभेशंस्तथैव च॥१७॥
आद्यान्तपौ च विज्ञेयौ चन्द्राक्रान्तगृहाद् द्विज ।
मारकौ पापखेटौ तौ शुभौ चेद्रोगदौ स्मृतौ॥१८॥
षष्ठाधिपदशायां च नृणां निधनसम्भवः ।
षष्ठाष्टरिष्फनाथानामपहारे मृतिर्भवेत्॥१९॥
मारका बहवः खेटा यदि वीर्यसमन्विताः ।
तत्तद्दशान्तरे विप्र रोगकष्टादिसंभवः॥२०॥
उक्ता ये मारकास्तेषु प्रबलो मुख्यमारकः ।
तदवस्थानुसारेण मृतिं वा कष्टमादिशेत्॥२१॥

15-21. I further mention about the Maraka planets. One born with short life combinations may face death in the Dasha denoted by Vipat star (3rd from birth star); one of medium life may die in the Dasha denoted by Pratyak star (5th from birth star).

In the Dasha denoted by Vadha star (7th from birth star), one with long life may obtain his end. The Dasha of the lord of 22nd decanate or the one of 23rd, 3rd, 5th or 7th asterisms may also cause death. The lords of the 2nd and 12th counted from the Moon sign may bring death, this is true when the said ruler is a malefic and if he be a benefice there will be (only) diseases (but not death). Death may come to pass in the Dasha of the 6th lord and in the sub periods of 6th/8th/12th lords. Should there be many Marakas (endowed with the power of killing) and be strong, there will be diseases, miseries etc. in the respective major and sub periods. Thus, these are Marakas (as above) and are primarily related to descend death upon the native. According to their dispositions there may be death or difficulties.

Notes: The Maraka power of a planet may be correlated 10 the span of life arrived by other calculations. If both coincide there will be death. If there is a variation, there will not be death but difficulties equal to death like miseries, diseases, poverty etc.

रहुश्चेदथवा केतुर्लग्ने कामेऽष्टमे व्यये ।
मारकेशान्मदे वाऽपि मारकेशेन संयुतः॥२२॥
मारकः स च विज्ञेयः स्वदशान्तर्दशास्वपि ।
मकरे वृश्चिके जन्म राहुस्तस्य मृतिप्रदः॥२३॥
षष्ठाऽष्टरिष्फगो राहुस्तद्वये कष्टदो भवेत् ।
शुभग्रहयुतो दृष्टो न तदा कष्टकृन्मतः॥२४॥

22-24. RAHU AND KETU AS MARAKAS: If Rahu or Ketu be in the ascendant, 7th, 8th or 12th thereof, or be in the 7th from a Maraka lord or be with such a planet, they acquire powers of killing in their major or sub periods. For one born in Capricorn or in Scorpio, Rahu will be a Maraka. Should Rahu be in the 6th, 8th or 12th, he will give difficulties in his Dasha periods. He will not, however, do so if aspected by or conjunct a benefice.

Notes: Important places for Rahu/Ketu to acquire power of killing are the ascendant, 7th, 8th or 12th. The 2nd house is naturally added as another node will be in the 2nd when one is in the specified 8th house. They will not be Maraka if they are in the 3rd, 9th, 5th and 11th houses. If a node joins a Maraka planet \or is in the house of a Maraka planet) it will act as a Maraka. Rahu is termed as a primary Maraka for Capricorn and Scorpio ascendants. I f he is in one of the adverse houses for these ascendants his Dasha will bring death or intolerable difficulties.

लग्नात् तृतीयभावे तु बलिना रविणा युते ।
राजहेतुश्च मरणं तस्य ज्ञेयं द्विजोत्तम॥२५॥
त्रितीये चेन्दुना युक्ते दृष्टे वा यक्ष्मणा मृतिः ।
कुजेन व्रणशस्त्राग्निदाहाद्यैर्मरणं भवेत्॥२६॥
तृतीये शनिराहुभ्यां युक्ते दृष्टेऽपि वा द्विज ।

विषार्तितो मृतिर्वाच्या जलाद्वा वह्निपीडनात्॥२७॥

गर्तादुच्चात् प्रपतनाद् बन्धनाद् वा मृतिर्भवेत् ।

तृतीये चन्द्रमान्दिभ्यां युक्ते वा वीक्षिते द्विज॥२८॥

कृमिकुष्ठादिना तस्य मरणं भवति ध्रुवम् ।

तृतीये बुधसंयुक्ते वीक्षिते वापि तेन च॥२९॥

ज्वरेण मरणं तस्य विज्ञेयं द्विजसत्तम ।

तृतीये गुरुणा युक्ते दृष्टे शोफादिना मृतिः॥३०॥

तृतीये भृगुयुग्दृष्टे मेहरोगेण तन्मृतिः ।

बहुखेटयुते तस्मिन् बहुरोगभवा मृतिः॥३१॥

25-31. THIRD HOUSE AND DEATH: O excellent of Brahmins, if the Sun, being with strength, is in the 3rd house from the ascendant, one will obtain his death due to a king (or legal punishments). The Moon in the 3rd will cause death due to tuberculosis while wounds, weapons, fire and thirst will cause death through Mars in the 3rd. If the 3rd be aspected or occupied by Saturn and Rahu, death will be through poison, water or fire, or fall from heights or confinement. Death will surely come to descend through insects or leprosy if the Moon and Gulika occupy or aspect the 3rd house. Mercury aspecting or occupying the 3rd will bring death followed by fever. Jupiter in the 3rd or aspecting the 3rd will cause death by swelling or tumours. Urinary diseases will cause death if Venus is in the 3rd or aspects the 3rd. Many planets aspecting or occupying will bring death through many diseases.

Notes: The sage brings in the 3rd house in the context of death. According to the planets related to 3rd house by conjunction or aspect, death will descend on the native through the following causes.

The Sun	Legal punishments, death-awards etc. (also cardiac problem)
The Moon	Tuberculosis (lung disorders etc.)
Mars	Wounds (accidents etc.), weapons (encounter), fire (also electricity) and thirst.
Saturn/Rahu	poison, water, fire, confinement, falls etc.
Moon and Gulika	Insects (scorpion, bees, snakes etc.) or leprosy.
Mercury	Severe fever (typhoid etc.)
Jupiter	Swelling, tumour, etc. (also jaundice, dropsy etc.)
Venus	Urinary disorders (kidney troubles, venereal diseases etc.) (For females leucorrhoea).
Mixed planets	various reasons

तृतीये च शुभैर्युक्ते शुभदेशे मृतिर्भवेत् ।

पापैश्च कीकटे देशे मिश्रैर्मिश्रस्थले मृतिः॥३२॥

32. If the 3rd house is occupied by a benefice, death will be in an auspicious place (like a shrine) and if by a malefic in sinful place. Mixed occupation will yield mixed results in this regard.

तृतीये गुरुशुक्राभ्यां युक्ते ज्ञानन वै मृतिः ।

अज्ञानेनाऽन्यखेटैश्च मृतिर्ज्ञेया द्विजोत्तम॥३३॥

33. Consciousness will prevail at the time of death if Jupiter or Venus be in the 3rd. With others, therein, there will be unconsciousness before death.

चरराशौ तृतीयस्थे परदेशे मृतिर्भवेत् ।

स्थिरराशौ स्वगेहे च द्विस्वभावे पथि द्विज॥३४॥

34. According to the 3rd house being a movable, fixed or dual sign, death will be in a foreign place (other than native place), in one's own house or on the way.

लग्नादष्टमभावाच्च निमित्तं कथितं बुधैः ।

सूर्येऽष्टमेऽग्नितो मृत्युश्चन्द्रे मृत्युर्जलेन च॥३५॥

शास्त्राद् भौमे ज्वराज् ज्ञे च गुरौ रोगात् क्षुधा भृगौ ।

पिपासया शनौ मृत्युर्विज्ञेयो द्विजसत्तम॥३६॥

35-36: OCCUPANTS OF THE 8TH HOUSE: Note the occupant of the 8th house from the ascendant. If it is the Sun, death will be through fire, the Moon water, Mars weapons, Mercury fever, Jupiter diseases, Venus hunger and Saturn thirst.

अष्टमे शुभदृग्युक्ते धर्मपे च शुभैर्युते ।

तीर्थे मृतिस्तदा ज्ञेया पापाख्यैरन्यथा मृतिः॥३७॥

37. Should the 8th house be occupied or aspected by a benefice while the 9th lord is conjunct a benefice the native will die in a shrine. If malefic take the role of benefices as above, death will be in a place other than a shrine.

अग्न्यम्बुमिश्रत्र्यंशैर्ज्ञेयो मृत्युर्गृहाश्रितैः ।

परिणामः शवस्याऽत्र भस्मसंक्लेदशोषकैः॥३८॥

व्यालवर्गदृकाणैस्तु विडम्बो भवति ध्रुवम् ।

शवस्य श्वशृगालाद्यैर्गृध्रकाकादिपक्षिभिः॥३९॥

38-39. FATE OF THE CORPSE: Should there be a benefices decanate in the 8th (i.e. the 22nd decanate being so), the corpse will be burnt in fire (as prescribed in Shastra); if a malefics decanate be there, the body will be thrown away in water. If the decanate in question is owned by a mixed planet the dead body will only dry up. If it be a serpent decanate, the body will be eaten away by animals, crows etc.

कर्कटे मध्यमोऽन्त्यश्च वृश्चिकाद्यद्वितीयकौ ।

मीनेऽन्तिमस्त्रिभागश्च व्यालवर्गाः प्रकीर्तिताः॥४०॥

40. SERPENT DECANATES: The 2nd and 3rd decanates in Cancer, the initial one in Scorpio and the last one in Pisces are designated as serpent decanates.

रविश्चन्द्रबलाक्रान्तत्र्यंशनाथे गुरौ जनः ।

देवलोकात् समायातो विज्ञेयो द्विजसत्तम॥४१॥

शुक्रेन्द्वोः पितृलोकात्तु मर्त्याच्च रविभौमयोः ।

बुधाऽऽर्क्योर्नरकादेवं जन्मकालाद् वदेत् सुधिः॥४२॥

41-42. PRE-NATAL ABODE: O excellent of Brahmins the stronger of the luminaries occupying a decanate of Jupiter denotes descent from the world of gods. If the said decanate be of Venus or the Moon the descent is from the world of the Manes, if be of the Sun or Mars it is from the world of the dead (of Yama) and if be of Mercury or Saturn it is from the hell.

गुरुश्चन्द्रसितौ सूर्यभौमौ ज्ञार्की यथाक्रमम् ।

देवेन्दुभूम्यधोलोकान् नयन्त्यस्तारिरन्ध्रगाः॥४३॥

अथ तत्र ग्रहभावे रन्ध्रारित्र्यंशनाथयोः ।

यो बली स निजं लोकं नयत्यन्ते द्विजोत्तम॥४४॥

तस्य स्वोच्चादि संस्थित्या वरमध्याऽधमाः क्रमात् ।

तत्तल्लोकेऽपि सञ्जाता विज्ञेया द्विजसत्तम॥४५॥

43-45. ASCENT AFTER DEATH: According to the following planets in the 12th, 7th, 6th or the 8th, the native will attain such worlds after death: Jupiter-heaven, the Moon or Venus - the world of Manes, Mars/Sun- earth (i.e. rebirth), Mercury/Saturn- hell. Should the said houses be not occupied, the native will go to the world as indicated by stronger of the decanate lords related to the 6th and the 8th. The relative planet's exaltation etc. will denote the high, medium and low status the native will obtain in the said world.

अन्यान् मारकभेदांश्च राशिग्रहकृतान् द्विज ।

दशाध्यायप्रसंगेषु कथयिष्यामि सुव्रत॥४६॥

46. Other planets and Rāśhis becoming Marakas are being discussed in the chapter related to Dasha.

अथ ग्रहावस्थाध्यायः॥४५॥

Chapter 45. Avasthas of Planets

अवस्थावशतः प्रोक्तं ग्रहाणां यत् फलं मुने ।

का साऽवस्था मुनिश्रेष्ठ कतिधा चेति कथ्ययाम्॥१॥

1. O sage, you have earlier stated that the Avasthas (states) of planets be considered in the context of planetary effects. Be kind to tell me about the same.

अवस्था विविधाः सन्ति ग्रहाणां दिवजसत्तम ।

सारभूताश्च यास्तासु बालाद्यास्ता वदाम्यहम्॥२॥

2. O excellent of Brahmins, various kinds of planetary Avasthas have been expounded. Out of these, I tell you the summary of infant and other states (in the first instance).

क्रमाद् बालः कुमारोऽथ युवा वृद्धस्तथा मृतः ।

षडंशैरसमे खेटः समे ज्ञेयो विपर्ययात्॥३॥

3. INFANT STATE ETC.: Infant, youthful, adolescent, old and dead are the states of planets placed in the ascendant order at the rate of six degrees in odd signs. This arrangement is reverse in the case of even signs.

Notes: These 5 Avasthas are known as Baaladi Avasthas. For odd signs, the placement concerned will denote the Avastha as under:

Infant state (Baalavastha)	- 0 to 6°
Youthful slate (Kumaravastha)	- 6 to 12°
Adolescent state (Yuvavastha)	- 12 to 18°
Advanced state (Yridhdhavastha)	- 18 to 24°
In extremis (Mritavastha)	- 24 to 30°

The above order is to be reversed for placement in an even sign.

फलं पादमितं बाले फलार्धं च कुमारके ।

यूनि पूर्णं फलं ज्ञेयं वृद्धे किञ्चित् मृते च खम्॥४॥

4. RESULTS: One fourth, half, full, negligible and nil are the grades of results due to a planet in infant, youthful, adolescent, old and dead states.

स्वभोच्चयोः समसुहृद्रयोः शत्रुभनीचयोः ।

जाग्रत्स्वप्नसुषुप्त्याख्या अवस्था नामदृक्फलाः॥५॥

5. AWAKENING, DREAMING AND SLEEPING STATES: If a planet is in its own sign or in exaltation it is said to be in a state of awakening (or alertness). In the sign of a friend or of a neutral it is in dreaming state while in enemy's sign or in debilitation it is in a state of sleeping.

जागरे च फलं पूर्णं स्वप्ने मध्यफलं तथा ।

सुषुप्तौ तु फलं शून्यं विज्ञेयं द्विजसत्तम॥६॥

6. According to a planet being in Awakening, Dreaming or Sleeping states, the results due to it will be full, medium or nil.

दीप्तः स्वस्थः प्रमुदितः शान्तो दीनोऽथ दुःखितः ।

विकलश्च खलः कोऽपीत्यवस्था नवधाऽपराः॥७॥

7. OTHER KINDS OF STATES: There are nine kinds of other states, viz. Deepta, Swastha, Pramudita, Santa, Deena, Vikala, Khala, and Kopa.

स्वोच्चस्थः खेचरो दीप्तः स्वर्क्षे स्वस्थोऽधिमित्रभे ।

मुदितो मित्रभे शान्तः समभे दीन उच्यते॥८॥

शत्रुभे दुःखितः प्रोक्तो विकलः पापसंयुतः ।

खलः खलगृहे ज्ञेयः कोपी स्यादर्कसंयुतः॥९॥

यादृशो जन्मकाले यः खेटो यद्भावगो भवेत् ।

तादृशं तस्य भावस्य फलमुह्यं द्विजोत्तम॥१०॥

8-10. If a planet is in its exaltation sign, it is in Deeptavastha, in own sign Swastha, in thick friend's sign Pramudita, in friendly sign Santa, in neutral's sign Deena, in the company of a malefic Vikala, in an enemy's sign Khala, and in being eclipsed by the Sun-Kopa. Depending on such a state of the planet, the house occupied by it will obtain corresponding effects.

लज्जितो गर्वितश्चैव क्षुधितस्तृषितस्तथा ।

मुदितः क्षोभितश्चैव ग्रहभावाः प्रकीर्तिताः॥११॥

पुत्रगेहगतः खेटो राहुकेतुयुतोऽथवा ।

रविमन्दकुजैर्युक्तो लज्जितो ग्रह उच्यते॥१२॥

तुङ्गस्थानगतो वाऽपि त्रिकोणेऽपि भवेत्पुनः ।

गर्वितः सोऽपि गदितो निर्विशंकं द्विजोत्तम॥१३॥

शत्रुगेही शत्रुयुक्तो रिपुदृष्टो भवेद्यदि ।

क्षुधितः स च विज्ञेयः शनियुक्तो यथा तथा॥१४॥

जलराशौ स्थितः खेटः शत्रुणा चाऽवलोकितः ।

शुभग्रहा न पश्यन्ति तृषितः स उदाहृतः॥१५॥

मित्रगेही मित्रयुक्तो मित्रेण च विलोकितः ।

गुरुणा सहितो यश्च मुदितः स प्रकीर्तितः॥१६॥

रविणा सहितो यश्च पापा पश्यन्ति सर्वथा ।

क्षोभितं तं विजानीयाच्छत्रुणा यदि वीक्षितः॥१७॥

येषु येषु च भावेषु ग्रहास्तिष्ठन्ति सर्वथा ।

क्षुधितः क्षोभितो वापि तद्भावफलनाशनः॥१८॥

11-18. YET OTHER AVASTHAS: Laijita, Garvita, Kshudita, Trushita, Mudita an (Kshobhita are the other kinds of (six) states due to the planets. Placed in the 5th house if a planet is associated with a node or with the Sun, Saturn or Mars, it is in Lajjitavastha. If a planet is in exaltation or in Moola-Trikona, it is Garvitavastha. The Avastha is Kshudita if the planet is in an enemy's sign, or conjunct an enemy or aspected by an enemy or even be in conjunction with Saturn. If a planet is in a watery sign and be in aspect to a malefic but not a benefice, the Avastha is called Trushita. If a planet is in a friendly sign, or conjunct or aspected by a benefice or is conjunct Jupiter, it is said to be in Mudilavastha. If a planet is conjunct the Sun and is aspected by or conjunct a malefic or is aspected by an enemy, it is said to be in Kshobhitavashta. The houses occupied by a planet in kshuditavastha, Kshobhitavastha are destroyed.

एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।

बलाऽबलविचारेण वक्तव्यः फलनिर्णयः॥१९॥

अन्योन्यं च मुदा युक्तं फलं मिश्रं वदेत्पुनः ।

बलहीने तदा हानिः सबले च महाफलम्॥२०॥

कर्मस्थाने स्थितो यस्य लज्जितस्तृषितस्तथा ।

क्षुधितः क्षोभितो वापि स नरो दुःखभाजनम्॥२१॥

सुतस्थाने भवेद्यस्य लज्जितो ग्रह एव च ।

सुतनाशो भवेत्तस्य एकस्तिष्ठति सर्वदा॥२२॥

क्षोभितस्तृषितश्चैव सप्तमे यस्य वा भवेत् ।

म्रियते तस्य नारी च सत्यमाहुर्द्विजोत्तम॥२३॥

19-23: The learned should estimate the effects due to a house in the manner cited above (i.e. with the help of various kinds of Avasthas), after ascertaining the strength and weakness (of the various planets). Weak planets cause reduction in good effects while stronger ones give greater effects. If a planet posited in the 10th house is in Lajjitavastha, Kshudhitavastha or Kshobhitavastha, the person will always be subjected to miseries. If a planet in the 5th house is in Lajjit-avastha, there will be

destruction of progeny, or there will be only ore surviving child. Surely be wife of the native will die if there is a planet in the 7th in Kshobhitavastha or in Trushitavastha.

नवालयारामसुखं नृपत्वं कलापटुत्वं विदधाति पुंसाम् ।
सदार्थलाभं व्यवहारवृद्धिं फलं विशेषादिह गर्वितस्य॥२४॥
भवति मुदितयोगे वासशालाविशाला ।
विमलवसनभूषाभूमियोषासु सौख्यम् ।
स्वजनजनविलासो भूमिपागारवासो ।
रिपुनिवहविनाशो बुद्धिविद्याविकाशः॥२५॥
दिशति लज्जितभाववशाद्रतिं विगतराममतिं विमतिक्षयम् ।
सुतगदागमनं गमनं वृथा कलिकथाभिरुचिं न रुचिं शुभे॥२६॥
संक्षोभितस्यापि फलं विशेषाद्द्रिद्रजातं कुमतिं च कष्टम् ।
करोति वित्तक्षयमंघ्रिबाधां धनाप्तिबाधामवनीशकोपात्॥२७॥
क्षुधितखगवशाद्वै शोकमोहादिपातः ।
परिजनपरितापादाधिभीत्या कृशत्वम् ।
कलिरपि रिपुलोकैरर्थबाधा नराणा ।
मखिलब्बलनिरोधो बुद्धिरोधो विषादात्॥२८॥
तृषितखगभवे स्वादंगनासंगमध्ये ।
भवति गदविकारो दृष्टकार्याधिकारः ।
निजजनपरिवादादर्थहानिः कृशत्वं ।
खलकृतपरितापो मानहानिः सदैव॥२९॥

24-29. EFFECTS OF GARVITAVASTHA ETC.: A planet in Garvitavastha will cause happiness through new houses and gardens, regal hood, skill in arts, financial gains at all times, and improvement-in business. A planet in Mudit Avastha will give residences, clothes, ornaments, happiness from lands and wife, happiness from relatives, living in royal palaces, destruction of enemies and acquisition of wisdom and learning. A planet in Lajjitavastha will give aversion to God, loss of intelligence, loss of child, interest in evil speeches and listlessness in good things. A planet in Kshobhitavastha will give acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction to income due to royal wrath. A planet in Kshobhitavastha will cause downfall due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind due to miseries. A planet in Trushitavastha will cause diseases through association with females, leading over wicked (or evil) deeds, loss of wealth due to one's own men, physical weakness, miseries caused by evil people and decline of honour.

शयनं चोपवेशं च नेत्रपाणिप्रकाशनम् ।
गमनागमनं चाऽथ सभायां वसतिं तथा॥३०॥
आगमं भोजनं चैव नृत्यं लिप्सां च कौतुकम् ।
निद्रां ग्रहाणां चेष्टां च कथयामि तवाग्रितः॥३१॥
यस्मिन्नृक्षे भवेत्खेटस्तेन तं परिपूरयेत् ।
पुनरंशेन सम्पूर्य स्वनक्षत्रं नियोजयेत्॥३२॥
यातदण्डं तथा लग्नमेकीकृत्य सदा बुधः ।
रविभिस्तु हरेद् भागं शेषं कार्ये नियोजयेत्॥३३॥
नाक्षत्रिकदशारीत्या पुनः पूरणमाचरेत् ।
नामाद्यस्वरसंख्याढ्यं हर्तव्यं रविभिस्ततः॥३४॥
रवौ पञ्च तथा देयाश्चन्द्रे दद्याद्द्वयं तथा ।
कुजे द्वयं च संयक्तं बुधे त्रीत्रि नियोजयेत्॥३५॥
गुरौ बाणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे ।
शनौ त्रयमथो देयं राहौ दद्याच्चतुष्टयम्॥३६॥
त्रिभिर्भक्तं च शेषांकैः सा पुनस्त्रिबिधा स्मृता ।
दष्टिश्चेष्टा विचेष्टा च तत्फलं तथयाम्यहम्॥३७॥

30-37. CALCULATION OF SAYANA AND OTHER AVASTHAS: I now tell you of the Avasthas viz. Sayana, Upavesana, Netrapani, Prakasana, Garnana, Aagamana, Sabha, Agama, Bhojana, Nrityalipsa, Kautuka and Nidra, and the Chesthas of such Avasthas. Note the number of the stars (from Ashwini) occupied by the planet for which Avastha is to be calculated. Multiply that number by the number denoted by the planet (Sun 1, Moon 2 etc.). The figure so arrived at be again multiplied by the number of Navamsha the planet is in. Add lo this the number of birth asterism, the number of ghatis of birth and the number of signs the ascendant gained from A Ties. This figure be divided by 12 and the remainder will indicate the corresponding Avastha of the planet. The sub state in the said Avastha can be found out thus: Multiply the figure denoted by the Avastha concerned (i.e. Sayana 1, Upavesana 2 etc.) by the same figure and increase it by the figure denoted by the Anka value for the first syllabic of the native's personal name. Divide the product so obtained by 12. The remainder there of be further increased by constant planetary additaments, thus: Sun 5, Moon 2, Mars 2, Mercury 3, Jupiter 5, Venus 3, Saturn 3, Rahu 4 (and Ketu 4). (Here the planet means the one for whom the sub state is being known.) The product so arrived at be divided by 3. In t h process if the remainder is I, it is Drishti; if 2 Cheshta and if 0 Vicheshta.

Notes: So far narrated are three different groups of Avasthas. The present Avasthas are called Sayanadi Avasthas. These are of supreme importance as compared to the other kinds of Avasthas.

The following formula may be adopted to know about the planet's Avastha (Sayanadi) at birth.

$$\frac{(s \times p \times n) + (a + g + r)}{12} = \text{Avastha}$$

Whereas 's' denotes the serial number of the star occupied by the planet, counted from Ashwini at birth; 'p' denotes the status of the planet counted from the Sun (i.e. Sun 1, Mercury 4 etc.; 'n' denotes the planet's Navamsha position (i.e. 1 to 9 Navamsha); 'a' denotes Janma Nakshatra (or ruling star, i.e. the one occupied by the Moon); 'g' denotes the ghati in which birth took place (i.e. 20 gh 2 vigh is 21 gh) and 'r' denotes the ascendant's order counted from Aries (i.e. Cancer 4, Leo 5, so on and.so forth).

In place of 'n' given above, some translators interpret the word 'Amsa' as degree occupied by the planet which is obviously not correct. In this connection, the reader's attention is drawn to Balabhadra's Horā Raina, Ch. 3 wherein the author Balabhadra himself gives an example for the Sun being in the 7th Navamsha of Leo and thus he considered only 7 as multiplier. He has not taken in to account the Sun's degree. He quotes Adhbbuta Sagara as his authority for calculation of Sayanadi Avasthas. It will thus be clear that 'Amsa' is Navamsha and not degree in this context.

Also, please note that Agamanavastha (the 6th one) is known as Gamanechchavastha by some exponents.

Take a case now as an example with the following data. The Sun in Krittika Nakshatra, 3rd Navamsha of Taurus (i.e. in 7° 12' Taurus), birth star Krittika, birth at 30 gh 33 vigh, and ascendant in Scorpio. With these we produce following information, keeping the formula given above.

s = 3 a = 3
p = 1 g = 31
n = 3 r = 8

Hence to find out the Avastha,

$$\frac{(3 \times 1 \times 3) + (3 + 31 + 8)}{12} = \frac{51}{12} = \text{remainder } 3$$

With the help of remainder 3, we count three Avasthas from Sayana. This indicates Netrapani Avastha for the Sun.

Similarly, for 9 planets, such Avasthas be found out. In a given horoscope, the factors 's', 'g' and 'r' will be identical for all the 9 planets while factors 's', 'p' and 'n' will be variable.

After knowing the Avasthas of various planets, we have to find out the sub state of each Avastha. The formula for knowing sub-state is made in two stages, as under,

Stage I: $\frac{(A \times A) + fs}{12} = R$

Stage 2: $(R + pa) \div 3 = \text{sub state}$

Where 'A' is Avastha, 'fs' is first syllable's value with reference to the native's personal name, R is remainder in stage 1, and 'pa' is planetary additament denoted in the above shlokas, such as Sun 5, Venus 3 etc. The remainder at stage 2 will denote sub state such as 1 is Drishti, 2 Cheshta and 0 Vicheshta.

We need information about Anka value or value for first syllable of the name of a person. These are:

1 for अ, क, छ, ड, ध, भ, and ब

2 for इ, ख, ज, द, न, म and श

3 for, उ, ग, झ, त, प, य and ष

4 for ए, घ, ट, थ, फ, र and म

5 for ओ, च, ठ, द, ब, ल and ह

Now with the above data, find the sub state for the Sun in Netrapani Avastha as per the example given supra. First syllable of the name is "Sa" (स). Hence,

Stage 1: $\frac{(3 \times 3) + 4}{4}$ = Remainder 1

Stage 2: $\frac{1+5}{3}$ = Remainder 0

Remainder zero indicate, sub state as Vicheshta, in Netrapani Avastha.

दृष्टौ मध्यफलं ज्ञेयं चेष्टायां विपुलं फलम् ।

विचेष्टायां फलं स्वल्पमेवं दृष्टिफलं विदुः॥३८॥

शुभाऽशुभं ग्रहाणां च समीक्ष्याऽथ बलाऽबलम् ।

तुङ्गस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः॥३९॥

38-39. EFFECTS OF CHESHTA ETC.: If the sub state is Drishti in an Avastha, the results being stated for the Avastha will be medium, full in Cheshta and negligible in Vicheshta. The good and bad effects of planets be deciphered based on the strength and weakness of the planets. In exaltation, the planets reveal effects in a pronounded manner due to (good) Avasthas.

Notes: If a planet is in good Avastha and is in Cheshta (sub state), the good effects will be full. If the sub state is Vicheshta, the good effects are neutralised. If the sub state is Drishti; good effects will be feebly felt. A planet in exaltation will give the good effects due to a particular Avastha in a fuller measure.

If a plane, is in bad Avastha with Cheshta as sub state, the evil effects will be less. With Drishti, evil effects will be visibly felt. If Vicheshta is sub state, bad effects are neutralized. In debilitation, the evil effects due to an Avastha will be pronounced.

Each planet gives different effects-good or bad-according to the Avastha. No constant evaluation be made just with the name of an Avastha. This is what is conveyed in the following shlokas.

मन्दाग्निरोगो बहुधा नराणां स्थूलत्वमन्ङ्ः घ्रेरपिपित्तकोपः ।

व्रणं गुदे शूलमुरःप्रदेशे यदोष्णभानुः शयनं प्रयातः॥४०॥

दरिद्रताभारविहाराशाली विवादविद्याभिरतो नरः स्यात् ।

कथोरचित्तः खलु नष्टवित्तः सूर्यो यदा चेदुपवेशनस्थः॥४१॥

नरः सदानन्दधरो विवेकी परोपकारी बलवित्तयुक्तः ।
महामुखी राजकृपाभिमानी दिवाधिनाथो यदि नेत्रपानौ॥४२॥
उदारचित्तः परिपूर्णवित्तः सभासु वक्ता बहुपुण्यकर्त्ता ।
महाबली सुन्दररूपशाली प्रकाशने जन्मनि पदिमनीशे॥४३॥
प्रवासशाली किल दुःखमाली सदालसी धीधनवर्जितश्च ।
भयातुरः कोपपरो विशेषाद्दिवाधिनाथे गमने मनुष्यः॥४४॥
परदाररतो जनतारहितो बहुधागमने गमनाभिरुचिः ।
खलताकुशलो मलिनो दिवसाधिपतौ मनुजः कुमतिः कृपणः॥४५॥
सभागते हिते नरः परोपकारतत्परः ।
सदार्थरत्नपूरितो दिवाकरे गुणाकरः ।
वसुन्धरानवांबरालयान्वितो महाबली ।
विचित्रमित्रवत्सलः कृपाकलाधरः परः॥४६॥
क्षोभितो रिपुगणैः सदा नरश्चञ्चलः खलमतिः कृशस्तथा ।
धर्मकर्मरहितो मदोद्धतश्चागमे दिनपतौ तदा तदा॥४७॥
सदाङ्गसन्धिवेदनापराङ्गनाधनक्षयो ।
बलक्षयः पदे पदे यदा यदा हि भोजने ।
असत्यता शिरोव्यथा तथा वृथान्नभोजनं ।
रवावसत्तथारतिः कुमार्गगामिनी मति॥४८॥
विज्ञलोकैः स्दा मण्डितः पण्डितः काव्यविद्यानवद्यप्रलापान्वितः ।
राजपूज्यो धरामण्डले सर्वदा नृत्यलिप्सागते पद्मिनीनायके॥४९॥
सर्वदानन्दधर्ता जनो ज्ञानवान् यज्ञकर्ता धराधीशसद्मस्थितः ।
पद्मबन्धावरातेर्भयं स्वाननः काव्यविद्याप्रलापी मुदा कौतुके॥५०॥
निद्राभरारक्तनिभे भवेतां निद्रागते लोचनपद्मयुग्मे ।
रवौ विदेशे वसतिर्जनस्य कलत्रहानिः कातिधार्थनाशः॥५१॥

40-51. EFFECTS OF THE SUN'S AVASTHAS AT BIRTH: If the Sun is in Sayanavastha, the native will incur digestive deficiency, many diseases, stoutness of legs, bilious vitiation, ulcer in the anus, and heart strokes. If the Sun is in Upavesanavastha, the native will suffer poverty, will carry loads, will indulge in litigations, be hard-hearted, wicked, and will lose in his under takings. If the Sun is in Netrapani Avastha, the native will always be happy, wise, helpful to others, end owed with prowess and wealth, very happy, and will gain royal favours. If the Sun is in Prakasavastha, the native will be liberal in disposition, will have plenty of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be greatly

strong and be endowed with charming beauty. If the Sun is in Gamanavastha the native will be disposed to live in foreign places, be miserable, indolent, bereft of intelligence and wealth, be distressed due to fear and be short-tempered. If the Sun is in Agamavastha, the native will be interested in others' wives, be devoid of his own men, be interested in movements, skilful in doing evil deeds, be dirty, ill-disposed and be talebearer. If the Sun is in Sabhavastha, the native will be disposed to help others, be always endowed with wealth and gems, be virtuous, endowed with lands, new houses and robes, be very strong, very affectionate to his friends and be very kindly disposed. If the Sun is in Agamavastha, the native will be distressed due to enemies, fickle minded, civicminded, emaciated, devoid of virtuous acts' and intoxicated with pride. If the Sun is in Bhojanavastha, the native will experience pains in joints, will lose money on account of others' females, will have strength declining off and on, be untruthful, will incur head-aches, will eat remnant food and will take to bad ways. If the Sun is in Nrityalipsavastha, the native will be. honoured by the learned, be himself a scholar, will have knowledge of poetry etc., and be adored by kings on the earth. If the Sun is in Kautukavastha, the native will always be happy, be endowed with spiritual knowledge, w HI perform sacrificial rites, will move amidst kings, will have fear from enemies, be charming-faced and be endowed with knowledge of poetry. If the Sun is in Nidravastha, the native will possess eyes laden with sleepiness (i.e. be always drowsy), will live in foreign (or distant) places, will incur harm to wife and will face financial destruction.

Notes: Balabhadra gives some additional information in regard to planetary Avasthas based on 'Adbhuta Sagaram'. The same is correspondingly added for the benefit of the reader, along with my comments, avoiding repetition of the views of Parāśara.

The Sun in Upavesanavastha will make one an artisan, black in complexion, devoid of learning, miserable and serve others. In Netrapani Avastha-all kinds of happiness, if the Sun is in the 5th, 9th and 10th or 7th house. In other houses, his Avastha of the Sun will give eye diseases and enmity with all. If in Prakasanavastha, the native will be meritorious, religious, liberal, will enjoy pleasures, be equal to a prince and enjoy the status of Kubera, the Hindu god of wealth. However, the said Prakasanavastha of the Sun placed in the 7th or the 5th house will cause loss of the first child and will produce many litigations. If the Sun is in Gunavastha, the native will incur disease of the feet and be very mean. If in Agamanavastha, the Sun in 12th or in 7th will destroy progeny and will give very limited wealth. If in Agamavastha, the Sun will give many miseries, ugly appearance and foolishness. However, he will give wealth. The Sun in Bhojanavastha in the 9th house will cause many hindrances to spiritual and religious undertakings. In other houses, this position will cause head and ear diseases, apart from joint pains. Though Parāśara states that the native with the Sun in Kautukavastha will have fear from enemies, Balahhadra exempts such evil effect for the 6th house position.

The Sun in Kautukavastha in other houses will give a number of daughters, two wives, itch, excellence, liberality etc. If the Sun is in Nidravastha, the native will be predisposed to incur piles and elephantiasis, be absolutely very peace less and will be liable to Jose his first child.

जानुःकाले क्षपानाथे शयनं चेदुपागते ।
मानी शीतप्रधानश्च कामी वित्तविनाशकः॥५२॥
रोगार्दितो मन्दमतिर्विशेषाद्वित्तेन हीनो मनुजः कठोरः ।
अकार्यकारी परवित्तहारी क्षपाकरे चेदुपवेशनस्थे॥५३॥
नेत्रपाणौ क्षपानाथे महारोगी नरो भवेत् ।
अनल्पजल्पको धूर्तः कुकर्मनिरतः सदा॥५४॥
यदा राकानाथे गतवति विकाशं च जनने ।
विकाशः संसारे विमलगुणराशेरवनिपात् ।
नवाशामाला स्यात्करितुरगलक्ष्म्या परिवृता ।
विभूषा योषाभिः सुखमनुदिनं तीर्थगमनम्॥५५॥
सितेतरे पापरतो निशाकरे विशेषतः क्रूरकरो नरो भवेत् ।
सदाक्षिरोगैः परिपीड्यमानो वलक्षपक्षे गमने भयातुरः॥५६॥
विधावागमगे मानी पादरोगी नरो भवेत् ।
गुप्तपापरतो दीनो मतितोषविवर्जितः॥५७॥
सकलजनवदान्यो राजराजेन्द्रमान्यो ।
रतिपतिसमाकान्तिः शान्तिकृत्कामिनीनाम् ।
सपदि सदसि याते चारुबिम्बे शशंके ।
भवति परमरीतिप्रीतिविज्ञो गुणज्ञः॥५८॥
विधावागमके मत्यों वावालो धर्मपूरितः ।
कृष्णपक्षे द्विभार्यः स्याद्रोगी दुष्टतरो हठी॥५९॥
भोजने जनुषि पूर्णचन्द्रमा मानयानजनतासुखं नृणाम् ।
आतनोति वनितासुतासुखं सर्वमेव न सितेतरे शुभम्॥६०॥
नृत्यलिप्सागते चन्द्रे सबले बलवान्नरः ।
गीतज्ञो हि रसज्ञश्च कृष्णे पापकरो भवेत्॥६१॥
कौतकभवनं गतवति चन्द्रे भवति नृपत्वं वा धनपत्वम् ।
कामकलासु सदा कुशलत्वं वारवधूरतितमणपटुत्वम्॥६२॥
निद्रागते जन्मनि मानवानां कलाधरे जीवयुते महत्त्वम् ।
हीनेऽङ्गनासञ्चितवित्तनाशः शिवालये रौति विचित्रमुच्चैः॥६३॥

52-63. EFFECTS OF THE MOON' S AVASTHAS AT BIRTH: If the Moon is in Sayanavastha, the native will be honourable, sluggish, given to sexual lust, and will face financial destruction., If the Moon is in Upavesanavastha, the native will be troubled by diseases, be dull-witted, be not endowed with mentionable wealth (i.e. will

have only negligible wealth), be bard-hearted, will do unworthy acts and will steal others' wealth. If the Moon is in Netrapani Avasthas, the native will be troubled by great diseases (long lasting in nature), be very garrulous, wicked and will indulge in bad deeds. Should the Moon be in Prakasavastha, the native will be famous in the world, will have his virtues exposed through royal patronage, be surrounded by horses, elephants, females and ornaments and will visit shrines. If the Moon is in Gamananstha, with decreasing rays, the native will be sinful, cruel and always troubled by afflictions of sight; if with increasing rays, the native will be distressed due to fear. If the Moon is in Agamanavastha, the native will be honourable, will suffer diseases of feet, will secretly indulge in sinful acts, be poor and devoid of intelligence and happiness. If the Moon is in Sabhavastha, the native will be eminent among men, honoured by kings, and kings of kings, be very beautiful, wills ubdue the passion of women, be skilful in sexual acts and be virtuous. If the Moon is in Agamavastha, the native will be garrulous, and virtuous and if the said Moon is of dark fortnight the native will have two wives, be sick, highly wicked and be violent. If the Moon is in Bhojanavastha, the native will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided she is Full (पूर्ण चन्द्र); if she is in dark fortnight these auspicious effects will fail to come. If the Moon is in Nrityalipsavastha and be end owed with (fortnightly) strength, the native will be strong, will have knowledge of songs and be a critic of beauty of things; if the said Moon is of dark fortnight, the person will be sinful If the Moon is in Kautukavastha, the native will attain kingship, lordship over wealth and skill in sexual acts and in sporting with harlots. Should increasing Moon conjunct Jupiter be in Nidravastha, the native will be quite eminent. Devoid of Jupiter's conjunction, if the Moon is in the said Avastha, the native will lose his wealth on account of females, and female jackals will be crying around his abode (as though if were a cemetery).

Notes: With the Moon in the ascendant in Sayanavastha, the native will incur diseases of rectum, be poor and highly irritable. In other houses, this condition will not give these defects so specifically. If weak Moon be in this Avastha (in any house), the right side of the native's body will incur damages caused by fire. There will be damage to teeth if the Moon is in Upavesanavastha. The Moon in Netrapani Avastha will bring eye diseases, elephantiasis, etc. and will make the native garrulous. If the Moon is in Gamanavastha, it will cause diseases of the head and brain. There will be two wives and many daughters if the Moon is in Agamavastha. Bhojanavastha of the Moon will bring fear from snakes and water. The Moon in Nrityalipsavastha will give a very lean body and lasting sickness. Kautukavastha of the Moon will confer many sons. If the Moon is in Nidravastha in the 10th, the native will undergo miseries on account of his progeny. The Moon in the 5th or the 7th with the same Avastha will bring all kinds of auspicious effects. Should she join Rahu in the 5th or 7th, herself being in Nidravastha, everything of the native is destroyed and he will be laden with a thousand blemishes.

शयने वसुधापुत्रे व्रणयुक्तो जनो भवेत् ।

बहुना कण्डुना युक्तो दद्रुणा च विशेषतः॥६४॥

बली सदा पापरतो नरः स्यादसत्यवादी नितरां प्रगल्भः ।
धनेन पूर्णो निजधर्महीनो धरासुतश्चेदुपवेशनस्थः॥६५॥
यदा भूमिसुतो लग्ने नेत्रपाणिमुपागतः ।
दरिद्रता तदा पुंसामन्यभे नगरेशता॥६६॥
प्रकाशो गुणस्यापि वासः प्रकाशे धराधीशभ्रतुः सदा मानवृद्धिः ।
सुते भूसुते पुत्रकान्तावियोगो भवेद्राहुणा दारुणो वा निपातः॥६७॥
गमने गमनं कुरुतेऽनुदिनं व्रणजालभयं वनिताकलहः ।
बहुदद्रुककण्डुभयं बहुधा वसुधातनयो वसुहानिकरः॥६८॥
आगमने गुणशाली मणिमालीवा करालकरवाली ।
गजहन्ता रिपुहन्ता परिजनसन्तापहारको भौमे॥६९॥
तुङ्गे युद्धकलाकलापकुशलो धर्मध्वजो वित्तपः ।
कोणे भूमिसुते सभामुपगते विद्याविहीनः पुमान् ।
अन्तेऽपत्यकलत्रमित्ररहितः प्रोक्तेतरस्थानगे ।
ऽवश्यं राजसभाबुधो बहुधनी मानी च दानी जनः॥७०॥
आगमे भवति भूमिजे जनो धर्मकर्मरहितो गदातुरः ।
कर्णमूलगुरुशूलरोगवानेव कातरमतिः कुसङ्गमी॥७१॥
भोजने मिष्टभोजी च जनने सबले कुजे ।
नीचकर्मकरो नित्यं मनुजो मानवर्जितः॥७२॥
नृत्यलिप्सागते भूसुते जन्मिनामिन्दिराराशिरायाति भूमीपतेः ।
स्वर्नरत्नप्रवालैः सदा मण्डिता वासशाला नराणां भवेत्सर्वदा॥७३॥
कौतुकी भवति कौतुके कुजे मित्रपुत्रपरिपूरितो जनः ।
उच्चगे नृपतिगेहमण्डितः पूजितो गुणवरैर्गुणाकरैः॥७४॥
निद्रावस्थां गते भौमे क्रोधी धीधनवर्जितः ।
धूर्तो धर्मपरिभ्रष्टो मनुष्यो गदपीडितः॥७५॥

64-75. EFFECTS OF AVASTHAS OF MARS AT BIRTH: If Mars is in Sayanavastha, the native will be troubled by wounds, itch and ulcer. If Mars be in Upavesanavastha, the native will be strong, sinful, untruthful, eminent, wealthy and bereft of virtues. If Mars be in the ascendant and be in Netrapani Avastha there will be penury; in other houses this state will confer ruler-ship of a city. Should Mars be in Prakasavastha, the native will shine with virtues and will be honoured by the king. Mars in Prakasavastha in the 5th house will, however, cause loss of children and of wife. If Mars is in the said state and be with Rahu a severe (positional) fall will descend on the native. Should Mars be in Gamanavastha the native will be always roaming,

will have fear of multiple ulcers, will incur misunderstandings with females, will be afflicted by boils, itches etc. and will incur financial decline. If Mars be in Agamanavastha, the native will be virtuous, endowed with precious gems, will adore a sharp sword, will walk with the (majestic) gait of an elephant (imparting surprise in the onlooker), will destroy his enemies and will remove the miseries of his people. If Mars be in Sabhavastha and be in exaltation the native will be skilful in conducting wars, will hold the flag of righteousness aloft and be wealthy; if Mars be in the said state in the 5th or 9th, the native will be bereft of learning, if in the 12th childlessness and no wife and no friends will result, and if Mars be in other houses than these in the said Avastha, the native will be a scholar in a king's court (i.e. be a poet laureate), be very wealthy, honourable and charitable. If Mars be in Agamavastha, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases of the root of the ears (कर्णमूल रोगः & C पादमूलं ऊरुमूलं etc.), and severe gout pains, be timid and will befriend evil lot. If Mars be with strength while in Bhojanavastha, the native will eat sweet-food and if be devoid of strength, the native will indulge in base acts and be dishonourable. If Mars be Nrityalipsavastha, the native will earn wealth through king and will be endowed with fullness of gold, diamonds and corals in his house. If Mars be in Kautukavastha the native will be curious in disposition and be endowed with friends and sons, if Mars be simultaneously exalted, the native will be honoured by the king and the virtuous and be himself virtuous. If Mars be in Nidravastha, the native will be short-tempered devoid of intelligence and wealth, be wicked, fallen from virtuous path and troubled by diseases.

Notes: If Mars is in Sayanavastha at birth, the native will be libidinous, learned, intelligent and irritable. Should this Avastha in particular occur in the 5th or in the 7th, the native will lose his first wife and first child as well. If Mars in 5th being in Sayanavastha is related to Saturn or Rahu, the native's bead will be severed while with other malefic related to Mars in the said state ears/hand will be cut off.

Should Mars be in Upavesanavastha in the ascendant, the native will be extremely sinful, will incur several diseases, indigent and most un peaceful. If the said Avastha occurs for Mars in the 9th house, the native will lose whole of his wealth apart from his wife and progeny. Mars in Netrapani Avastha in the ascendant will give poverty and will destroy the native's wife and progeny; in other houses this confers on the native all kinds of wealth and happiness from wife and children. However, the 2nd house position or the 7th house position of Mars in Netrapani Avastha will cause fear from lions and snakes apart from giving earnings from lands. Further the native's wife will predecease him. Should Mars be in Prakasavastha in the 5th or in the 7th house, the native will lose his wife and all children. Placed in the 5th house in Prakasavastha if Mars is conjunct Saturn, the native will kill cows. Should Mars be in Gamanavastha, the native will be active in his assignments, will incur diseases of the joints, burning pains in eyes, dental afflictions and the like, will have fear from dogs and will adore the guise of a female. These effects are for the placement of Man in the ascendant. In other houses, Mars in Gamanavastha will bring royal favour, leader ship and luxuries of the life.

Shifting over to shloka 69 of our text, in the context of Mars being in Agamanavastha, the sage uses "गजहन्ता" which has been, however, interpreted as 'elephant killer' by some commentators. It is actually an indeclinable particle and conveys the meaning that the native will walk with the majestic gait of an elephant (imparting surprise in the onlookers Mars in Agamanavastha will cause piles and diseases of rectum.

If Mars is in Bhojanavastha or in Sayanavastha in the 5th house, or in the 8th house, there will be untimely death for the native. In other houses, Bhojanavastha of Mars will confer wealth. Should Mars be in Nrityalipsavastha and be in the ascendant, 2nd, 7th or 10th, the native will receive all kinds of happiness; there will be miseries galore if Mars is in the 8th or 9th a part from incurring untimely death. In other houses, this state of Mars will make the native akin to Kubera. Mars in the 7th or in the 9th in Kautukavastha will give several diseases and death of first child and wife. In other houses, this state will confer scholarship, various kinds of wealth, two wives and more female children. In Nidravastha, Mars in the ascendant, 2nd, 3rd, 9th, 10th or 11th, will give scholarship, foolishness and poverty. The 5th house or 7th house placement of Mars in this Avastha will give many miseries and many male children. Should Rahu join Mars in Nidravastha in any house the native will have many wives, be miserable, and will suffer from some diseases on the surface of feet.

क्षुधातुरो भवेदंगे खञ्जो गुञ्जानिभेक्षणः ।
अन्यभे लम्पटो धूर्तो मनुजः शयने बुधे॥७६॥
शशांकपुत्रे जनुरण्गगेहे यदोपवेशे गुणराशिपूर्णः ।
पापेक्षिते पापयुते दरिद्रो हिते शुभे वित्तसुखी मनुष्यः॥७७॥
विद्याविवेकरहितो हिततोषहीनो मनी ।
जनोभवति चन्द्रसुतेऽक्षि पाणौ ।
पुत्रालये सुतकलत्रसुखेन हीनः कन्या ।
प्रजा नृपतिगेहबुधो वरार्थः॥७८॥
दाता दयालुः खलु पुण्यकर्ता विकाशने चन्द्रसुते मनुष्यः ।
अनेकविद्यार्णवपारङ्गता विवेकपूर्णः खलवर्गहन्ता॥७९॥
गमनागमने भवतो गमने बहुधा वसुधाधिपतेर्भवने ।
भवनं च विचित्रमलं रमया विदि नुश्च जनुःसमये नितराम्॥८०॥
सपदि विदि जनानामुच्चगे जन्मकाले ।
सदसि धनसमृद्धिः सर्वदा पुण्यवृद्धिः ।
धनपतिसमता वा भूपता मंत्रिता वा ।
हरिहरपदभक्तिः सात्त्विकी मुक्तिलब्धिः॥८१॥
आगमे जनुषि जन्मिनां यदा चन्द्रजे भवति हीनसेवया ।

अर्थसिद्धिरपि पुत्रयुग्मता बालिका भवति मानदायिका॥८२॥

भोजने चन्द्रजे जन्मकाले यदा जन्मिनानर्थहानिः सदा वादतः ।

राजभीत्या कृशत्वंचलत्वं मतेरङ्गसङ्गो न जाया न जायासुखम्॥८३॥

नृत्यलिप्सागते चन्द्रजे मानवो मानयानप्रवालव्रजैः संयुतः ।

मित्रपुत्रप्रतापैः सभापण्डितः पापभे वारवामारतो लम्पटः॥८४॥

कौतुके चन्द्रजे जन्मकाले नृणामंगभे गीतविद्याऽनवद्या भवेत् ।

सप्तमे नैधने वारवध्वा रतिः पुण्यभे पुण्ययुक्ता मतिः सद्गतिः॥८५॥

निद्राश्रिते चन्द्रसुते न निद्रासुखं सदा व्याधिसमाधियोगः ।

सहोत्थवैकल्यमनल्पतापो निजेन वादो धनमाननाशः॥८६॥

76-86.: EFFECTS OF MERCURY 'S AVASTHAS AT BIRTH: Should Mercury in Sayanavastha be in the ascendant, the native will be lame and will have reddish eyes (like the black bee); if Mercury be in the said Avastha in other houses, the native will be addicted to licentious pleasures and be wicked. If Mercury be in Upavesanavastha in the ascendant, the native will possess (the seven principle) virtues; if aspected by or conjunct malefic, penury will result and if by benefices financial happiness will follow. If Mercury be in Netapani Avastha, the native will be devoid of learning, wisdom, well-wishers and satisfaction but be honourable; if Mercury be in the 5th house in the said Avastha, the subject will be bereft of happiness from wife and sons, be endowed with (more) female children and. will gain abundant finance through royal patronage. If Mercury be in Parsvanatha, the native will be charitable, merciful, meritorious, will cross the boundaries of ocean in respect of many branches of learning, be endowed with great faculty of discrimination and will destroy evil people. If Mercury be in Sayanavastha the native will visit the court of kings on many occasions and Goddess Lakshmi (denoting wealth) will dwell in his abode. If Mercury be in Agamanavastha, the same effects due to his being in Gamanavastha will fructify. If Mercury be in Sabhavastha and be in exaltation, the native will be affluent and meritorious at all times, be equal to Kubera (the lord of wealth in Hindu mythology) or be a king or a minister, be devoted to Lord Vishnu and Lord Shiva, be virtuous and will attain final emancipation. Should Mercury be in Agamavastha, the native will serve base men and gain wealth thereby and will have two sons and one fame-bringing daughter if Mercury be in Bhojanavastha, the native will face financial losses through litigations, will physically lose on account of fear from king (i.e. will become thin due to royal wrath), fickle-minded and will be bereft of physical and conjugal felicity. if Mercury be in Nrityalipsavastha, the native will be endowed with honour, conveyances, corals (i.e. gems etc.), sons, friends, prowess and recognition in assembly due to his scholarship; if with the said state, Mercury be in a malefics sign the native will be addicted to prostitutes and will Jong for licentious pleasures. If Mercury be in Kautukavastha, and be in the ascendant, the native will be skilful in music; if be in the 7th/8th with the said Avastha one will be addicted to courtesans and if in the 9th, the native will be meritorious and attain heavens after death. If Mercury

be in Nidravastha, the native will not enjoy comfortable sleep, be afflicted by neck or neck joint(समाधि) diseases, be devoid of Coborn, afflicted by miseries galore, will enter into litigations with his own men will lose wealth and honour.

Notes: If Mercury is in the ascendant in Sayanavastha, the native will be a eunuch lacking productivity and will be devoid of a limb (whereas Parāśara is specifically stating that the native will be lame), in other houses, this Avastha of Mercury will produce abstract penury. Should Mercury be in his own sign in Upavesanavastha, the native will be endowed with all kinds of happiness, be meritorious and liberal but will incur diseases of the sight. If Mercury is in Prakasavastha, the native will be interested in Vedic lore and will continue to be rich although he may be very charitable to give away anything. Gamanavastha of Mercury, will cause fear from snakes and water. Agamanavastha of Mercury will bring many kinds of miseries and a wicked wife. Mercury in the 5th or in the 12th in Sabhavastha will give many female issues; in the 7th it will make the native black in complexion. Mercury in Agamavastha will cause urinary disorders. Bhojanavastha of Mercury gives poverty and many d iseases.at the time of one's end. If Mercury is in Nrityalipsavastha, the native will have five sons, 4 daughters and 2 wives. Mercury in Kautukavastha will cause piles and skin diseases. Mercury in Nidravastha will curtail longevity if the position is in ascendant or in the 10th house, whereas in other houses, this Avastha of Mercury will give abundant wealth.

वचसामधिपे तु जनुःसमये शयने बलवानपि हीनरवः ।
अतिगौरतनुः खलुदीर्घहनुः सुतरामरिभीतियुतो मनुजः॥८७॥
उपवेशं गतवति यदि जीवे वाचालो बहुगर्वपरीतः ।
क्षोणीपतिरिपुजनपतितर्प्तः पदजंघास्यकरव्रणयुक्तः॥८८॥
नेत्रपाणिं गते देवराजार्चिते रोगयुक्तो वियुक्तो वरार्थश्रिया ।
गीतनृत्यप्रियः कामुकः सर्वदा गौरवर्णो विवर्णोद्भवप्रीतियुक्॥८९॥
गुणानामानन्दं विमलसुखकन्दं वितनुते ।
सदा तेजःपुञ्जं व्रजपतिनिकुञ्जं प्रतिगमम् ।
प्रकाशं चेदुच्चे द्रुतमुपगतो वासवगुरु ।
र्गुरुत्वं लोकानां धनपतिसमत्वं तनुभृताम्॥९०॥
साहसी भवति मानवः सदा मित्रवर्गसुखपूरितो मुदा ।
पण्डितो विविधवित्तमण्डितो देवविद्यदि गुरौ गमं गते॥९१॥
आगमने जनता वरजाया यस्य जनुःसमये हरिमाया ।
मुञ्चति नालमिहालयमद्धा देवगुरौ परितः परिबद्धा॥९२॥
सुरगुरुसमवक्ता शुभ्रमुक्ताफलाढ्यः ।
सदसि सपदि पूर्णो वित्तमाणिक्यमानैः ।

गजतुरगरथाढ्यो देवताधीशपूज्यो ।
जनुषि विविधविद्यागर्वितो मानवः स्यात्॥९३॥
नानावाहनमानयानपटलीसौख्यं गुरावागमे ।
भृत्यापत्यकलत्रमित्रजसुखं विद्याऽनवद्या भवेत् ।
क्षोणीपालसमानतानवरतं चाऽतीव हृद्या मतिः ।
काव्यानन्दरतिः सदा हिनगतिः सर्वत्र मानोन्नतिः॥९४॥
भोजने भवति देवतागुरौ यस्य तस्य सततं सुभोजनम् ।
नैव मुञ्चति रमालयं तदा वाजिवारणरथैश्च मण्डितम्॥९५॥
नृत्यलिप्सागते राजमानी धनी देवताधीशवन्द्यः सदा धर्मवित् ।
तन्त्रविज्ञो बुधैर्मण्डितः पंडितः शब्दविद्यानविद्यो हि सद्यो जनः॥९६॥
कुतूहली सकौतुके माहाधनी जनः सदा ।
निजान्वये च भास्करः कृपाकलाधरः सुखी ।
निलिम्पराजपूजिते सुतेन भूनयेन वा ।
युतो महाबली धराधिपेन्द्रसद्मपण्डितः॥९७॥
गुरौ निद्रागते यस्य मूर्खता सर्वकर्मणि ।
दरिद्रतापरिक्रन्तं भवनें पुण्यवर्जितम्॥९८॥

87-98. EFFECTS OF JUPITER'S AVASTHAS AT BIRTH: If Jupiter is in Sayanavastha, the native will be strong but will speak in whispers, be very tawny in complexion, will have prominent cheeks, and will have fear from enemies. If Jupiter be in Upavesanavastha, the native will be garrulous, very proud, be troubled by king and enemies and will have ulcers on feet, shanks, face and hands. If Jupiter be in Netapani Avastha, the native will be afflicted by diseases, devoid of wealth, be fond of music and dances, libidinous, tawny in complexion and be attached to other caste men. If Jupiter be in Prakasavastha, the native will enjoy virtues, be happy, splendorous and will visit places holy to Lord Krishna; if Jupiter in the said Avastha is exalted, the native will attain greatness among men, be equal to Kubera- the lord of wealth. If Jupiter is in Gamanavastha the native will be adventurous, be happy on account of friends, scholarly and endowed with various kinds of wealth and with Vedic learning, If Jupiter be in Agamanavastha, serving force, excellent women and the goddess of wealth will never leave the native's abode. If Jupiter be in Sabhavastha, the native will attain comparability with Jupiter (the God of speech) in the matter of speech be endowed with superior corals, rubies and wealth, be rich with elephants, horses and chariots and will be supremely learned. If Jupiter be in Agamavastha, the native will be endowed with various conveyances, honours, retinue, children, wife, friends and learning, be equal to a king, extremely noble, fond of literature and will take to virtuous path. If Jupiter be in Bhojanavastha the native will always beget excellent food and horses, elephants and chariots while Lakshmi, the goddess of

Lucre, will never leave his house. If Jupiter be in Nrityalipsavastha, the native will receive royal honours, be wealthy, endowed with knowledge of moral law (धर्म) and Tantra (a branch of learning dealing with magical or mystical formularies to attain superhuman powers), be supreme among the learned and be a great grammarian. If Jupiter be in Kautukavastha, the native will be curious in disposition, very rich, will shine like the Sun in his circles, be exceedingly kind, be happy, honoured by the kings, endowed with sons, wealth and just disposition be very strong and be a scholar in the king's court. If Jupiter be in Nidravastha, the native will be foolish in all his undertakings, will suffer irredeemable penury and will be devoid of righteous acts.

Notes: If Jupiter is in Sayanavastha, the native will be fair in complexion but will suffer from colic pains. This Avastha of Jupiter placed in the ascendant, 7th or 10th will, however, give wealth and scholarship. Being in Upavesanavastha, if Jupiter occupies the 2nd, 3rd, 11th or 12th, the native will be virtuous and learned. In Netrapani Avastha, Jupiter will give head diseases and destroy the undertaking of the native. The native will be ever of doubtful disposition. If Jupiter is in Prakasavastha in a house other than the ascendant and the 10th, the native will incur diseases or privities and rectum. Jupiter in a house other than the 2nd, 5th, 7th and 10th, in Agamanavastha will bring fear from snakes. Sabhavastha of Jupiter will make the native rich through others' wealth. Should Sabhavastha occur to Jupiter in the 8th or in the 12th, the native will lose everything in his life. If Jupiter is in the ascendant in Bhojanavastha, the native will be fond of flesh, be eloquent, libidinous and be happy in every manner. In other houses than the ascendant, 5th and the 9th, this state of Jupiter will produce many diseases. In Nrityalipsavastha, Jupiter placed in the ascendant, 5th, 9th or 10th will give abundant wealth while in other houses this cannot be expected of him. In Kautukavastha he will give wealth if in the ascendant, 10th or 7th only. Jupiter in Nidravastha will make one miserable, suffer eye diseases and wander all over. If he is in the 12th with this Avastha, there will be riches while this Avastha of Jupiter in the 5th, 7th or 10th will destroy the native's wife and children.

जनो बलीयानपिदन्तरोगी भृगौ महारोषसमन्वितः स्यात् ।
धनेन हीनः शयनं प्रयाते वारांगनासंगमलम्पटश्च॥९९॥
यदि भवेदुशना उपवेशने नवमणिव्रजकाञ्चनभूषणैः ।
सुखमजस्रमरिक्षय आदरादवनिपादपि मानसमुन्नतिः॥१००॥
नेत्रपाणिंगते लग्नगेहे कवौ सप्तमे मानभे यस्य तस्य ध्रुवम् ।
नेत्रपाते निपातो धनानामलं चान्यभे वासशाला विशाला भवेत्॥१०१॥
स्वालये तुंगभे मित्रभे भार्गवे तुंगमातंगलीलाकलापी जनः ।
भूपतेस्तुल्य एव प्रकाशं गते काव्यविद्याकलाकैतुकी गीतवित्॥१०२॥
गमने जनने शुक्रे तस्य माता न जीवति ।
आधियोगो वियोगश्च जनानामरिभीतितः॥१०३॥
आगमनं भृगुपुत्रे गतवति वित्तेश्वरो मनुजः ।

सत्तेर्थभ्रमशाली नित्योत्साही करांघ्रिरोगी च॥१०४॥

अनायासेनालं सपदि महसा याति सहसा ।

प्रगल्भत्वंराज्ञः सदसि गुणविज्ञः किल कवौ ।

सभायामायाते रिपुनिवहहन्ता धनपतेः ।

समत्वं वा दाता बलतुरगगन्ता नरवरः॥१०५॥

आगमे भार्गवे मागमो जन्मिनामर्थराशेररातेरतीव क्षतिः ।

पुत्रपातो निपातो जनानामपिव्याधिभीतिः प्रियाभोगहानिर्भवेत्॥१०६॥

क्षुधातुरो व्याधिनिपीडितः स्यादनेकधारातिभयर्द्दितश्च ।

कवौ यदा भोजनगे युवत्या महाधनी पण्डितमण्डितश्च॥१०७॥

काव्यविद्यानवद्या च हृद्या मतिः सर्वदा नृत्यलिप्सागते भार्गवे ।

शंखवीणामृदंगादिगानध्वनिव्रातनैपुण्यमेतस्य वित्तोन्नतिः॥१०८॥

कौतुकभवनं गतवति शुक्रे शक्रेशत्वं सदसि महत्त्वम् ।

हृद्या विद्या भविति च पुंसः पदमा निवसति सदमारतः॥१०९॥

परसेवारतो नित्यं निद्रामुपगते कवौ ।

परनिन्दापरो वीरो वाचालो भ्रमते महीम्॥११०॥

99-110. EFFECTS OF AVASTHAS OF VENUS AT BIRTH: If Venus be in Sayanavastha, the native although strong will incur dental diseases, be very short-tempered, bereft of wealth, will seek union with courtesans and be licentious. If Venus be in Upavesanavastha, the native will be endowed with multitude of nine gems (नवमणि व्रज) and golden ornaments, be ever happy, will destroy enemies be honoured by the king and will have highly increased honours. If Venus be in Netapani Avastha in the ascendant, the 7th or 10th, there will be loss of wealth on account of sight afflictions (i.e. heavy medical expenses due to severe eye diseases) and if the said Avastha occurs when Venus is in other houses, there will be large houses owned by the native. Should Venus be in Prakasavastha in own sign, exaltation sign of friendly sign, the native will sport like a lofty elephant, be equal to a king and be skilful in poetry and music. If Venus be in Gamanavastha, the native will not have a long Jiving mother, will lament over separation from his own people and will have fear from enemies. If Venus be in Agamanavastha, the native will command abundant wealth, will undertake to visit superior shrines, be ever enthusiastic and will contract diseases of the hand and foot. If Venus be in Sabhavastha the native will earn eminence in the king's court, be very virtuous will destroy enemies, be equal to Kubera in wealth, charitable, will ride on horses and will be excellent among men. If Venus is in Agamavastha, there will be no advent of wealth but troubles from enemies, separation from children and relatives, diseases and lack of pleasures from the wife. Should Venus be in Bhojanavastha, the native will be distressed due to hunger, diseases and many kinds

of fear from enemies and if the said planet is in Virgo in Bhojanavastha, the native will be very rich and will be honoured by scholars. If Venus be in Nrityalipsavastha, the native will be skilful in literature, intelligent, will play musical instruments like lute, taber etc., be meritorious and very affluent. If Venus be in Kautukavastha, the native will be equal to Lord Indra, will attain greatness in the assembly, be learned and will have Lakshmi always welling in his abode. If Venus be in Nidravastha, the native will be interested in serving others, will blame others be heroic, garrulous and wandering all over the earth.

Notes: Venus in Sayanavastha in the ascendant will confer riches; if in the 7th or in the 11th in the said Avastha, the native will be endowed with all kinds of happiness, will never face shortage of money and will have 7 sons and 5 daughters. In other houses than the ascendant, 7th and 11th, Venus in Sayanavastha will destroy the progeny of the native. If Venus Is in Upavesanavastha, the native will have a defect or injury on the right side of the body. He will suffer from pains of joints as well. Should Upavesanavastha occur to Venus in exaltation or in own sign, the native will be endowed with all kinds of happiness. There will be sure loss of eye sight if Venus is in Netrapani Avastha. The 10th house placement of Venus in Netrapani Avastha is not praiseworthy for riches while in other houses than the ascendant, 7th and 10th this will bring abundant wealth apart from giving two wives. Prakasana Avastha of Venus placed in the 2nd, 7th, 9th or the ascendant will give wealth and sterling disposition. And if he be in the 10th or in exaltation or in friendly sign, the native will occupy a high position with the king. In other houses than these, Prakasavastha of Venus will give many diseases and miseries. If Venus is in Sabhavastha the native will receive royal favours and be akin to Kubera in wealth. Should Venus be in Sabhavastha in an enemy, sign or in aspect to an enemy, it will destroy everything. Nrityalipsavastha of Venus will confer a high degree of learning while Nidravastha will cause litigations, diseases, disputes and poverty. Kautukavastha of Venus will give abundant riches, wife and numerous children.

क्षुत्पिपासापरिक्रान्तो विश्रान्तः शयने शनौ ।
वयसि प्रथमे रोगी ततो भाग्यवतां वरः॥१११॥
भानओः सुते चेदुपवेशनस्थे करालकारातिजनानुतप्ताः ।
अपायुशाली खलु दद्रुमाली नरोभिमानी नृपदण्डयुक्तः॥११२॥
नयनपाणिगते रविनन्दने परमया रमया रमयायुतः ।
नृपतितो हिततो महितोषकृद्बहुकलाकलितो विमलोक्तिकृत्॥११३॥
नानागुणप्रामधनाधिशाली सदा नरो बुद्धिविनोदमाली ।
प्रकाशने भानुसुते सुभानुः कृपानुतक्तो हरपादभक्तः॥११४॥
महाधनी नन्दननन्दितः स्यादपायकारी रिपुभूमिहारी ।
गमे शनौ पण्डितराजाभावं धरापतेरायातने प्रयाति॥११५॥
आगमने गर्दभपदयुक्तः पुत्रकलत्रसुखेन विमुक्तः ।

भानुसुते भ्रमते भुवि नित्यं दीनमना विजनाश्रयभावम्॥११६॥

रत्नावलीकाञ्चनमौक्तिकानां व्रातेन नित्यं व्रजति प्रमोदम् ।

सभागते भानुसुते नितान्तं नयेन पूर्णो मनुजो महौजाः॥११७॥

आगमे गदसमागमो नृणामब्जबन्धुतनये यदा तदा ।

मन्दमेव गमनं धरापतेर्याचनाविरहिता मतिः सदा॥११८॥

संगते जनुषि भानुनन्दने भोजनं भवति भोजनं रसैः ।

संयुतं नयनमन्दता तता मोहतापपरितापिता मतिः॥११९॥

नृत्यलिप्सागते मन्दे धर्मात्मा वित्तपूरितः ।

राजपूज्यो नरो धीरो महावीरो रणाङ्गणे॥१२०॥

भवति कौतकभावमुपागते रविसुते वसुधावसुपूरितः ।

अतिसुखी सुमुखीसुखपूरितः कवितयामलया कलयानरः॥१२१॥

निद्रागते वासरनाथपुत्रे धनी सदा चारुगुणैरुपेतः ।

पराक्रमी चण्डविपक्षहन्ता सुवारकान्तारतिरीतिविज्ञः॥१२२॥

111-122. EFFECTS OF SATURN'S AVASTHAS A-Z: BIRTH: If Saturn is in Sayanavastha, the native will be troubled by hunger and thirst, will incur diseases in boyhood and later on will become wealthy. If Saturn be in Upavesanavastha the native will be troubled greatly by enemies, will contract dangers, will have ulcers all over the body, be self-respected and be punished by the king. If Saturn be in Netrapani Avastha, the native will be endowed with a charming female, wealth, royal favour and friends, will have knowledge of many arts and be an eloquent speaker. If Saturn be in Prakasavastha, the native will be very virtuous, very wealthy, intelligent, sportive, splendorous, merciful and devoted to Lord Siva. If Saturn be in Gamanavastha, the native will be very rich, endowed with sons; will grab enemy’s lands and be a scholar at royal court. If Saturn be in Agamanavastha, the native will be akin to a donkey (i.e. foolish), bereft of happiness from wife and children, will always roam pitiably without anybody's patronage.

If Saturn be in Sabhavastha, the native will have surprising (i.e. great) possessions of abundant precious stones and gold, be endowed with great judicial (or political) knowledge and be extremely brilliant. If Saturn be in Agamavastha, the native will incur diseases, and will not be skilful in earning royal patronage. If Saturn be in Bhojanavastha, the native will enjoy tastes of food, be weak-sighted and be fickle-minded due to mental delusion. If Saturn be in Nrityalipsavastha, the native will be righteous, extremely opulent, honoured by the king, brave and be heroic in Warfield. If Saturn be Kautukavastha the native will be endowed with lands and wealth, be happy, endowed with pleasures through charming females and learned in poetry, arts etc. If Saturn be in Nidravastha, the native will be rich, endowed with charming virtues, valorous, will destroy even fierce enemies and be skilful in seeking pleasure, through harlots.

Notes: If Saturn is in Sayanavastha in the 5th house, the native will be endowed with progeny and be happy in all manners; if in the ascendant, 6th or 8th, the native will live in alien places, be very poor and peace less. This Avastha to Saturn will also cause diseases of the rectum (irrespective of the planet's placement). Saturn in Upavesanavastha will ever cause difficulties from the government and destruction of wealth. Saturn placed in the 10th or in the ascendant with Netrapani Avastha when unchecked will cause miseries in livelihood; in the 5th/7th there will be destruction of wealth, wife and progeny and in a house other than 1st, 5th and 7th, this Avastha of Saturn will give wealth and happiness from all sources. If Prakasavastha occurs to Saturn while being in the 7th or the 9th, the native and his entire race will be "destroyed". Should Sabhavastha occur to Saturn in an enemy's sign or with an aspect from an enemy, there will be absolute destruction of the native's possession, Bhojanavastha of Saturn will cause digestive difficulties, piles and eye defects; if Saturn is in simultaneously exaltation or in own sign, the native will enjoy all kinds of happiness and be ever devoid of diseases. Kautukavastha of Saturn in the 5th/7th/9th will destroy everything and will leave the native with diseases alone. Should this Avastha occur to Saturn in another house than 5th/7th/9th, the native will be favoured by the king, will be very rich, meritorious, skilful, happy, learned and adorable. If Saturn is in Nidravastha, the native will be opulent, learned, will have two wives and many male issues and be very honourable for his sterlingness Should Nidravastha occur to Saturn in the 10th house, there will be penury, diseases, living in alien places and obstruction to undertakings at every step If he is in an angle or in a trine or in exaltation, these evil effects will not come to pass.

यदागमो जन्मनि यस्य राहौ क्लेशाधिकत्वं शयनं प्रयाते ।
वृषेऽथ युग्मेऽपि च कन्यकायामजे समाजो धनधान्यराशेः॥१२३॥
उपवेशनमिह गतवति राहौ दद्रुगदेन जनः परितप्तः ।
राजसमाजयुतो बहुमानी वित्तसुखेन सदा रहितः स्यात्॥१२४॥
नेत्रपाणावगौ नेत्रे भवतो रोगपीडिते ।
दुष्टव्यालारिचौराणां भयं तस्य धनक्षयः॥१२५॥
प्रकाशने शुभासने स्थितिः कृतिः शुभा नृणां ।
धनोन्नतिर्गुणोन्नतिः सदा विदामगाविह ।
धराधिपाधिकारिता यशोलता तता भवे ।
न्नवीननीरदाकृतिर्विदेशतो महोन्नतिः॥१२६॥
गमने च यदा राहौ बहुसन्तानवान्नरः ।
पण्डितो धनवान् दाता राजपूज्यो नरो भवेत्॥१२७॥
राहावागमने क्रोधी सदा धीधनवर्जितः ।
कुटिलः कृपणः कामी नरो भवति सर्वथा॥१२८॥

सभागतो यदा राहुः पण्डितः कृपणो नरः ।

नानागुणपरिक्रान्तो वित्त सौख्यसमन्वितः॥१२९॥

चेदगावागमं यस्य याते तदा व्याकुलत्वं सदारातिभीत्या भयम् ।

महद्बन्धुवादो जनानां निपातो भवेद्वित्तहानिः शठत्वं कृशत्वं॥१३०॥

भोजने भोजनेनालं विकलो मनुजो भवेत् ।

मन्दबुद्धिः क्रियाभीरुः स्त्रीपुत्रसुखवर्जितः॥१३१॥

नृत्यलिप्सागते राहौ महाव्याधिविवर्द्धनम् ।

नेत्ररोगी रिपोर्भीतिर्धनधर्मक्षयो नृणाम्॥१३२॥

कौतुके च यदा राहौ स्थानहीनो नरो भवेत् ।

परदाररतो नित्यं परवित्तापहारकः॥१३३॥

निद्रावस्थां गते राहौ गुणग्रामयुतो नरः ।

कान्तासन्तानवान् धीरो गर्वितो बहुवित्तवान्॥१३४॥

123-134. EFFECTS OF RAHU'S AVASTHAS AT BIRTH: If Rahu be in Sayanavastha, the native will experience miseries galore; but if Rahu in the said Avastha be in Taurus, Gemini, Virgo or Aries the native will be end owed with wealth and grains. If Rahu be in Upavesanavastha the native will be distressed due to ulcers, be endowed with royal association, highly honourable and ever devoid of financial happiness. If Rahu be in Netrapani Avastha, the native will be troubled by eye diseases, will have fear from wicked people, snakes and thieves and will incur financial decline. If Rahu be in Prakasavastha, the native will acquire a high position, will perform auspicious acts, will obtain elevation of financial state, be highly virtuous be a chief in the king's court, be charming like freshly formed clouds (that will cause soon rain) and be very prosperous in foreign places. If Rahu is in. Gamanavastha the native will be endowed with numerous children, be scholarly, wealthy, charitable and honoured by the king. If Rahu is in Agamanavastha, the native will be very irritable, bereft of intelligence and wealth, crooked, miserly and libidinous. If Rahu is in Sabhavastha the native will be scholarly, miserly, and endowed with many virtues, wealth and happiness. If Rahu be in Agamavastha, the native will be always mentally distressed, will have fear from enemies and litigations with enemies, be bereft of his own men, will face financial destruction, and be crafty and emaciated. If Rahu be in Bhojanavastha, the native will be distressed without food, dull-witted, be not bold in his acts and be bereft of conjugal and progenic happiness. If Rahu be in Nrityalipsavastha, the native will contract a great and unsubduing disease will have afflicted eyes and fear from enemies and will decline financially and righteously. If Rahu be in Kautukavastha, the native will be devoid of a position (or a place), be interested in others females and will steal others wealth. If Rahu be in Nidravastha, the native will be a repository of virtues, be endowed with wife and children, bold, proud and very affluent.

Notes: If Rahu in Sayanavastha is in Leo, Virgo or Taurus, there will be all round happiness whereas in other signs he is adverse with this Avastha. Rahu's Upavesanavastha will destroy one's wealth and will cause difficulties in day-to-day affairs. His Netrapani Avastha in the ascendant or in the 7th will bring many evils and miseries while in other houses it will bring danger from animals. Rahu in Prakasanavastha in Leo or in Cancer will cause amputation of head; in other signs, it gives wealth and royal service. Rahu's Sabhavastha in the 5th/10th/1st will destroy the native's progeny and spouse and will make him fickle-minded. This Avastha in other houses will give virtues, scholarship and wealth. With Rahu in the 10th or in the 7th Bhojanavastha the native will 'kill' his wife or he may abandon her or may not be happy in married life, and be irreligious. Nrityalipsavastha of Rahu in the ascendant will deprive the native of his progenic ability while in other houses this Avastha will give two wives and all kinds of happiness. Should Rahu be in Kautukavastha in a house other than 5th/7th/10th, the native will incur many kinds of miseries and be bereft of spouse and progeny. Nidravastha of Rahu will inflict utter poverty and make the native wander all over the earth aimlessly.

मेषे वृषेऽथ वा युग्मे कन्ययां शयनं गते ।
केतौ धनसमृद्धिः स्यादन्यभे रोगवर्धनम्॥१३५॥
उपवेशं गतौ केतौ दद्रुरोगविवर्द्धनम् ।
अरिवातनृपव्यालचैरशंका समन्ततः॥१३६॥
नेत्रपाणिं गते केतौ नेत्ररोगः प्रजायते ।
दुष्टसर्पादिभीतिश्च रिपुराजकुलादपि॥१३७॥
केतौ प्रकाशने संज्ञे धनवान् धार्मिकः सदा ।
नित्यं प्रवासी चोत्साही सात्त्विको राजसेवकः॥१३८॥
गमेच्छायां भवेत्केतुर्बहुपुत्रो महाधनः ।
पण्डितो गुणवान् दाता जायते च नरोत्तमः॥१३९॥
आगमने च यदा केतुर्नानारोगो धनक्षयः ।
दन्तघाती महारोगी पिशुनः परनिन्दकः॥१४०॥
सभावस्थां गते केतौ वाचालो बहुगर्वितः ।
कृपणो लम्पटश्चैव धूर्तविद्ह्याविशारदः॥१४१॥
यदागमे भवेत्केतुः केतुः स्यात्पापकर्मणाम् ।
बन्धुवादरतो दुष्टो रिपुरोगनिपीडितः॥१४२॥
भोजने तु जनो नित्यं क्षुधया परिपीडितः ।
दरिद्रो रोगसंतप्तः केतौ भ्रामति मेदिनीम्॥१४३॥
नृत्यलिप्साङ्गते केतौ व्याधिना विकलो भवेत् ।

बुद्बुदाक्षो दुराघर्षो धूर्तोऽनर्थकरो नरः॥१४४॥

कौतुकी कौतुके केतौ नटवामारतिप्रियः ।

स्थानभ्रष्टो दुराचारी दरिद्रो भ्रमते महीम्॥१४५॥

निद्रावस्थां गते केतौ धनधान्यसुखं महत् ।

नानागुणविनोदेन कालो गच्छति जन्मिनाम्॥१४६॥

135-146. EFFECTS OF KETU'S AVASTHAS AT BIRTH: If Ketu is in Sayanavastha in Aries, Taurus, Gemini or Virgo, there will be plenty of wealth while in other signs increased die eases will follow. If Ketu be in Upavesanavastha the native will suffer from ulcers and will have fear from enemies' windy diseases snakes and thieves. Should Ketu be in Netrapani Avastha, the native will contract eye diseases, and will have fear from wicked people, snakes, enemies and people of royal family. If Ketu be in Prakasavastha, the native will be wealthy, righteous will live in foreign places, be enthusiastic and genuine and will serve the king. If Ketu be in Gamanavastha, the native will be endowed with many sons, abundant wealth, be scholarly, virtuous, charitable, and be excellent among men. If Ketu be in Agamanavastha, the native will incur many diseases, will face loss of wealth, will hurt (others) with his teeth (दन्तघातिन), be a talebearer, and will blame others. If Ketu be in Sabhavastha, the native will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning. If Ketu be in Agamavastha, the native will be a notorious sinner, will enter into litigations with his relatives be wicked and troubled by diseases and enemies. If Ketu be in Bhojanavastha, the native will always be distressed with hunger, penury and diseases and will roam all over the earth. If Ketu be in Nrityalipsavastha, the native will be distressed due to diseases, will have a floral mark on the eye (i.e. white of the pupil), be impertinent, wicked and will plan evils. If Ketu be in Kautukavastha, the native will seek union with dancing females (i.e. prostitutes), will suffer positional displacement, will take to evil paths and will roam all over. If Ketu be in Nidravastha the native will be endowed with wealth and corns, be virtuous and will spend his time sportively.

शयने द्विज भावेषु यत्र तिष्ठन्ति सद्ग्रहाः ।

नित्यं तस्य शुभज्ञानं निर्विशंकं वदेत् बुधः॥१४७॥

147. GENERAL EFFECTS (up to shloka 155): O Brahmin, if a benefice planet is in Sayanavastha, there will be benefice effects at all times according to the learned.

भोजने येषु भावेषु पापास्तिष्ठन्ति सर्वथा ।

तदा सर्वविनाशेऽपि नाऽत्र कार्या विचारणा॥१४८॥

148. If a malefic is in Bhojanavastha, everything (related to the house concerned) will be destroyed and there is no need of a second thought.

निद्रायां च यदा पापो जायास्थाने शुभं वदेत् ।

यदि पापग्रहैर्दृष्टो न शुभं च कदाचन॥१४९॥

149. Should a malefic in the 7th be in Nidravastha auspicious effects will follow, provided there is no aspect from another malefic.

सुतस्थाने स्थितः पापो निद्रायां शयनेऽपि वा ।

तदा शुभं वदेत्तस्य नाऽत्र कार्या विचारणा॥१५०॥

150. Declare without a second thought auspicious effects following the location of a malefic in the 5th but with Nidravastha or Sayanavastha.

मृत्युस्थानस्थितः पापो निद्रायां शयनेऽपि वा ।

तदा तस्याऽपमृत्युः स्याद्राजतः परतस्तथा॥१५१॥

151. Untimely death due to royal wrath will come to pass if there is a malefic in the 8th in Nidravastha or Sayanavastha.

शुभग्रहैर्यदा युक्तः शुभैर्वा यदि वीक्षितः ।

तदा तु मरणं तस्य गङ्गादौ च विशेषतः॥१५२॥

152. If in the above case there be a benefice aspect or conjunction, the said (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines etc.

कर्मस्थाने यदा पापः शयने भोजनेऽपि वा ।

तदा कर्मविपाकः स्यान्नानादुःखप्रदायकः॥१५३॥

153. If there be a malefic in the 10th house in Sayana or Bhojanavastha, the native will face many miseries on account of his own deeds.

दशमस्थो निशानाथः कौतुके च प्रकाशने ।

तदैव राजयोगः स्यान्निर्विशकं द्विजोत्तम॥१५४॥

154. O excellent of the Brahmins, doubtlessly a Raja-yoga will come to pass if the Moon is in the 10th in Kautukavastha or Prakasavastha.

बलाऽबलविचारेण ज्ञातव्यञ्च शुभाऽशुभम् ।

एवं क्रमेण बोद्धव्यं सर्वाभावेषु बुद्धिमन्॥१५५॥

155. Thus the good and bad effects be guessed assessing the strength and weakness of the planets concerning all the Bhava.

[To be continued…]

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Brihat Parāśara Horā Shastra

Of

MAHARISHI PARĀŚARA

महर्षि पराशर कृत.

बृहत्पाराशर होरा शास्त्रम्

VOL. II

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PREFACE

It h already been mentioned in preface to the first volume of this book translated by my learned colleague Shri R. Santhanam that as Shri Maha Vishnu is the god of gods, Parāśara flora is the book of books in the field of Astrology. Nothing better could be said about this great classic of Hindu Astrology.

Due to the persistent approach of the publishers and non-availability of Mr. Santhanam due to his preoccupation for the last three years, I had to take up this stupendous task of English translation of present volume of this great work.

The book BRIHAT PARĀŚARA HORĀ SASTRA is made up of 97 chapters, 45 of which have already been published as Vol. I. I have great pleasure in presenting herewith the English translation, with comments, illustrations and illustrative charts, of the remaining 52 chapters. The contents of these 52 chapters have been given in full detail in the Table of Contents.

But for the grace of God and the constant encouragement and assistance by the publishers of this book, it would not have been possible to complete this difficult and stupendous task. I hope this effort will prove useful to the readers.

21-12-87 -- Gouri Shankar Kapoor

अथ दशाध्यायः ॥४६॥

Chapter 46. Dasha (Periods) of Planets

सर्वज्ञोऽसि महर्षे त्वं कृपया दीनवत्सल ।
दशाः कतिविधाः सन्ति तन्मे कथय तत्त्वतः ॥१॥

1 Maitreya said - O Venerable Sage! You are omniscient. There is no subject with which you are not conversant. Therefore, now please favour me with guidance about the different kinds of Dasha (Periods) of the various planets.

साधु पृष्टं स्वया विप्र लोकानुग्रहकारिणा ।
कथयामि तवाग्रेऽहं दशभेदाननेकशः ॥२॥
दशाबहुविधास्तासु मुख्या विंशोत्तरी मता ।
कैश्चिदष्टोत्तरी कैश्चित् कथिता षोडशोत्तरी ॥३॥
द्वादशाब्दोत्तरी विप्र दशा पञ्चोत्तरी तथा ।
दशा शतसमा तद्वत् चतुराशीतिवत्सरा ॥४॥
द्विसप्ततिसमा षष्टिसमा षड्त्रिंशवत्सरा ।
नक्षत्राधारिकाश्चेताः कथिताः पूर्वसूरिभिः ॥५॥

2-5. The Sage replied: O Brahmin! Dasha (periods) are of many kinds. Amongst them Vimshottari is the most appropriate for the general populace. But for other Dasha followed in special cases are Astottari (अष्टोत्तरी), Shodsottari (षोडशोत्तरी), Dwadasottari (व्दादशोत्तरी), Panchottari (पंचोत्तरी), Satabdika, (शताब्दिका), Chaturashiti-sama (चतुराशीति-समा), Dwisaptati-sama (व्दिसप्तति-समा), Shastihayani (षष्टिहायानी), Shatvimsa-sama (षट्विश-समा). Our ancients have described these different kinds of Dasha based on Nakshatras (constellations).

अथा कालदशा चक्रदशा प्रोक्ता मुनीश्वरैः ।

कालचक्रदशा चाऽया मान्यासर्वदशासु या ॥६॥
दशाऽथ चरपर्याया स्थिराख्या च दशा द्विज ।
केन्द्राद्य च दशा ज्ञेया कारकादिग्रहोद्भवा ॥७॥
ब्रह्मग्रहाश्रितर्क्षाद्या दशा प्रोक्ता तु केनचित् ।
माण्डूकी च दशा नाम तथा स्थूलदशा स्मृता ॥८॥
योगार्धजदशा विप्र दृग्दशा च ततः परम् ।
त्रिकोणाख्या दशा नाम तथा राशिदशा स्मृता ॥९॥
पञ्चस्वरदशा विप्र विज्ञेया योगिनीदशा ।
दशा पैण्डी तथांशी च नैसर्गिकदशा तथा ॥१०॥
अष्टवर्गदश सन्ध्यादसा पाचकसंज्ञिका ।
अन्यास्तारादशाद्याश्च न स्वर्गाः सर्वसम्मताः ॥११॥

6-11. O Brahmin! Some sages have made a mention of Kala Dasha and Chakra Dasha; but they have recognised the Kalachakra Dasha as supreme. The other kinds of Dasha propagated by the learned, are Chara Dasha (चर दशा), Sthira Dasha (स्थिर दशा), Kendra Dasha (केन्द्र दशा), Karaka Dasha (कारक दशा), Brahmagraha Dasha (ब्रहम्ग्रह दशा), Mandook Dasha (मण्डूक दशा), Shool Dasha (शूल दशा), Yogardha Dasha (योगार्ध दशा), Drig Dasha (दृग दशा), Trikona Dasha (त्रिकोण दशा), Rashi Dasha (राशि दशा), Panchswara Dasha (पंचस्वरा दशा), Yogini Dasha (योगिनी दशा), Pinda Dasha (पिण्ड दशा), Naisargika Dasha (नैसर्गिक दशा), AshtaVarga Dasha (अष्टवर्ग दशा), Sandhya Dasha(संध्या दशा), Pachaka Dasha, (पाचक दशा), Tara Dasha (तारा दशा) etc. But in our view all these Dasha are not appropriate (for the purpose for which they are meant).

Notes: According to conception of Dasha in the Hindu system of Astrology the planets produce their effects in accordance with their dignities or indignities and benevolence or malevolence in their major periods (Dasha), sub-periods (Antardasa) or sub-sub-periods (Pratyantar Dasha) etc. This matter will be dealt with in detail in later Chapters and the readers will be able to study and understand the importance and significance of Dasha for the purpose of timing the events.

Vimshottari Dasha

कृत्तिकातः समारभ्य त्रिरावृत्य दशाधिपाः ।
आचंकुरागुशबुकेशुपूर्वा विहगाः क्रमात् ॥१२॥
वह्निभाज्जन्मभं यावद् या संख्या नवतष्टिता ।
शेषाद्दशाधिपो ज्ञेयस्तमारभ्य दशां नयेत् ॥१३॥
विंशोत्तरशतं पूर्णमायुः पूर्वमुदाहृतम् ।

कलै विंशोत्तरी तस्माद् दशा मुख्या द्विजोत्तम ॥१४॥

12-14. Beginning from Krittika the lords of Dasha (periods) are the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus in that order, thus if the Nakshatras from Krittika to the Janma Nakshatra (natal constellation) are divided by nine, the remainder will signify the lord of the commencing Dasha. The remaining Dasha will be of the planets in the order given above.

In Kaliyuga the natural life span of a human being is generally taken as 120 years. Therefore, Vimshottari Dasha is considered to be the most appropriate and the best of all Dasha.

दशासमाः क्रमादेषां षड् दशाऽश्वा गजेन्दवः ।

नृपाला नवचन्द्राश्च नवचन्द्रा नगा नखाः ॥१५॥

15. The period, of Dasha of the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury. Ketu and Venus are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order. This will be clear from the table on next Page-

Table of Dasha

Constellations	Dasha Lord	Years
Krittika, Uttarphalguni, and Urtarasirada	Sun	6
Rohini, Hasta and Sravana	Moon	10
Mrigasira, Chirra and Dhanista	Mars	7
Aridra, Srvati and Satabhisa	Rahu	18
Punarvasu, Visakha and Poorvabhadra	Jupiter	16
Pushyaml, Anuradha and Uttarabhadra	Saturn	19
Aslesha, Jyeshtha and Revti	Mercury	17
Makha, Moola and Ashwini	Ketu	7
Poorvaphaiguni, Poorvashacia and Bharani	Venus	20

दशामनां भयातघ्नं भभोगेन हृतं फलम् ।

दशाया भुक्तवर्षाद्य भोग्यं मानाद् विशोधितम् ॥१६॥

16. To find out the remainder of the Dasha operating at the time of birth, first find out the expired portion of the Dasha of the concerned planet. This is done as follows. Multiply the Dasha period of the planet concerned by the period of the stay of the Moon in the Janma Nakshatra that has expired and divide it, by the total period of the stay of the Moon in that Nakshatra. The figure in years, months etc. so arrived at will be the expired period of the Dasha If this figure is deducted from the total period of the Dasha, we will get the balance of Dasha at the time of birth:

Example: Suppose the birth has taken place in Mrigasira Nakshatra. The lord of the Dasha operating at birth will, therefore, be Mars. The expired period (भयात) of Mrigasira is 58/15 (58 Ghatikas and 15 Palas) or 3415 Palas. The total period (भभोग) of Mrigasira is 59/31 (59 Ghatikas and 31 palas) or 3571 palas. 3415 multiplied by 7

years (Dasha period of Mars) comes to 24435. This divided by 3571 will give the expired period of Dasha as 6/10/6/22/5 (6 years, 10 months, 6 day, 22 Ghatikas and 5 palas). By deducting from the 7 years, we will get the balance of Dasha at birth as 0/1/23/37/55 (1 month, 23 days, 37 Ghatikas and 55 palas).

Notes: The above method is based on Panchanga. Modern researchers in Astrology have devised a much simpler method to calculate the balance of Dasha at birth based on the longitude of the Moon and to know the Janma Nakshatras. For this purpose, it is imperative to give detailed information about Nakshatras (Constellations) first, even at the cost of occupation of valuable space.

As has already been mentioned in Vol. I of this book, there are 27 Nakshatras. One Nakshatra measures 13°-20' of arc and consists of four Padas (quarters) of 3"-20' each. 9 Padas (2¼ Constellations) comprise a rashi (Sign). The rāśhis and Nakshatras are both reckoned from the same point, namely the, zero degree of Aries, the first sign of Zodiac.

Like the signs, the constellations are owned by the various planets. Here even Rahu and Ketu have ownership over certain constellations. The longitudinal span of a Rashi or sign being 30° and of a Nakshatra 13°-20', the Nakshatras are accommodated under the twelve Rāśhis as shown in the following table-

Rāśhis	Nakshatras	Span in Degrees and Minutes		
	Ashwini (1,2,3,4)	0°	To	13°-20'
	Bharani (1,2,3,4)	13°-20',	To	26°-40'
	Krittika (1)	26°-40',	To	30°-00'
	Krittika (2,3,4)	0°	To	10°-00'
	Rohini (1,2,3,4)	10°-00'	To	23°-20'
	Mrigasira (1,2)	23°-20',	To	30°-00'
	Mrigasira (3,4)	0°	To	6°-40'
	Aridra (1.2,3,4)	6°40'	To	20°-00'
	Punarvasu (1 ,2,3)	20°-00'	To	30°-00'
	Punarvasu (4)	0°	To	3°-20'
	Pushyami (1,2,3,4)	3°-20'	To	16°-41'
	Aslesha (1,2,3,4)	16°-40'	To	30°-00'

		Makha (1,2,3,4)	0°	To	13°-20'
5	Leo	Poorvaphalguni (1,2,3,4)	13°-20',	To	26°-40'
		Uttarphalguni (1)	26°-40'	To	30°-00'
		Uttarphalguni (2,3,4)	0°	To	10°-00'
		Hasta (1,2,3,4)	10°-00'	To	23°-20'
		Chittra (1,2)	23°-20'	To	30°-00'
		Chittra (3,4)	0°	To	6°-40'
		Swati (1,2,3,4)	6°-40'	To	20°-00'
		Visakha (1,2,3)	20°-00'	To	30°-00'
		Visakha (4)	0°	To	3°-20'
		Anuradha (1,2,3,4)	3°-20'	To	16°-40'
		Jyestha (1,2,3,4))	16°-40'	To	30°-00'
		Moola (1,2,3,4)	0°	To	13°-20'
		Poorvashada (1,2,3,4)	13°-20'	To	26°-40'
		Uttarashada(I)	26°-40'	To	30°-00'
		Uttarashada (2,3,4)	0°	To	10°-00'
		Sravana (1,2,3,4)	10°-00'	To	23°-20'
		Dhanista (1,2)	23°-20'	To	30°-00'
		Dhanista (3,4)	0°	To	6°-40'
		Satabhisha (1 ,2,3,4)	6°-40'	To	20°-00'
		Poorvabhadra (1,2,32)	20°-00'	To	30°-00'
		Poorvabhadra (4)	0°	To	3°-20'

Uttarabhadra (1,2,3,4)	3°-20'	To	16°-40'
Revti (1,2,3,4)	16°-40'	To	30°-00'

The figures 1,2,3,4 indicate the Padas (quarters) of a Nakshatra. We will now illustrate how the above information is to be utilised. A person was born on 23rd November, 1930 at 2.15 P.M. We want to know his Janma Nakshatra and the planet presiding over the Dasha at the time of birth. The Longitude of the Moon is 8°-13'-0" (Sagittarius 13°). From the above table, it will be seen the Janma Nakshatra will be Moola 4th Pada. The lord of Moola is Ketu. So, the Dasha of Ketu will be operating at the time of birth. But this is not enough. We have to find out the balance of Ketu Dasha at the time of birth. For this we will have to take assistance from the following table taken from Lahari's Ephemeris.

Balance of Vimshottari Dasha by Longitude of Moon

ng. on	Moon in Aries, Leo, Sagittarius			Moon in Taurus, Virgo, Cap.			Moon in Gemini, Libra, Aquarius			Moon in Cancer, Scorpio, Pisces	
'	Y	M	D	Y	M	D	Y	M	D	Y	M
0	7	0	0	4	6	0	3	6	0	4	0
20	6	9	27	4	4	6	3	3	27	3	7
40	6	7	24	4	2	12	3	1	24	3	2
0	6	5	21	4	0	18	2	11	21	2	9
20	6	3	18	3	10	24	2	9	18	2	4
40	6	1	15	3	9	0	2	7	15	2	0
0	5	11	12	3	7	6	2	5	12	1	7
20	5	9	9	3	5	12	2	3	9	1	2
40	5	7	6	3	3	18	2	1	6	0	9
0	5	5	3	3	1	24	1	11	3	0	4
20	5	3	0	3	0	0	1	9	0	19	0
40	5	0	27	2	10	6	1	6	27	18	6
0	4	10	24	2	8	12	1	4	24	18	0
20	4	8	21	2	6	18	1	2	21	17	6
40	4	6	18	2	4	24	1	0	18	17	1
0	4	4	15	2	3	0	0	10	15	16	7
20	4	2	12	2	1	6	8	8	12	16	1
40	4	0	9	1	11	12	0	6	9	15	8
0	3	10	6	1	9	18	0	4	6	15	2
20	3	8	3	1	7	24	0	2	3	14	8
40	3	6	0	1	6	0	18	0	0	14	3
0	3	3	27	1	4	6	17	6	18	13	9
20	3	1	24	1	2	12	17	1	6	13	3
40	2	11	21	1	0	18	16	7	24	12	9

0	2	9	18	0	10	24	16	2	12	12	4
20	2	7	15	0	9	0	15	9	0	11	10
40	2	5	12	0	7	6	15	3	18	11	4
0	2	3	9	0	5	12	14	10	6	10	11
20	2	1	6	0	3	18	14	4	24	10	5
40	1	11	3	0	1	24	13	11	12	9	11
0	1	9	0	10	0	0	13	6	0	9	6
20	1	6	27	9	9	0	13	0	18	9	0
40	1	4	24	9	6	0	12	7	6	8	6
0	1	2	21	9	3	0	12	1	24	8	0
20	1	0	18	9	0	0	11	8	12	7	7
40	0	10	15	8	9	0	11	3	0	7	1
0	0	8	12	8	6	0	10	9	18	6	7
20	0	6	9	8	3	0	10	4	6	6	2
40	0	4	6	8	0	0	9	10	24	5	8
0	0	2	3	7	9	0	9	5	12	5	2
20	20	0	0	7	6	0	9	0	0	4	9
40	19	6	0	7	3	0	8	6	18	4	3
0	19	0	0	7	0	0	8	1	6	3	9
20	18	6	0	6	9	0	7	7	24	3	3
40	18	0	0	6	6	0	7	2	12	2	10
0	17	6	0	6	3	0	6	9	0	2	4
20	17	0	0	6	0	0	6	3	18	1	10
40	16	6	0	5	9	0	5	10	6	1	5
0	16	0	0	5	6	0	5	4	24	0	11
20	15	6	0	5	3	0	4	11	12	0	5
40	15	0	0	5	0	0	4	6	0	17	0
0	14	6	0	4	9	0	4	0	18	16	6
20	14	0	0	4	6	0	3	7	6	16	1
40	13	6	0	4	3	0	3	1	24	15	8
0	13	0	0	4	0	0	2	8	12	15	3
20	12	6	0	3	9	0	2	3	0	14	10
40	12	0	0	3	6	0	1	9	18	14	5
0	11	6	0	3	3	0	1	4	6	14	0

Balance of Vimshottari Dasha – cont
Long. Alt, on t"n Metia, Mnon Sn Vra. Moon ffl Mitbuna, Moon in Karka\
Moon Bi rp.ba, DhanuB K11nyi, Makan Tu.la, Kumbba Vrlka, Mina
d y "' d !"; " II m 6
MERO. f, '0 II
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19 20 11 0 0 3 0 0 0 10 2, 13 7 6

19. 40 10 e 0
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2 9 0 0 5 12 13 2 s
20 0
10 u 0
2 6 u
Jupiter 16
0 0 12
ij 0
20 '0 g 6 0 2 3 0 lo 7 6 12 3 27
20 40 g 0 0 2 0 0 15 2 12 i1 10 24
21 0 B 6 0 l g 0 H 9 18 II 5 21
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21 ',Q 7 6 0 l 3 0 H 0 0 10 7 15
22 0 7 0 0 l 0 0 13 7 6 10 2 12
22:?0 6 6 0 0 g 0 13 2 12 II g 9
,2.! 40 6 u 0 0 6 0 12 Y 18 g 4 6
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0 o:-i 0 - lt 4 24 8 11 3
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0 M1:1ra J 0 u lil u u b u "
2j 40 4 6 0 6 g 27 11 7 6 s O 27
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21 20 3 6 0 6 5 21 10 9 18 7 2 21
24 40 3 0 0 6 3 18 10 4 24 fj 9 18
25 0 2 6 0 6 liii 10 0 0 6 4 15
25 20 2 0 0 5 11 12 9 7 6 5 11 12
25 40 1 6 0 5 g 9 II 2 U 5 0 g
s
2G 0 l 0 0 5 7 6 8 9 18 5 l 8
2i; 20 0 6 0 5 5 3 8 4 24 4 B
2ti 4.0 So o 8 0 0:; j 0 0 u 0 4 J u
' 27 0 5 10 6 5 0 27 7 7 6 3 II 27
27 20 5 8 12 -1 10 24 7 2 12 3 ':u.
21 40 5 6 IB ' 8 21 6 9 18 2 11 21
28 20 5 3 0 4 4 l."i 6 0 0 a l 15
28 40 5 l 6 4 2 12 5 7 6 l B 12
2\1 0 4 11 12 4 0 9 5 2 12 l 3 9
29 20 9 18 3 10 6 9 18 0 10 6
29 40 4 7 24 3 8 3 4 24 0 5 3
30 0 4 6 0 3 6 0 4 0 0 0 0 0

PROPORTIONAL PARTS FOR DASHA OF PLANETS

(To be subtracted from the balance of Dasha for increase by minutes of the longitude of moon)

	Ketu (7 Y)		Venus (20 Y)		Sun (6 Y)		Moon (10 Y)		Mars (7 Y)		Rahu (18 Y)		Jupiter (16 Y)		Saturn (19 Y)		Merc. (17 Y)	
	m	d	m	d	m	d	m	d	m	d	m	d	m	d	m	d	m	d
1	0	3	0	9	0	3	0	5	0	3	0	8	0	7	0	9	0	8
2	0	6	0	18	0	5	0	9	0	6	0	16	0	14	0	17	0	15
3	0	9	0	27	0	8	0	14	0	9	0	24	0	22	0	26	0	23
4	0	13	1	6	0	11	0	18	0	13	1	2	0	29	1	4	1	1
5	0	16	1	15	0	14	0	23	0	16	1	11	1	6	1	13	1	8
6	0	19	1	24	0	16	0	27	0	19	1	19	1	13	1	21	1	16
7	0	22	2	3	0	19	1	2	0	22	1	27	1	20	2	0	1	24
8	0	25	2	12	0	22	1	6	0	25	2	5	1	28	2	8	2	1
9	0	28	2	21	0	14	1	11	0	28	2	13	2	5	2	17	2	9
10	1	1	3	0	0	27	1	15	1	1	2	21	2	12	2	26	2	17
15	1	17	4	15	1	11	2	8	1	17	4	2	3	18	4	8	3	25
20	2	3	6	0	1	24	3	0	2	3	5	12	4	24	5	21	5	3

Mesha	-	Aries	Tula	-	Libra
Vrisha	-	Taurus	Vrischik	-	Scorpio
Mithun	-	Gemini	Dhanus	-	Sagittarius
Karkata	-	Cancer	Makara	-	Capricorn
Simha	-	Leo	Kumbha-	-	Aquarius
Kanya	-	Virgo	Mina	-	Pisces

We see from the above table 13° of Sagittarius the balance of Ketu Dasha is 2 months and 3 days at the time of birth of the native. All lengthy arithmetical calculations can be avoided by taking assistance from these tables.

As has been described in sufficient detail, in the Vimshottari Dasha system, the various planets have been allotted specific number of years the total of which comes to 120 years which has been considered in Kaliyuga as the normal natural period of life by our sages. In other Dasha systems also various periods have been allotted to the different planets. From a scientific point of view, we cannot say with any sort of definiteness, upon what basis such allotment of periods has been made; but in actual practice the Dasha system, particularly the Vimshottari, system yields satisfactory results.

Astottari Dasha

लग्नेशात् केन्द्रकोणस्थे राहौ लग्नं विना स्थिते ।
अष्टोत्तरी दशा विप्र विज्ञेया रौद्रभादितः ॥१७॥
चतुष्कं त्रितयं तस्मात् चतुष्कं त्रितयं पुनः ।
एवं स्वजन्मभं यावद् विगणय्य यथाक्रमम् ॥१८॥
सूर्यश्चन्द्रः कुजः सौम्यः शनिर्जीवस्तमो भृगुः ।
एते दशाधिपा विप्र ज्ञेयाः केतुं विना ग्रहाः ॥१९॥
रसाः पञ्चेन्दवो नागाः सप्तचन्द्राश्च खेन्दवः ।
गोऽब्जाः सूर्याः कुनेत्राश्च रव्यादीनां दशासमाः ॥२०॥

17-20. The Sage said-O Brahmin, the learneds have recommended the adoption of Astottari Dasha, when Rahu not being in Lagna, in any other Kendra (quadrant) or Trikona (trine) to the lord of the Ascendant (Lagna). From 4 Nakshatras from Aridra commences the Dasha of the Sun, from 3 Nakshatras after that begins the Dasha of the Moon; 4 Nakshatras after that will bring the Dasha of Mars; 3 Nakshatras after that the lord of Dasha will be Mercury; 4 Nakshatras therefrom will have Saturn as the Dasha Lord; 3 Nakshatras thereafter the Dasha Lord will be Jupiter; Rahu will be the lord of Dasha 4 Nakshatras after that and then Sukra will take over the lordship of the Dasha 3 Nakshatras from the last one mentioned above. The lord of the Dasha at birth will be determined by counting in this order up to the Janma Nakshatra.

The duration of Astottari Dasha for the Sun, the Moon, Mars, Mercury, Saturn, Jupiter, Rahu and Venus are 6, 15, 8, 17, 10, 19, 12 and 21, in that order. Thus, in this Dasha system only 8 planets play the role of Dasha lords, Ketu having beet, denied this privilege.

दशाब्दांघ्रिश्च पापानां शुभानां त्र्यंश एव हि ।
एकैकभे दशामानं विज्ञेयं द्विजसत्तम ॥२१॥
ततस्तद्यातभोगाध्यां भुक्तं भोग्यं च साधयेत् ।
विंशोत्तरीवदेवात्र ततस्तत्फलमादिशेत् ॥२२॥

21-22. The Dasha of the various planets have been specified above. In the case of malefic planets, the Dasha span or one Nakshatra is ¼th of the Dasha of the planet. It is 1/3rd in the case of benefices. Thus, the expired portion of the Dasha is calculated according the method followed for Vimshottari Dasha by multiplying the Bhayat (भयात - expired period of the stay of the Moon in the Janma Nakshatra) by the Dasha portion of the Janma Nakshatra and dividing it by Bhabhog (the total period of the stay of the Moon in the Janma Nakshatra). The balance of Dasha at birth can also be ascertained then.

Special Note: If uttarashada be the Janma Nakshatra the duration of its first three Padas is taken as Bhabhog, and the Dasha calculations should be done accordingly the Dasha calculations for Abhijit Nakshatra are done by taking the 4th

Pada of uttarashada plus the 15th part of the beginning of Sravan. For Sravan the Bhabhog would be the total of its duration in Ghatikas minus the aforesaid 1/15th part.

Astottari Dasha Table

Dasha Lord	Sun	Moon	Mars	Mercury	Saturn	Jupiter	Rahu	Ketu
Dasha Terms in Years	6	15	8	17	10	19	12	21
In Months	72	180	96	204	120	228	144	252
Nakshatras	Aridra	Makha	Hasta	Anuradha	Poorvashad	Dhanishta	Uttarabhadra	Krittika
	Punarvasu	Poorva Phalguni	Chittra	Jyestha	Uttarashad	Satabhisa	Revti	Rohini
	Pushyami	Uttara Phalguni	Swati	Moola	Abhijit	Poorvabhadra	Ashwini	Mrigasira
	Aslesha		Visakha		Sravan		Bharini	

Example: The Bhabhog of uttarashada is 64/16 (64 Ghatikas 16 palas) and the Bhayat is 24/20 (24 Ghatikas and 20 palas). This indicates that the birth was in the 2nd Pada of uttarashada. Therefore, by deducting 16/4 i.e. 1/4 of the Bhabhog of uttarashada we get the actual Bhabhog as 48/12 and the Bhayat as 24/20. Uttarashada is the second Nakshatra of Saturn. Its Dasha span is 30 months as 10 years or 120 months are the total Dasha span of Sturn. By multiplying these 30 months by 24/20, that is 1460 palas, we get 43800. Dividing it by 48/12 (after converting it into palas), we get the expired period of the Dasha as 15 months, 21 days and 24 Ghatikas. The balance of Dasha at birth will then be arrived at by deducting the above period from 30 months. This will be 14 months, 25 days, 38 Ghatikas and 36 palas. To this be added the periods of Abhijit and Sravan viz. 30+30=60 months. The total will then be 74 months, 25 days, 38 Ghatikas and 36 palas, that is, 6 years, 2 months, 25 days, 38 Ghatikas and 36 palas. Thus, would be the total balance of the Dasha of Saturn at the time of birth.

कृष्णपक्षे दिवा जन्म शुक्लपक्षे तथा निशि ।

तदा ह्यष्टोत्तरी चिन्त्या फलार्थञ्च विशेषतः ॥२३॥

23. It will be advisable to adopt the Astottari Dasha if the birth be in the day in Krishna Paksha (Dark half of the month) or at night in Shukla Paksha (Bright half of the month).

Note 1: The full Bhabhog has to be taken into account barring the three Nakshatras uttarashada, Abhijit and Sravan. Abhijit Nakshatra is taken in to consideration only in the Astottari and Shastihayani Dasha.

Note 2: If Mrigasira be the Janma Nakshatra (Natal Star), its lord will be Venus, a benefice. The Dasha of Venus is of 21 years. One third viz., 7 years will be the Dasha span of Mrigasira in the Dasha of Venus two Nakshatras Krittika and Rohini have already passed their Dasha. Therefore, by following the method explained earlier we should add the expired period of Mrigasira to 14 years--the expired period of Krittika and Rohini. This will give the total expired period of Venus Dasha,

Deducting it from 21 years, we will get the balance of Venus Dasha at birth.

Shodsottari Dasha

चन्द्रहोरागते कृष्णे सूर्यहोरागते सितेए ।

लग्ने नृणां फलज्ञप्त्यै विचिन्त्या षोडशोत्तरी ॥२४॥

पुष्यभाज्जन्मभं यावद् या संख्या गजतष्टिता ।

रविर्भौमो गुरुर्मन्दः केतुश्चन्द्रो बुधो भृगुः ॥२५॥

इति क्रमाद् दशाधीशाः ज्ञेया राहुं विना ग्रहाः ।

रुद्राद्येकोत्तराः संख्या धृत्यन्तं वत्सराः क्रमात् ॥२६॥

24-26. The Dasha may be adopted when the Ascendant (Lagna) is in the Hora of the Moon with birth in the Krishna Paksha (Dark half of the month) or when the Ascendant is in the of the Sun, with birth in the Shukla Paksha (Bright half of the month).

Count the number of Nakshatras from Pushyami to the Janma Nakshatra. Divide this number by 8. The remainder will indicate the Dasha of the Sun, Mars, Jupiter, Saturn, Ketu, Moon, Mercury and Venus (Rahu has no Dasha in this system). The Dasha of the above planets are of 11, 12, 13, 14, 15, 16, 17 and 18 years in the aforesaid order.

Example: The birth is in Shukla Paksha and the Ascendant is in the Hora of the Sun. For this native the Shodsottari Dasha will be useful. If the Janma Nakshatra be Rohini with Bhayat as 10/15 and Bhabhog as 65/20, the lord of the Dasha at birth will be Venus. Multiply 18 years the Dasha of Venus by Bhayat viz. 615 Palas. This will come to 11070. Divide this by Bhabhog viz. 3920. This calculation will give us the expired period, as 2 years, 9 months, 26 days, 19 Ghatikas and 29 Palas. Deducting this from 18 years, the balance of Venus Dasha at birth will come to 15 years, 2 months, 3 Days, 20 Ghatikas and 31 palas.

Shodsottari Dasha Table

Sun	Mars	Jupiter	Saturn	Ketu	Mars	Mercury	Venus

Pushyami	Aslesha	Makha	P. Phalguni	U. Phalguni	Basta	Chittra	Swati
Visakha	Anuradha	Jyestha	Moola	P. Ashada	U. Ashada	Sravan	Dhanishta
Satabhisha	Poorva-bhadra	Uttara-bhadra	Revti	Aswini	Bharini	Krittika	Rohini
Mrigasira	Aridra	Punarvasu					
11 years	12 years	13 years	14 years	15 years	16 years	18 Years	18 years

Dwadashottari Dasha

शुक्रांशके प्रजातस्य विचिन्त्या द्वादशोत्तरी ।

जन्मभात् पौष्णभं यावत् संख्या हि वसुतष्टिता ॥२७॥

सूर्यो गुरुः शिखी ज्ञोऽगुः कुजो मन्दो निशाकरः ।

विना शुक्रं दशाधीशा द्विचयात् सप्ततः समाः ॥२८॥

27-28. This Dasha system will be appropriate for one whose Ascendant is in the Navamsha of Venus. Count from Janma Nakshatra to Revti. Divide this number by 8. The remainder will indicate the Dasha of the Planet concerned. The Dasha order is the Sun, Jupiter, Ketu, Mercury, Rahu, Mars, Saturn, Moon. Venus does not find a place in this Dasha system). The Dasha will be of 7, 9, 11, 13, 15, 17, 19 and 21 years of the planets in the order mentioned above. Note: The same method as has been given earlier for Vimshottari and other Dasha systems should be adopted for finding the balance of Dasha at birth by taking into account the Bhayat and Bhabhog of the Janma Nakshatra.

Panchottari Dasha

अर्कांश कर्कलग्ने पञ्चोत्तरी मता ।

मित्रर्क्षाज्जन्मभं यावत् संख्या सप्तविभाजिता ॥२९॥

एकादिशेषे विज्ञ्याः क्रमात्सप्तदशाधिपाः ।

रविर्ज्ञोऽर्कसुतो भौमः शुक्रश्चन्द्रो वृहस्पतिः ॥३०॥

एकोत्तराच्च विज्ञेया द्वादशाद्याः क्रमात्समाः ।

धृत्यन्ताः सप्तखेटानां राहुकेतू विना द्विज ॥३१॥

29-31. This Dasha is considered suitable for those whose Ascendant is Cancer and also in the Cancer Dwadashamsa.

Count from Anuradha up to the Janma Nakshatra and divide the number by 7. The remainder will indicate the Dasha. The order of the Dasha lords is the Sun,

Mercury, Saturn, Mars, Venus, Moon and Jupiter (Rahu and Ketu do not find a place in this system). The Dasha of the planets are of 12,13,14,15,16,17 and 18 years in the aforesaid order.

Example - The Janma Nakshatra is Mrigasira. Therefore, Mercury Dasha will be in force at the time of birth. Mercury Dasha is of 13 Years

Dwadashottari Dasha Table

Sun	Jupiter	Ketu	Mercury	Rahu	Mars	Saturn	Moon
Revti	U. Bhadra	P. Bhadra	Satabhisha	Dhanishta	Sravan	U. Ashada	P. Ashada
Moala	Jycstha	Anuradha	Visakha	Swati	Chittra	Hasta	U. Phalguni
P. Phalguni	Makha	Aslesha	Punarvasu	Pushyami	Aridra	Mrigasira	Rohini
Kriltika	Bharini	Aswini					
7 Years	9 Years	11 Years	13 Years	15 Years	17 Years	19 Years	21 Years

Panchottari Dasha Table

Sun	Mercury	Saturn	Mars	Venus	Moon	Jupiter
Anuradha	Jyesiha	Moala	P. Ashada	U. Ashada	Sravan	Dhanishta
Satabhisha	P. Bhadra	U. Bhadra	Revti	Ashwini	Bharini	Krittika
Rohini	Mrigasira	Aridra	Punarvasu	Pushyami	Ashlesha	Makha
P. Phalguni	U. Phalguni	Hasta	Chittra	swati	Visakha	
12 years	13 years	14	15 years	16. years	17	18 Years

The balance of Dasha at birth is to be calculated after taking into account the Bhayat and Bhabhog of the Janma Nakshatra in the manner already explained earlier.

Note: We may mention here for the benefit of the readers that Bhayat (the expired period of the stay of the Moon in the Janma Nakshatra) and Bhahhog (the total period of the stay of the Moon in the Janma Nakshatra) will be available in the Panchangas and Lahiri's annual Ephemeris. In the former it will be in Ghatikas and palas while in the latter it will be in hours, minutes and seconds. The process of the calculation will, however, be the same in both the case.

Shatabdika Dasha

वर्गोत्तमगते लग्ने दशा चिन्त्या शताब्दिका ।

पौष्णभाज्जन्मपर्यन्तं गणयेत् सप्तभिर्भजेत् ॥३२॥

शेषाङ्के रवितो ज्ञेया दशा शतसमाह्वया ।

रविश्चन्द्रो भृगुर्ज्ञश्च जीवो भौमः शनिस्तथा ॥३३॥

क्रमदेते दशाधीशा बाणा बाणा दिशो दश ।

नखा नखाः खरामाश्च समाज्ञेया द्विजोत्तम ॥३४॥

32-34. This Dasha system has been considered appropriate, if the Ascendant is Vargottama (वर्गोत्तम). This happens when the Ascendant in the Rāśhi chart and the Navamsha Ascendant are in the same rāśhi (sign).

Count from Revti to the Janma Nakshatra and divide this number by seven. The remainder will indicate the lords of Dasha in this order-the Sun, the Moon, Venus, Mercury, Jupiter, Mars, and Saturn. Their Dasha in the same order will be of 5,5,10,10,20,20 and 30 years. (Rahu and Ketu do not have a place in this Dasha system).

Example-- Suppose the Janma Nakshatra is Mrigasira. Therefore, the birth was in the Dasha of Mars. The methods of calculation of the balance of Dasha at birth would be the same, as explained earlier by taking into account the Dasha span of the lord of Dasha, the Bhayat and Bhabhog of the Janma Nakshatra.

Shatabdika Dasha Table

Sun	Moon	Venus	Mercury	Jupiter	Man	Saturn
Revti	Aswini	Bharini	Krittika	Robini	Mrigasira	Aridra
Punarvasu	Pushyami	Ashlesha	Makha	P. Phalguni	U. Phalguni	Hasta
Chittra	Swati	Visakha	Anuradha	Jyestha	Moola	P. Ashada
Uttarashada	Sravan	Dhanista	Satabhisa	P. Bhadra	U. Bhadra	
5 years	5 years	10 years	10 years	20 years	20 years	30 years

Chaturashiti sama Dasha

कर्मेशे कर्मगे ज्ञेया चतुराशीतिका दशा ।

पवनाज्जन्मभं यावद् या सण्ख्या सप्तभाजिता ॥३५॥

शेषे रवीन्दुभौमज्ञा गुरुशुक्रशनैश्चराः ।

दशाधीशाः क्रमादेषां ज्ञेया द्वादशवत्सराः ॥३६॥

35-36. Chaturashiti sama Dasha is considered appropriate in cases where the lord of the 10th house is posited in the 10th.

Count from Swati to the Janma Nakshatra and divide this number by 7. The remainder will indicate the Dasha Lords in the following order.

The Sun, The Moon, Mars, Mercury, Jupiter Venus and Saturn (Rahu and Ketu do not get a place in this system), The Dasha of each planet is of 12 years.

Example - The Janma Nakshatra is Mrigasira. The lord of the first Dasha is of Mars. The expired and the balance of the Dasha have to be worked out according to Vimshottari system.

Dwisaptati sama Dasha

मूलाज्जन्मर्क्षपर्यन्तं गणयेदष्टभिर्भजेत् ।

शेषाद्दशाधीपा ज्ञ्' एया अष्टौ रव्यादयः क्रमात् ॥३७॥

नव वर्षाणि सर्वेषां विकेतूनां नभःसदाम् ।

लग्नेशे सप्तमे यस्य लग्ने वा सप्तमाधिपे ॥३८॥

चिन्तनीया दशा तस्य द्विसप्ततिसमाह्वया ।

विंशोत्तरीवदत्राऽपि भुक्तं भोग्यं च साधयेत् ॥३९॥

37-39.- This Dasha is Considered suitable in cases where the lord of the Ascendant is in the Ascendant or the 7th.

Count from Moola to Janma Nakshatra and divide the number by 8. The remainder will determine the Dasha lords in the following order The Sun, he Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu (Ketu has no Dasha). in this Dasha system all the eight planets, have Dasha of 9 years each.

Chaturashiti sama Dasha Table

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Swati	Visakha	Anuradha	Jyestha	Moola	P. Ashada	U. Ashada
Sravan	Dhanishta	Satabhisha	P. Bhadra	U. Bhadra	Revti	Aswini
Bharini	Krittika	Rohini	Mrigasira	Aridra	Punarvasu	Pushyami
Ashlesha	Makha	P. Phalguni	U. Phalguni	Hasta	Chittra	
12 Years	12 Years	12 Years	12 Years	12 Years	12 Years	12 Years

Dwisaptati sama Dasha Table

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
Moola	P. Ashada	U. Ashada	Sravana	Dhanishta	Satabhisha	P. Bhadra	U. Bhadra

Revti	Aswini	Bharini	Krittika	Rohini	Mrigasira	Aridra	Punarvasu
Pushyami	Ashlesha	Makha	P. Phalgnni	U. Phalgnni	Hastra	Chittra	Swati
Visakha	Anuradha	Jyestha					
9 Years	9 Years	9 Years	9 Years	9 Years	9 Years	9 Years	9 Years

Shastihayani Dasha

यदार्को लग्नराशिस्थश्चिन्त्या षष्टिसमा तदा ।

दास्रात् त्रयं चतुष्कं च त्रयं चेति पुनः पुनः ॥४०॥

गुर्वर्कभूसुतानां च दशा दश दशाब्दकाः ।

ततः शशिज्ञशुक्रार्कपुत्रागूनां रसाब्दकाः ॥४१॥

40-41. This Dasha may be adopted in cases where the Sun is posited in the Ascendant. The order of Dasha lords in this system is as follows-Jupiter, the Sun, Mars, the Moon, Mercury, Venus, Saturn and Rahu. The following table (which is in accordance with the above shlokas) shows the Nakshatras falling under the various Dasha lords. The Dasha of Jupiter, the Sun and Mars are of 13 years. The remaining planets have Dasha of 6 years each.

Example-The calculations are based on the method adopted for Astottari System. The Janma Nakshatra is Mrigasira. Therefore, the birth was in the Dasha of the Sun. The Sun rules over 4 Nakshatras. Thus, each Nakshatra has a Dasha span of 2½ years or 30 months each. Amongst them the period of Rohini has expired. We should, therefore, through the Bhayat and Bhabhog Calculate the already expired Dasha and add it to the expired Dasha of Rohini. By deducting the result form 10 years, we will get the balance of Dasha at birth.

Shat-trimshat sama Dasha

श्रवणाज्जन्मभं यावत् संख्या वसुविभाजिता ।

शेषे चन्द्ररवीज्यारबुधार्किभृगुराहवः ॥४२॥

क्रमाद्दशाधिपास्तेषामेकाद्येकोत्तराः समा ।

लग्ने दिनेऽर्कहोरायां चन्द्रहोरागते निशि ॥४३॥

42-43. Count from Sravana to the Janma Nakshatra and divide the number by 8. The remainder 1 etc. will indicate the Dasha lords whose order will be as follows-The Moon, the Sun, Jupiter, Mars, Mercury, Saturn, Venus and Rahu. Their Dasha will be I, 2, 3, 4, 5, 6, 7, 8 years in that order. If the birth be during the day and the Ascendant be in the Horā of the Sun and if the birth is at night and the Ascendant be in the Horā of the Moon, adoption of this Dasha system would be preferable.

Shastihayani Dasha Table

Jupiter	Sun	Mars	Moon	Mercury	Venus	Sa
Aswini	Rohini	Pushyami	P. Phalguni	Swati	Jyestha	Ab
Bharini	Mrigasira	Ashlesha	U. Phalguni	Visakha	Moola	Sr
Krittika	Aridra	Makha	Hasta	Anuradha	P. Ashada	DI
		Punarvasu			U. Ashada	
10 Years	10 Years	10 Years	6 Years	6 Years	6 Years	6

Shat-trimsat sama Dasha Table

Moon	Sun	Jupiter	Mars	Mercury	Saturn	Ve
Sravana	Dhanisha	Satabhista	P. Bhadra	U. Bhadra	Revti	As
Krittika	Rohini	Mrigasira	Aridra	Punarvasu	Pushyami	As
P.Phalguni	U.Phalguni	Hasta	Chittra	Swati	Vishkha	Ar
Moola	P. Asha,la	U.Asliad				
1 years	2 Years	3 years	4 years	5 years	6 years	7

Example: This is like Vimshottari Dasha System. Janma Nakshatra is Mrigasira. Jupiter is thus the first Dasha lord. The Dasha span of Jupiter is 3 years, from this the balance of Dasha at birth may be calculated after taking into account the Bhayat and Bhabhog of the Janma Nakshatra.

Note: According to the Venerable Sage Parāśara Vimshottari is the main Dasha system applicable to all. The other Dasha like Astottari etc. are meant for use in special circumstances.

Kala Dasha

सूर्यस्याऽर्धास्तयः पूर्वं परस्तादूदयादपि ।
पञ्च पञ्च घटी सन्ध्या दशनाडी प्रकीर्तिता ॥४४॥
सन्ध्याद्वयञ्च विंशत्या नाडिकाभिः प्रकीर्तितम् ।
दिनस्य विंशतिर्घट्यः पूर्णसंज्ञा उदाहृताः ॥४५॥
निशायाः मुग्धसंज्ञाश्च घटिका विंशतिश्च याः ।
सूर्योदये च या सन्ध्या खण्डाख्या द/सनाडिका ॥४६॥
अस्तकाले च या सन्ध्या सुधाख्या दशनाडिका ।
पूर्णमुग्धघटीमाने द्विगुणे तिथिभिर्भजेत् ॥४७॥
तथा खण्डसुधाघट्यौ चतुर्घ्ने तिथिभिर्भजेत् ।
लब्धं वर्षादिकं मानं सूर्यादीनां खचारिणाम् ॥४८॥
एकादिसंख्यया निघ्नं दशामानं पृथक् क्रमात् ।

राहुकेतुयुतानां च नवानां कालसंज्ञकम् ॥४९॥

44-49. 5 Ghatika, before the sight of the semi-disk (half) of the setting Sun and 5 Ghatikas after that, and 5 Ghatikas before and after, the rising of the Sun, that is 10 Ghatikas in the evening and 10 Ghatikas in the morning are called the Sandhyas (twilight) of the evening and morning respectively. The total period of both these Sandhyas is said to be 20 Ghatikas. The 20 Ghatikas of the night have been named Poorna (पूर्ण) and those of the day have been given the name Mugdha (मुग्ध). The Sandhya at the time of Sunrise is called Khanda (खण्ड) and the sandhya at the time of sunset is said to be Sudha (सुधा). Both these Sandhyas are of 10 Ghatikas each. If the birth be in Poorna or Mugdha, its past Ghatikas should be multiplied by 2 and the product be divided by 15. The figure so arrived at should be converted into years, months etc. By multiplying it by the serial number of the Sun and other planets (I, 2 etc.) in their normal order (that is the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu), we will get the Kala Dasha of these planets. If the birth be during Sandhya (twilight) then its past Ghatikas should be multiplied by 4 and the product be divided by 15. The figure so arrived at in terms of years, month etc., should be multiplied by the serial number of the Sun and other planets (I, 2 etc.) to get the Kala Dasha of all the nine planets.

Example: Ista Ghatikas is 3/25. This is within the Sandhya at Sunrise. Therefore, its past Ghatikas 8 /25 multiplied by 4 would be 33/40. This product divided by 4 will amount to 2 years. 2 months and 28 days. Multiplying this figure by I, 2 etc. (the Serial number of the planets) we will get their Kala Dasha s shown in the Table given below:

Kala Dasha Table

1	2	3	4	5	6	7	6	9
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
2	4	6	8	11	13	15	17	20
2	5	7	10	1	4	7	10	1
28	26	24	22	20	18	16	14	12

Chakra Dasha

रात्रौ लग्नाश्रिताद्राशेर्दिने लग्नेश्वराश्रिताम् ।
सन्ध्यायां वित्तभावस्थान्नेया चक्रदशा बुधैः ॥५०॥
दशा वर्षाणि राशीनामेकैकस्य दशामितिः ।
क्रमाच्चक्रस्थितानाञ्च विज्ञातव्या द्विजोत्तम ॥५१॥

50-51. If the birth be at night, the Dasha will commence from the Lagna rashi (the sign of the Ascendant). If the birth be during the day, the Dasha will start from the

rashi in which the lord of Lagna is posited. If the birth be during Sandhya (period of twilight), the Dasha will begin from the rashi of the second house. The Dasha of each rashi is 10 years. As it is the Dasha system of the 12 signs (rashi) in the Zodiac, it has been named as Chakra Dasha.

Example: The birth is during the day and the lord of the Ascendant is in Scorpio. Therefore, the Dasha of 10 years will commence from Scorpio and all subsequent signs Sagittarius, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra will have Dasha of 10 years each.

Kalachakra Dasha

अथाऽहं शङ्करं नत्वा कालचक्रदशां ब्रुवे ।

पार्वत्यै कथिता पूर्वं सादरं या पिनाकिना ॥५२॥

तस्याः सारं समुद्धृत्य तवाग्रे द्विजमन्दन ।

शुभाऽशुभं मनुष्याणां यथा जानन्ति पण्डिताः ॥५३॥

52-53. The Sage said-O Brahmin! Now after making obeisance to Lord Shiva, I shall describe the Kalachakra Dasha. Whatever was related by Lord Shiva to Goddess Parvati is being explained by me for the use of learneds to be utilised for the welfare of the people.

द्वादशारं लिखेच्चक्रं तिर्यगूर्ध्वसमानकम् ।

गृहा द्वादश जायन्ते सव्येऽसव्ये द्विधा द्विज ॥५४॥

द्वितीयादिषु कोष्ठेषु राशीन् मेषादिकान् लिखेत् ।

एवं द्वादशराश्याख्यं कालचक्रमुदीरितम् ॥५५॥

54-55. By drawing vertical and horizontal lines prepare 2 charts-Savya (सव्य) and Apsavya (अपसव्य) of 12 apartments (कोष्ठ) each. From the second apartment in each chart fix the signs Aries etc. Then Nakshatras may be incorporated in the manner indicated hereafter. These charts indicative of the 12 signs are called Kala Chakra.

अश्विन्यादित्रयं सव्यमार्गे चक्रे व्यवस्थितम् ।

रोहिण्यादित्रयं चैवमपसव्ये व्यविस्थितम् ॥५६॥

एवमृक्षविभागं हि कृत्वा चक्रं समुद्धरेत् ।

अश्विन्यदितिहस्तक्षेमूलप्रोष्ठपदाभिधाः ॥५७॥

वह्निवातादिविश्वक्षरिवत्यः सव्यतारकाः ।

एतद्दशोषुपादानामश्विन्यादौ च वीक्षयेत् ॥५८॥

56-58. Write Ashwini etc. Nakshatras in the Savya Chakre1 and Rohini etc. 3 Nakshatras in the Apsavya chakra. Then incorporate 3 following Nakshatras in the same order in the Savya and Apsavya chakras. By doing so there will be 15 Nakshatras in the Savya and 12 in the Apsavya Chakra, (Because for the 12 Rāśhis

there are 12"Padas of 3 Nakshatras- Navamsha). The Padas of Ashwini, Punarvasu, Hasta, Moola, Poorva bhadra, Krittika, Ashlesha, Swati, Uttarashada and Revti of the. Savya chakra should be reckoned in the same manner as the Padas of Ashwini.

देहजीवौ कथं वीक्ष्यौ नक्षत्राणां पदेषु च ।

विशदं तत्प्रकारं च मैत्रेय कथयामयहम् ॥५९॥

59. Now I shall describe in detail how the Deha (देह) and Jeeva (जीव) should be reckoned in the Padas (quarters) of Nakshatras.

देहजीवौ मेषचापौ दास्राद्यचरणस्य च ।

मेषाद्याश्चापपर्यन्तं राशिपाश्च दशाधिपाः ॥६०॥

60. In the first Pada of Ashwini, Aries is indicative of Deha (body) and Sagittarius is indicative of Jeeva (life). And the lord of the signs Aries, Taurus, Gemini, Cancer, Leo, Virgo. Libra, Scorpio and Sagittarius are lords of Dasha in the aforesaid order.

मृगयुग्मे देहजीवौ द्वितीयचरणे स्मृतौ ।

क्रमात् मिथुनपर्यन्तं राशिपाश्च दशाधिपाः ॥६१॥

61. In the second Pada of Ashwini Capricorn is Deha and Gemini is Jeeva, and lords of the 9 signs from Capricorn to Gemini are lords of the Dasha.

दास्रादिदशताराणां तृतीयचरणे द्विज ।

गौर्देहो मिथुनं जीवो द्व्येकार्केशदशाङ्कपाः ॥६२॥

62: In the third Pada of the 10 Nakshatras beginning from Ashwini. Taurus is Deha and Gemini is Jeeva. The lords of Signs 2, 1, 12, 11, 10, 9, 1, 2, 3. (Taurus Aries, Pisces, Aquarius, Capricorn, Sagittarius, Aries, Taurus and Gemini) are lords of Dasha in that order, that is, the lords in that order are Venus, Mars, Jupiter, Saturn, Saturn, Jupiter, Mars, Venus and Mercury.

क्वक्षिरामर्क्षनाथाश्च दशाधिपतयः क्रमात् ।

अश्विन्यादिदशौडूनां चतुर्थचरणे तथा ॥६३॥

कर्कमीनौ देहजीवौ कर्कादिनवराशिपाः ।

दशाधीशाश्च विज्ञेया नवैते द्विजसत्तम ॥६४॥

63-64: For the 4th Pada of the 10 Nakshatras beginning from Ashwini, Cancer is Deha and Pisces is Jeeva, and the lords of the nine signs from Cancer to Pisces (Cancer, Leo, Virgo, Libra. Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, namely, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are the lords of Dasha.

यमेज्यचित्रातोयर्क्षाऽहीर्बुध्न्याः सव्यतारकाः ।

एतत्पञ्चोडुपादानां भरण्यादौ विचिन्तयेत् ॥६५॥

65. In the four Pada of the 5 Nakshatras Bharani, Pushyami, Chittra, Poorvashada and Uttara bhadra, Deha and Jeeva are the same as for Bharani.

याम्यप्रथमपादस्य देहजीवावलिर्झषः ।

नागागर्तुपयोधीषुरामाक्षीन्द्वर्कभेश्वराः ॥६६॥

66. In the first Pada of Bharani, Scorpio is Deha and Pisces is Jeeva, and the lords of the signs 8, 7, 6, 4, 5, 3, 2, 1, 12 (Scorpio, Libra, Virgo, Cancer, Leo, Gemini, Taurus, Aries, and Pisces, namely Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars and Jupiter, are the lords of Dasha in the aforesaid order.

याम्यद्वितीयपादस्य देहजीवौ घटाङ्गने ।

रुद्रदिङ्नन्दचन्द्राक्षिरामाब्धीष्वङ्गभेश्वराः ॥ ६७॥

67. In the 2nd Pada of Bharani, Aquarius is Deha and Virgo is Jeeva, and lords of Aquarius, Capricorn, Sagittarius, Aries, Taurus, Gemini, Cancer, Leo and Virgo, namely, Saturn, Saturn, Jupiter, Mars, Venus, Mercury, the Moon, the Sun and Mercury are the lords of Dasha in that order.

याम्यतृतीयपादस्य देहजीवौ तुलाङ्गने ।

सप्ताष्टाङ्कदिगीशार्कगजाद्रिरमभेश्वराः ॥ ६८॥

68. In the 3rd Pada of Bharani, Libra, is Deha and Virgo is Jeeva, and lords of the signs Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Scorpio, Libra and Virgo are the Dasha lords in the aforesaid order.

कर्को देहो धनुर्जीवो याम्यतुर्यपदे द्विज ।

वेदबाणाग्निनेत्रेन्दुसूर्येशाशाङ्कभेश्वराः ॥ ६९॥

69. In the 4th Pada of Bharani, Cancer is Deha and Sagittarius is Jeeva, and lords of the signs Cancer, Leo, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn and Sagittarius, namely the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are the Dasha lords in the aforesaid order.

Note: As already pointed out in Verse 65, and in the 4 Padas of Pushyami, Chittra, Poorvashada and Uttara bhadra, Deha and Jeeva and the Dasha lords are the same as in the 4 Padas of Bharani.

सप्तमेवं विजानीयादसव्यं कथयाम्यहम् ।

द्वादशारां लिखेच्चक्रं पूर्ववद् द्विजसत्तम ॥ ७०॥

द्वितीयादिषु कोष्ठेषु वृश्चिकाद् व्यस्तमालिखीत् ।

रोहिणी च मघा द्वीशः कर्णश्चेति चतुष्टयम् ॥ ७१॥

उक्तं चाऽसव्यनाक्षत्रं पूर्वाचार्यैर्द्विजोत्तम ।

एतद्वेदोडुपादानां रोहिनीवन्निरीक्षयेत् ॥ ७२॥

71-72. O Brahmin! I have thus given you the description of Savya Chakra, Now I shall give the description of Apsavya Chakra. Prepare a similar chart of 10 apartments and from the 2nd apartment onwards place the signs from Scorpio onwards in the reverse order, that is, Scorpio, Libra, Virgo etc. In this chart Deha and Jeeva would be the same for Rohini, Makha, Visakha and Sravana as for Rohini.

Note: Similarly, the Dasha lords would be the same as has been described for the Savya Chakra.

रोहिण्यादिपदे देहजीवौ कर्किधनुर्धरौ ।

नवदिग्रुद्रसूर्येन्दुनेत्राग्नोष्वब्धिभेश्वराः ॥ ७३॥

धातृद्वितीचरणे देहजीवौ तुलस्त्रियौ ।

अङ्कागवसुसूर्येशदिगङ्कवसुजूकपाः ॥ ७४॥

तृतीयचरणे ब्राह्म दीहजीवौ घटाङ्गने ।

षड्बाणब्धिगुणक्षीन्दुनन्ददिग्रुद्रभेश्वराः ॥ ७५॥

रोहिण्यन्तपदे देहजीवावलिजषौ स्मृतौ ।

सूर्येन्दुद्विगुणेष्वब्धितर्कशैलाष्टभेश्वराः ॥ ७६॥

73-76: In the first Pada of Rohini, Cancer is Deha and Sagittarius is Jeeva. The lords of the signs Sagittarius, Capricorn, Aquarius, Pisces, Aries, Ta urus, Gemini, Leo and Libra namely Jupiter, Saturn, Saturn, Jupiter, Mars, Venus, Mercury. The Sun and Venus will be the Dasha lords in the aforesaid order.

In the 2nd Pada of Rohini, Libra will be Deha and Virgo Jeeva, and the lords of the signs Virgo, Libra, Scorpio, Pisces, Aquarius Capricorn, Sagittarius, Scorpio and Scorpio, namely Mercury, Venus, lars, Jupiter, Saturn, Saturn, Jupiter, Jupiter, Mars and Mars will be the Dasha lords in the aforesaid order.

In the 3rd Pada of Rohini, Aquarius will be Deha and Virgo Jeeva. The lords of the signs Virgo Leo, Cancer, Gemini, Taurus, Aries, Sagittarius, Capricorn and Aquarius, namely, Mercury, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn and Saturn will be the Dasha lords in the aforesaid order.

In the 4th Pada of Rohini, Scorpio, will he Deha and Pisces Jeeva, and the lords of the signs Pisces, Aries, Taurus, Gemini, Leo, Cancer, Virgo, Libra and Scorpio, namely, Jupiter, Mars Venus, Mercury, the Sun, the Moon, Mercury, Venus and Mars will be the Dasha lord in the aforesaid order.

चान्द्ररौद्रभगार्यम्णमित्रेन्दुवसुवारुणम् ।

एतत्ताराष्टकं विज्ञैर्विज्ञेयं चान्द्रवत् क्रमात् ॥ ७७॥

77. In the 4 Padas of the Apsavya Nakshatra, Mrigasira, Aridra, Poorvaphalguni, Uttara phalguni, Anuradha, Jyestha, Dhanishta and Satabhisa. The Deha and Jeeva, are the Dasha lords will be the same as for Mrigasira.

कर्को देहो झषो जीवो मृगाद्यचरणे द्विज ।

व्यस्तान्मीनादिकर्कान्तराशिपाश्च दशाधिपाः ॥ ७८॥

गौर्देहो मिथुनं जीवो द्वितीयचरणे मृगे ।

त्रिद्व्येकाङ्कदिशीशार्कचन्द्राक्षिभवनाधिपाः ॥ ७९॥

देहजीवौ नक्रयुग्मे तृतीयचरणे मृगे ।

त्रिबाणाब्धिरसागाष्टसूर्येशदशभेश्वराः ॥ ८०॥

मेषो देहो धनुर्जीवो चतुर्थचरणे मृगे ।

व्यस्ताच्चापादिमेषान्तराशिपाश्च दशाधिपाः ॥ ८१॥

78-81. In the first Pada of Mrigasira, Cancer is Deha and Pisces is Jeeva, and the lords of the signs Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo and Cancer namely Jupiter, Saturn, Jupiter, Mars, Mercury, the Sun and the Moon will be the Dasha lords in the aforesaid order.

In the 2nd Pada of Mrigasira, Taurus is Deha and Gemini is Jeeva, and the lords of the signs Gemini. Taurus, Aries, Sagittarius, Capricorn, Aquarius Pisces, Sagittarius, Capricorn. Aquarius, Pisces, Aries and Taurus, namely, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter, Mars and Venus will be the Dasha lords in the aforesaid order.

In the 3rd Pada of Mrigasira, Capricorn is Deha and Gemini is Jeeva, and the lords of the signs Gemini, Leo, Cancer, Virgo, Libra, Scorpio, Pisces, Aquarius and Capricorn, namely, Mercury, the Son, the Moon, Mercury, Venus, Mars, Jupiter, Saturn an J Saturn will be the Dasha lords in the aforesaid order.

In the 4th Pada of Mrigasira, Aries will be Deha and Sagittarius Jeeva, and the lords of the signs Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus and Aries, namely, Jupiter, Mars, Venus Mercury, the Sun, the Mercury, Venus and Mars, will be the Dasha lords in the aforesaid order.

अपसव्यगणे त्वेवं देहजीवदशादिकम् ।

पार्वत्यै शम्भुना प्रोक्तमिदावीङ्कथितं मया ॥ ८२॥

82. The Sage said-O Brahmin! the description of the Deha and Jeeva of the Padas of the Apavya Nakshatras and the Dasha lords is the same as narrated by Lord Mahadeva to Goddess Parvati.

केषां च कति वर्षाणि दशेशानां महामुने ।

दशाया भुक्तभोग्याद्यं तदारम्भ प्रचक्ष्व मे ॥ ८३॥

83. Maitreya said---O Venerable sage! Now please guide me about the Dasha spans of the Dasha lords described by you. Please also demonstrate how the commencement of the Dasha, its expired and the remaining periods at the birth are to be calculated.

भूतैकविंशगिरयो नवदिक्षोडशाब्धयः ।

सूर्यादीनां दशाब्धाः स्यू राशीनां स्वामिनो वशात् ॥ ८४॥

84. The Saga said-5, 21, 7, 9, 10, 16 and 4 years are the Dasha pans of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn in that order.

Table of Dasha

Rashi	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
Lord	Mars	Venus	Mercury	Moon	Sun	Mercury	Venus	Mars	Jupiter	Saturn	Saturn	Jupiter
Dasha	7	16	9	21	5	9	16	7	10	4	4	10

नरस्य जन्मकाले वा प्रश्नकाले यदंशकः ।

तदादिनवराशिनामब्दास्तस्यायुरुच्यते ॥ ८५॥

सम्पूर्णायुर्भवेदादावर्धमंशस्य मध्यके ।

अंशान्ते परमं कष्टमित्याहुरपरे बुधाः ॥ ८६॥

85-86: The span of life of a person is determined from the Padas (Amsas) of the Nakshatra at the time of the birth or query and the years allotted to the 9 signs (Rāśhis) commencing from it, (the Pada of the Nakshatra). Some learneds are of the view that the person will enjoy full span of life (पुर्णायु). if his birth be at the commencement of the pa das, he will have middle span of life (मध्यायु) if the birth be in the middle of the Padas and short span of life (अल्पायु) or will face death like sufferings if the birth be at the end of the padas of the Nakshatra.

ज्ञात्वैवं स्फुटसिद्धान्तं राश्यंशं गणयेद् बुधः ।

अनुपातेन वक्ष्यामि तदुपायमतः परम् ॥ ८७॥

गतताराश्त्रिभिर्भक्ताः शेषं चैव चतुर्गुणम् ।

वर्तमानपदेनाढ्यं राशीनामंशको भवेत् ॥ ८८॥

87-88. According to this principle we should be acquainted with the Padas of the Nakshatras. Now I shall tell you how the calculations are made according to the proportion of the Padas of a Nakshatra. The number of Ashwini etc. whichever may be the past Nakshatras should be divided by 3. Thereafter the remainder should be multiplied by 4. To the figure so made available the Pada of the present Nakshatra be added. The product will be the Navamsha from Aries onwards.

Example: The birth is in the 4th Pada of Mrigasira. The number of past Nakshatras from Ashwini to Rohini will be 4. Divide it by 3. The remainder will be 1. Multiply 1 by 4. The product will be 4. To this add 4 (4th Pada of Mrigasira). The Sun will indicate the Navamsha of the rashi. In this case 4+4=8 will indicate the Navamsha which falls in Scorpio the 8th, sign from Aries.

Explanation: In 3 Nakshatras there are Navamsha of 12 signs. There are four Navamsha in one Nakshatra. It is for this reason that we divide the number of past signs by 3 and multiply the remainder by 4 and add the number of Pada of the present Pada to know the sign in which Navamsha will fall.

Now will be described the number of years allotted in the sign placed in the Kalachakra.

मेषे शतं वृषेऽक्षाष्टौ मिथुने त्रिगजाः समाः ।

कर्कटेऽङ्गगजाः प्रोक्तास्तावन्तस्तत्त्रिकोणयोः ॥ ८९॥

89. The number of years (PoornaAyu) are as under: -

For the Amsa in Aries 100 years
For the Amsa in Taurus 85 years
For the Amsa in Gemini 83 years
For the Amsa in Cancer 86 years.

The number of years will be the same for rāśhis situated in the 5th and 9th to them.

Illustrative Table

Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
100	85	83	86	100	85	83	86	100	85	83	86

जनो यत्रांशके जातो गतनाडीपलादिभिः ।

तदांशस्य हताः स्वाब्दाः पञ्चभूमिविभाजिताः ॥ ९०॥

एवं महादशारम्भो भवेदंशाद्यथा क्रमात् ।

गणयेन्नवपर्यन्तं तत्तदायुः प्रकीर्तितम् ॥ ९१॥

90-91. Multiply the past Ghatikas of the Padas of the Nakshatra in which a person is born by the existing Ghatikas and Padas and divide it by 15. The result will indicate the expired period of the Dasha in years, months etc. By deducting it from the total number of years allotted, we get the balance of Dasha at birth. The Dasha should be taken as commencing from that sign (rashi).

We give below the Savya and Apsavya Kalachakra Charts Example: The birth is in Mrigasira 4th Pada. It is in the Apsavya Kalachakra. The lord of Deha is Mars and that of Jeeva is Jupiter. The Bhabhog of Mrigasira is 59/31 (59 Ghatikas and 31 palas) and Bhayat is 58/15 (58 Ghatikas and 15 Palas) 1/4 of the Bhabhog comes to 14/52/44. That would be the Value of one Pada. Multiplying this by 3 will get Ghatikas of 3 Padas, namely, 44/38/15. Deducting this from Bhayat the past Ghatikas palas etc. of the 4th Pada, will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get 1300/3600/4500=1361/15. This divided by 15 will give the expired period at birth namely 90 years and 9 months.

Apsavya Nakshatras

Apsavya Nakshatra 4-5-6-10-11-12-16-17-18-22

		Lords of Jeeva		Jeeva						
Rohini Makha Visakha Sravan	1	JUP	R. Yrs	SAG 10	CAP 4	AQS 4	PSC 10	ARS 7	TRS 16	GMI 9
	2	MCY	R.Yrs	VRG 9	LGR 16	SCP 7	PSC 10	AQS 4	CAP 4	SAG 10
	3	MCY	R.Yrs	VRG 9	LEO 5	CR 21	GMN 9	TRS 16	ARS 7	SAG 10
	4	JUP	R.Yrs	PSC 10	ARS 7	TRS 16	GMN 9	LEO 5	CR 21	VRG 9
Mrigasira Poorvaphalguni Anuradha Dhanishta	1	JUP	R Yrs	PSC 10	AQS 4	CAP 4	SAG 10	SCP 7	LGR 16	VRG 9
	2	MCY	R.Yrs.	GMN 9	TRS 16	ARS 7	SAG 10	CAP 4	AQS 4	PSC 10
	3	MCY	R.Yrs	GMN 9	LEO 5	CR 21	VRG 9	LGR 16	SCP 7	PSC 10
	4	JUP	R.Yrs	SAG 10	SCP 7	LGR 16	VRG 9	LEO 5	CR 21	GMI 9
Aridra Uttaraphalguni Jyestha Sadabhisha	1	JUP	R.Yrs	PSC 10	AQS 4	CAP 4	SAG 10	SCP 7	LGR 16	VRG 9
	2	MCY	R.Yrs	GMN 9	TRS 16	ARS 7	SAG 10	CAP 4	AQS 4	PSC 10
	3	MCY	R.Yrs	GMN 9	LEO 5	CR 21	VRG 9	LGR 16	SCP 7	PSC 10
	4	JUP	R.Yrs	SAG 10	SCP 7	LGR 16	VRG 9	LEO 5	CR 21	GMI 9

Savya Nakshatras		Savya Nakshatras — Savya Kalachakra 1-2-3-7-8-9-13-14-15-19-20-21-25-											
	Padas	Lords of Deha										Jeeva	Lords of Jeeva
Aswini Punarvasu Hasta Moola Poorvabhadra	1	MRS	Rasi Years	ARS 7	TRS 16	GMN 9	CR 21	LEO 5	VRG 9	LBR 16.	SCP 7	SAG 10	JUP
	2	SAT	R.Y	CAP 4	AQS 4	PSC 10	SCP 7	LBR 16	VRG 9	CR 21	LEO 5	GMN 9	MCY
	3	VEN	R.Y	TRS 16	ARS 7	PSC 10	AQS 4	CAP 4	SAG 10	ARS 7	TRS 16	GMN 9	MCY
	4	MN	R.Y	CR 21	LEO 5	VRG 9	LBR 16	SCP 7	SAG 10	CAP 4	AQS 4	PSC 10	JUP
Bharani Pushyami Chithra Poorvashada Uttarabhadra	1	MRS	R.Y	SCP 7	LBR 16	VRG 9	CR 21	LEO 5	GMN 9	TRS 16	ARS 7	PSC 10	JUP
	2	SAT	R.Y	AQS 4	CAP 4	SAG 10	ARS 7	TRS 16	GMN 9	CR 21	LEO 5	VRG 9	MCY
	3	VEN	R.Y	LBR 16	SCP 7	SAG 10	CAP 4	AQS 4	PSC 10	SCP 7	LBR 16	VRG 9	MCY
	4	MN	R.Y	CR 21	LEO 5	GMN 9	TRS 16	ARS 7	PSC 10	AQS 4	CAP 4	SAG 10	JUP
Krittika Ashlesha Swati Uttarashada Revti	1	MRS	R.Y	ARS 7	TRS 16	GMN 9	CR 21	LEO 5	VRG 9	LBR 16	SCP 7	SAG 10	JUP
	2	SAT	R.Y	CAP 4	CAP 4	PSC 10	SCP 7	LBR 16	VRG 9	CR 21	LEO 5	GMN 9	MCY
	3	VEN	R.Y	TRS 16	ARS 7	PSC 10	AQS 4	CAP 4	SAG 10	ARS 7	TRS 16	GMN 9	MCY
	4	MN	R.Y.	CR 21	LEO 5	VRG 9	LBR 16	SCP 7	SAG 10	CAP 4	AQS 4	PSC 10	JUP

MRS - Mars, SAT - Saturn, VEN - Venus, MN - Moon, JUP - Jupiter, MCY - Mercury, GMN - Gemini, CR - Cancer, LEO, VRG - Virgo, LBR Libra, SCP - Scorpio, SA
CAP - Capricorn, AQS - Aquarius, PSC - Pisces

See the Kalachakra. There we count from Jeeva etc. and Delta. In the 4th Pada of Mrigasira Jeeva is in Sagittarius and Deha in Aries. Therefore, by deducting the total years of Sagittarius from Gemini namely 77 from 90 years 9 months we get the expired period of Taurus, namely 13 years, 9 months. By deducting this from the present 16 years of Venus, we will get 2 years 3 months as the balance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Taurus, Aries, Sagittarius, Scorpio etc.

Illustration Table

The planets at birth	Mars 2	1 Ketu	9 Rahu	8	7	6	5	4	3 Rahu Moon

Lord of Dasha	Taurus	Aries	Sagittarius	Scorpio	Libra	Virgo	Leo	Cancer	Gemini
Years	2	7	10	7	16	9	5	21	9
Months	3								

पदस्य भुक्तघट्याद्यैः स्वाब्दमानं हतं ततः ।

भभोगाङ्घ्रिहतं भुक्तं भोग्यं मानाद् विशोधितम् ॥ ९२॥

92. Multiply the past Ghatikas, palas etc. of the present Pada of Nakshatra by the number of years and divide the product by the fourth part of Bhabhog. The years etc. so obtained may then be deducted from the total Dasha period. In, result will be the balance of Dasha at birth in years, months etc.

Alternative Method

चन्द्राङ्कांशकला भुक्ताः स्वाब्दमानहता हताः ।

द्विशत्या भुक्तवर्षाद्यं ज्ञेयं भोग्यं ततो बुधैः ॥ ९३॥

93. The past kalas (कला) of the Navamsha in which the Moon may be posited should be multiplied by the years allotted to the Moon and the product be divided by 200. The resulting years etc. will be the expired portion of the Dasha. By deducting the balance from the total number of years, is obtained the balance of Dasha at birth.

Note: In modern terminology, we mention the longitude of the planets in rashi, degrees and minutes. The 'minutes' are kala,

Example: Suppose that at the time of birth of a person in Krittika Nakshatra the longitude of the Moon (Chandra Spast- चन्द्र स्पष्ट) is 1/4/50. This converted into kalas will be 2090. Divide by 800 the kalas of one Nakshatra the result will be the 2nd Nakshatra namely Bharini and the remainder will be 490. These will be the past kalas of Krittika. There are 200 kalas in one Pada (Navamsha). Divide 490 the past kalas of Krittika by 200. We will then get 2 as past Padas and the remainder 90 will represent the past kalas of the present Nakshatra. By multiplying this by 83 the Dasha years, we will get 7470 which divided by 200 will indicate the expired portion of the Dasha as 37 years, 4 months and 6 days. By deducting the years of Dehamsa commencing from Taurus in the order Taurus, Aries Pisces, Aquarius (16 + 7 + 10 + 4 = 37), we will get 0 years, 4 months and 6 days. This will be the expired portion of Capricorn. Deducting this from 4 the Dasha period of Capricorn, we get the balance of Dasha of Capricorn, namely 3 years, 7 months. and. 24 days. See in this connection the Savya Kalachakra.

Illustrative Table

10	9	1	2	3	4	1	12	11	
Capricorn	Sagittarius	Aries	Taurus	Gemini	Taurus	Aries	Pisces	Aquarius	
3	10	7	16	9	16	7	10	4	Years
7									Month
24									Days

सव्याख्ये प्रथमांशो यः स देह इति कथ्यते ।
अन्त्यांशो जीवसञ्ज्ञः स्याद् विलोममपसव्यके ॥ ९४॥
देहादिं गणयेत् सव्ये जीवादिमपसव्यके ।
एवं विज्ञाय दैवज्ञस्ततस्तत्फलमादिशेत् ॥ ९५॥

94-95. In the Savya Chakra the first Amsa (अंश) is called Deha (देह) and the last Amsa (अंश) Jeeva (जीव). The opposite is the case in the Apsavya Chakra (first Amsa is Jeeva and the last Deha). Therefore, the calculations should be based on the Deha etc. in the Savya Chakra and on Jeeva etc. in Apsavya Chakra.

Movements (Gati गति) of Rāśhis (Signs) in the Kalachakra

कालचक्रगतिः प्रोक्ता त्रिधा पूर्वमहर्षिभिः ।
मण्डूकाख्या गतिश्चैका मर्कटीसञ्ज्ञकाऽपरा ॥ ९६॥
सिंहावलोकनाख्या च तृतीया परिकीर्तिता ।
उत्प्लुत्य गमनं विज्ञा मण्डूकाख्यं प्रचक्षते ॥ ९७॥
पृष्ठतो गमनं नाम मर्कटीसञ्ज्ञकं तथा ।
वाणाच्च नवपर्यन्तं गतिः सिंहावलोकनम् ॥ ९८॥

96-98. There are three kinds of movements (Gati) of the Rāśhis in the Kalachakra, namely, Mandooki (मण्डूकी), Markati (मर्कटी) and Simhavlokan (सिंहावलोकन). The movement of one sign by jumping over one sign is known as Mandook motion. Backward movement to the previous sign is called Markati gati (गति). The movement of a sign to the 5th and 9th sign is said to be Simhavlokan.

कन्याकर्कटयोः सिंहयुग्मयोर्मण्डूक्की गतिः ।
कर्ककेसरिणोरेवं कथ्यते मर्कटीं गतिः ॥ ९९॥

मीनवृश्चिकयोश्चापमेषयोः सैंहिकी गतिः ।

इति सञ्चिन्त्य विज्ञेयं कालचक्रदशाफलम् ॥ १००॥

99-100. Movement from Virgo to Cancer and from Leo to Gemini is Mandooki gati. Movement from Leo to Cancer is Markati gag, Movement from Pisces to Scorpio and from Sagittarius to Aries is Simhavlokan gati.

Effects of Dasha of signs as a result of these movements (गति)

मण्डूकगतिकाले हि सव्ये बन्धुजने भयम् ।

पित्रोर्वा विषशस्त्राग्निज्वरचोरादिजं भयम् ॥ १०१॥

केसरीयुग्ममण्डूके मातुर्मरण्मादिशेत् ।

स्वमृतिं राजभितिं वा सन्निपातभयं भवेत् ॥ १०२॥

101-102. The effects of the Dasha of the signs with Mandookigati in the savya chakra are distress to friends, relations, parents and elders, and there is likely to be cause for trouble from poison, weapons, thieves and enemies. In the Mandook Dasha of the movement of sign from Leo to Gemini, there is likelihood of the death of the mother or self, trouble from Government (or king) and possibility of brain fever.

मर्कटीगमने सव्ये धनधान्यपशुक्षयः ।

पितुर्मरणमालस्यं तत्समानां च व मृतिः ॥ १०३॥

103. The effects of the Dasha of sign with Markati gati (गति) in the savya chakra, are loss of wealth. Agricultural products and animals, death of father or an elderly close relation, and feeling of lethargy.

सव्ये सिंहावलोके तु पशुभीतिर्भवेन्नृणाम् ।

सुहृत्स्नेहादिनाशश्च समानजनपीडनम् ॥ १०४॥

पतनं वापि कूपादौ विषशस्त्राग्निजं भयम् ।

वाहनात् पतनं वापि ज्वरार्तिः स्थाननाशनम् ॥ १०५॥

104-105. The effects of the Dasha of the signs with Simhavlokan gati (गति) in the savya chakra are, possibility of injury from animals, loss of amity with friends, distress to near relations, drowning in a well, fall from animals, possibility, of harm from poison, weapons and diseases and destruction of residential dwelling.

मण्डूकगमने वामे स्त्रीसुतादिप्रपीडनम् ।

ज्वरं च श्वापदाद् भीतिं वदेद् विज्ञः पदच्युतिम् ॥ १०६॥

मर्कटीगमने वाऽपि जलभीतिं पदच्युतिम् ।

पितुर्नाशं नृपक्रोधं दुर्गारण्याटनं वदेत् ॥ १०७॥

सिंहावलोकने वामे पदभ्रंशः पितुर्मृतिः ।

तत्समानमृतिर्वाऽपि फलमेवं विचिन्तयेत् ॥ १०८॥

106-108. In the Dasha of the signs with the Mandooki gati in the Apsavya chakra, the effects will be distress to wife and conditions and loss of children, possibility of feverish conditions and Joss of position.

In the Dasha of the signs with the Markati gati there may be danger from watery places, loss of position, distress to father, punishment from Government and wandering in the forests.

In the Dasha of signs with the Simhavlokan gati in the Apsavya chakra, there may be destruction of the dwelling and death of father etc.

मीनात् तु वृश्चिके याते ज्वरो भवति निश्चितः ।

कन्यातः कर्कटे याते भ्रातृबन्धुविनाशनम् ॥ १०९॥

सिंहात्तु मिथुने याते स्त्रिया व्याधिर्भवेद् ध्रुवम् ।

कर्कटाच्च हरौ याते वधो भवति देहिनाम् ॥ ११०॥

पितृबन्धुमृतिं विद्याच्चापान्मेषे गते पुनः ।

भयं पापखगैर्युक्ते शुभखेटयुते शुभम् ॥ १११॥

109-111: If the movement be from Pisces to Scorpio, the native may suffer from fever. If the movement be from Virgo to Cancer, there may be loss of brothers and kinsmen. If it be from Leo to Gemini, there may be ill health of the wife. If it be from Leo to Cancer, the native may die. If it be from Sagittarius to Aries, there may be death of uncles and similar relations. If the sign be in conjunct ion with a malefic, adverse conditions may be expected in the Dasha of that sign. Favourable effects will be felt in its Dasha if the sign be in conjunction with a benefice.

शुभं वाऽप्यशुभं वाऽपि कालचक्रदशाफलम् ।

राशिदिक्भागतो वापि पूर्वादिदिग्तभश्चरात् ॥ ११२॥

तद्दिगावभागे वक्तव्यं तद्दशासमये नृणाम् ।

यथोपदेशमार्गेण सर्वेषां द्विजसत्तम ॥ ११३॥

112-113. O Brahmin! In the Kalachakra Dasha favourable and unfavourable effects may be predicted after taking into account the directions of the signs and planets.

कन्यातः कर्कटे याते पूर्वभागे महत्फलम् ।

उत्तरं देशमाश्रित्य शुभा यात्रा भविष्यति ॥ ११४॥

सिंहात्तु मिथुने याते पूर्वभागं विवर्जयेत् ।

कार्यान्तेऽपि च नैऋत्यां सुखं यात्रा भविष्यति ॥ ११५॥

कर्कटात् सिंहभे याते कार्यहानिश्च दक्षिणे ।
दक्षिणां दिशमाश्रित्य प्रत्यगागमनं भवेत् ॥ ११६॥
मीनात्तु वृश्चिके याते उदग् गच्छति सङ्कटम् ।
चापाच्च मकरे याते सङ्कटं जायते ध्रुवम् ॥ ११७॥
चापान्मेषे तु यात्रायां व्याधिर्बन्धो मृतिर्भवेत् ।
वृश्चिके तु सुखं सम्पत् स्त्रीप्राप्तिश्च द्विजोत्तम ॥ ११८॥
सिंहाच्च कर्कटे याते पस्चिमां वर्जयेद्दिशम् ।
शुभयोगे शुभं ब्रूयादशुभे त्वशुभं फलम् ॥ ११९॥

114-119. If the movement be from Virgo to Cancer, good results are realised in places located in the East and at that time journeys to the places in the North prove fruitful. Unfavourable effects will be felt in places located in the West and the South. It will be advisable not to undertake journeys in those directions in the Dasha of these signs.

If the movement be from Leo to Gemini, no journey should be undertaken to places located in the East. However, the journeys to the South-West will prove fruitful in the Dasha of those signs if the movement be from Cancer to Leo, the journeys during that period to the South will prove unfavourable and result in loss, and the native has to return from the South to the West.

If the movement be from Pisces to Scorpio, there will be distress if the native goes to the North. The same would happen if the movement be from Sagittarius to Capricorn. There may be ill health, imprisonment or death if the movement be from Sagittarius to Aries. There may be gains of comforts and property and marriage if the movement be from Sagittarius to Scorpio.

It will not be advisable to undertake journeys to the West during the related period if the movement be from Leo to Cancer. But favourable results should be predicted if the signs are in conjunction with benefices and adverse if the conjunction be with malefic.

शूरश्चौरश्च मेषांशे लक्ष्मीवांश्च वृषांशके ।
मिथुनांशे भवेज्ज्ञानी कर्कांशे नृपतिर्भवेत् ॥ १२०॥
सिंहांशे राजमान्यश्च कन्यांशे पण्डितो भवेत् ।
तुलांशे राजमन्त्री स्याद् वृश्चिकांशे च निर्धनः ॥ १२१॥
चापांशे ज्ञानसम्पन्नो मरकांशे च पापकृत् ।
कुम्भांशे च वणिक्कर्मा मीनांशे धनधान्यवान् ॥ १२२॥

120-122. According to the above-mentioned Kalachakra the person born in the Amsas of the various signs will be as under: -

Aries Amsa-Brave and a thief.

Taurus Amsa-Wealthy
Gemini Amsa-Learned
Cancer Amsa-King (or like a king)
Leo Amsa-Respected by king (Government)
Virgo Amsa--Learned
Libra Amsa-Minister or Adviser
Sagittarius Amsa-Sinful
Aquarius Amsa-Businessman
Pisces Amsa-Wealthy.

देहो जीवोऽथवा युक्तो रविभौमार्किराहुभिः ।
एकैकयोगे मृत्युः स्याद् बहुयोगे तु का कथा ॥ १२३॥
क्रूरैर्युक्ते तनौ रोगं जीवे युक्ते महद् भयम् ।
आधी रोगो भवेद् द्वाभ्यांअपमृत्युस्त्रिभिर्भवेत् ॥ १२४॥
चतुर्भिर्मृतिमापन्नो देहे जीवेऽशुभैर्युते ।
युगपद्देहजीवौ च क्रूरग्रहयुतौ तदा ॥ १२५॥
राजचोरादिभीतिश्च मृतिश्चापि न संशयः ।
वह्निवाधा रवौ ज्ञेया क्षीणेन्दौ च जलाद् भयम् ॥ १२६॥
कुजे शस्त्रकृता पीडा वायुवाधा बुधे भवेत् ।
गुल्मवाधा शनौ ज्ञेया राहौ केतौ विषाद् भयम् ॥ १२७॥
देहजीवगृहे यातो बुधो जीवोऽथवा भृगुः ।
सुखस्म्पत्कराः सर्वे रोगशोकविनाशनाः ॥ १२८॥

123-128. If the Deha or Jeeva Rāśis are be in conjunction with the Sun, Mars, Saturn or Rahu the native will die. Worse results may be expected if the conjunction be with two or all of them. If there be a malefic in Deha sign the native suffers ill health and a malefic in a Jeeva sign will make the native very timid. If the conjunction be with two malefics there will be distress and diseases. Three malefic will cause premature death. Four will cause definite death. if both the Deha and Jeeva signs are occupied by malefic, there will be fear of the king and thieves and death of the native. If the Sun be in the Deha or Jeeva sign, there will be danger from fire. Moon will there cause danger from water, Mars from weapons, Mercury from windy troubles, Saturn from gulma (गुल्म) (a disease), and Rahu and Ketu from poison. If the Deha Jeeva signs are occupied by Mercury, Jupiter and Venus, the native will be wealthy and will enjoy all kinds of comforts and good health. Mixed results may be expected if the signs are occupied by both benefices and malefic.

मिश्रगृहैश्च संयुक्ते मिश्रं फलमवाप्नुयात् ।

पापक्षेत्रदशाकाले देहजीवौ तु दुःखितौ ।

शुभक्षेत्रदशाकाले शुभं भवति निश्चितम् ॥ १२९॥

शुभयुक्ताशुभक्षेत्रदशा मिश्रफला स्मृता ।

क्रूरयुक्तशुभक्षेत्रदशा मिश्रफला तथा ॥ १३०॥

129-130. In the Dasha of the signs owned by malefics the body and soul will be in distress. The effects will be favourable in the Dasha of the signs owned by benefices. If a malefic sign is occupied by a benefice planet or if a benefice sign is occupied by a malefic planet, the effects will be of a mixed nature.

Effects of Kalachakra Dasha of the signs in the Ascendant and other houses.

जनानां जन्मकाले तु यो राशिस्तनुभावगः ।

तस्य चक्रदशाकाले देहारोग्यं सुखं महत् ॥ १३१॥

शुभे पूर्णसुखं पापे देहे रोगादिसम्भवः ।

स्वोच्चादिगतखेटाढ्ये राज्यमानधनाप्तयः ॥ १३२॥

131-132. In the Kalachakra Dasha of the sign in the Ascendant (Lagna Rāśhi) the body remains healthy and the native spends a life with many kinds of comforts. If that sign be a benefice one, the good effects are realised fully. If it be a malefic sign there is likelihood of ill health. If a planet in exaltation or in its own sign occupies the Ascendant, the native is respected by the king or government and acquires wealth.

धनभावे च यो राशिस्तस्य चक्रदशा यदा ।

तदा सुभोजनं पुत्रस्त्रिसुखं च धनाप्तयः ॥ १३३॥

विद्याप्तिर्वाक्पटुत्वं च सुगोष्ठ्या कालयापनम् ।

शुभर्क्षे फलमेवं स्यात् पापभे फलमन्यथा ॥ १३४॥

133-134. In the Chakra Dasha of the sign in the second house, the native receives good food, enjoys happiness of wife and children, gains wealth, achieves progress in the educational sphere, becomes a clever conversationalist and moves in good society. If the sign be a benefice, good effects are realised in full, otherwise the effects would be of a mixed nature.

तृतीयभावराशेस्तु कालचक्रदशा यदा ।

तदा भ्रातृसुखं शौर्यं धैर्यं चापि महत्सुखम् ॥ १३५॥

स्वर्णाभरणवस्त्राप्तिः सम्मानं राजसंसदि ।

शुभर्क्षे फलमेवं स्यात् पापर्क्षे फलमन्यथा ॥ १३६॥

135-136. Happiness from co-born, valour, patience, comforts, acquisition of gold, ornaments and clothes and recognition by the king or government, are the effects

in the Kalachakra Dasha of the sign in the third house. If the sign be a benefice, the good results are realised in full, otherwise adverse effects may also be experienced.

सुखभावगतर्क्षस्य कालचक्रदशा यदा ।

तदा बन्धुसुखं भूमिगृहराज्यसुखाप्तयः ॥ १३७॥

आरोग्यमर्थलाभश्च वस्त्रवाहनजं सुखम् ।

शुभर्क्षे शोभनं ज्ञेयं पापभे फलमन्यथा ॥ १३८॥

137-138. Good relations with kinsmen, acquisition of land, house or kingdom, conveyances and clothes and enjoyment of sound health, are the effects of the Chakra Dasha of the sign in the fourth. house. If the sign be a benefice one, the good effects are realised in full. If it be a malefic sign adverse results are also experienced.

सुतभावगतर्क्षस्य कालचक्रदशा यदा ।

सुतस्त्रीराज्यसौख्याप्तिरारोग्यं मित्रसङ्गमः ॥ १३९॥

विद्याबुद्धियशोलाभो धैर्यं च विक्रमोदयः ।

शुभराशौ शुभं पूर्णं पापर्क्षे फलमन्यथा ॥ १४०॥

139-140. Being blessed with wife and children, favours from Government, enjoyment of sound health, good relations with friends, achievement of fame, good progress in the educational sphere, patience and valour, are the effects of the Chakra Dasha of the sign in the fifth house. If the sign be a benefice one the good results are enjoyed in full. If the sign be a malefic one, adverse effects are also experienced.

रिपुभावगतर्क्षस्य कालचक्रदशा यदा ।

तदा चोरादिभूपाग्निविषशस्त्रभयं महत् ॥ १४१॥

प्रमेहगुल्मपण्ड्वादिरोगाणामपि सम्भवः ।

पापर्क्षे फलमेवं स्यात् शुभर्क्षे मिश्रमादिशेत् ॥ १४२॥

141-142. Danger from the king (government), fire and weapons and possibility of suffering from diabetes, Gulma and jaundice are the effects in the Chakra Dasha of the sign in the sixth house. If the sign be a malefic one, the above adverse effects will be experienced in full. There will be some mitigation of evil effects in the case of a benefice sign.

जायाभावगतर्क्षस्य कालचक्रदशा यदा ।

तदा पाणिग्रहः पत्नीपुत्रलाभादिकं सुखम् ॥ १४३॥

कृषियोधनवस्त्राप्तिर्नृपपूजा महद्यशः ।

शुभराशौ फलं पूर्णं पापराशौ च तद्दलम् ॥ १४४॥

143-144. Marriage, conjugal happiness, being blessed with children, gain of agricultural products, cows and clothes, favours and recognition from the king (government) and achievement of fame, are the effects in the Chakra Dasha of the sign in the seventh house. The beneficial results will be experienced in full if the sign be a benefice one. Meagre good effects will be realised in the case of a malefic sign.

मृत्युभावस्थितर्क्षस्य कालचक्रदशा तदा ।

स्थाननाशं महद् दुःखं बन्धुनाशं धनक्षयम् ॥ १४५॥

दारिद्र्यमन्नविद्वोपमरिभीतिं च निर्दिशेत् ।

पापराशौ फलं पूर्णं शुभराशौ च तद्दलम् ॥ १४६॥

145-146. Destruction of residential house, distress, loss of wealth, poverty and danger from enemies, are the effects of the Chakra Dasha of the sign in the eighth house. The adverse effects will be realised in full if the sign be a malefic one, some mitigation in evil effects may be expected in the case of a benefice sign.

धर्मभावगतर्क्षस्य कालचक्रदशा यदा ।

तदा पुत्रकलत्रार्थकृषिगेहसुखं वदेत् ॥ १४७॥

सत्कर्मधर्मसंसिद्धिं महज्जनपरिग्रहम् ।

शुभराशौ शुभं पूर्णं पापराशौ च तद्दलम् ॥ १४८॥

147-148. Felicity in respect of wife, children. house, agricultural activities, performance of good and pious deeds, progress in religious inclinations and privilege of moving in the society of great religious leaders, are the effects in Chakra Dasha of the sign in the ninth house (Dharma Bhava). The good results will be realised in full in the case of a benefice sign. Very meagre good effects will be experienced in the event of the sign being a malefic one.

कर्मभावगतर्क्षस्य कालचक्रदशा यदा ।

राज्याप्तिर्भूपसम्मानं पुत्रदारादिजं सुखम् ॥ १४९॥

सत्कर्मफलमैश्वर्यं सद्गोष्ठ्या कालयापनम् ।

शुभराशौ फलं पूर्णं पापराशौ च मिश्रितम् ॥ १५०॥

149-150. Acquisition of kingdom (very high position in government), recognition from the king (government), happiness from wife and children, success in ventures and performance of pious deeds, are the effects in the Chakra Dasha of the sign in the tenth house (Karma Bhava). The good results will be realised in full in the case of a benefice sign. Good effects will be few in the event of a sign being malefic.

लाभभावस्थितर्क्षस्य कालचक्रदशा यदा ।

पुत्रस्त्रीबन्धुसौख्याप्तिर्भूपप्रीतिर्महत्सुखम् ॥ १५१॥

धनवस्त्राप्तिरारोग्यं सतां सङ्गश्च जायते ।

शुभराशौ फलं पूर्णं पापराशौ च खण्डितम् ॥ १५२॥

151-152 Felicity from wife, children and kinsmen, receipt of favours from government, acquisition of wealth and clothes and association with good people, are the effects in the Chakra Dasha of the sign in the eleventh house (Labha Bhava). The good effects will be enjoyed in full in the case of a benefice sign. Very little good will happen if the sign be a malefic one.

व्ययभावगतर्क्षस्य कालचक्रदशा तदा ।

उद्योगभङ्गमालस्यं देहपीडां पदच्युतिम् ॥ १५३॥

दारिद्यं कर्मवैफल्यं तथा व्यर्थव्ययं वदेत् ।

पापराशौ फलं त्वेवं शुभराशौ च तद्दलम् ॥ १५४॥

153-154. Failure in efforts and ventures, pain in the body, loss of position, poverty and unnecessary expenditures are the effects in the Kalachakra Dasha of the sign in the twelfth house (Vyaya Bhava). The adverse effects will be experienced in full in the case of a malefic sign. Some good may happen if the sign be a benefice.

Notes: A sign owned by a benefice planet is treated as benefice and that owned by a malefic as malefic.

As described above the effects of Kalachakra Dasha of the signs in the 6th, 8th and 12th houses are adverse and they are favourable for the signs in the other houses. The Dasha of the signs with Mandooki, Markati and Simhavlokan movements (gati) are un favourable and the Dasha of the other signs are favourable.

लग्नादिव्ययपर्यन्तं भानां चरदशां ब्रुवे ।

तस्मात् तदीशपर्यन्तं सङ्ख्यामत्र दशां विदुः ॥ १५५॥

मेषादित्रित्रिभैर्ज्ञेयं पदमोजपदे क्रमात् ।

दशाब्दानयने कार्या गणना व्युत्क्रमात् समे ॥ १५६॥

155-156. Now I shall describe to you the Chara Dasha of the signs (Rāśhis) of the twelve houses. In this Dasha system the number of years of Dasha is reckoned from the Rashi up to the house in which its lord is posited. The peculiar feature of this system is that every three signs from Aries etc. have four Padas. For the odd (1,3) Padas, the counting is done from Rashi onwards up to the Rashi in which its lord is housed. For the even Padas (2, 4) this counting is done in the reverse order.

वृश्चिकाधिपती द्वौ च केतुभौमौ स्मृतौ द्विज ।

शनिराहु च कुम्भस्य स्वामिनौ परिकीर्तितो ॥ १५७॥

157. In this system Mars and Ketu are both lords of Scorpio. Similarly, Saturn and Rahu are lords of Aquarius.

द्विनाथक्षेत्रयोरत्र क्रियते निर्णयोऽधुना ।
द्वावेवाधिपती विप्र युक्तौ स्वर्क्षे स्थितौ यदि ॥ १५८॥
वर्ष द्वादशकं तत्र न चेदेकादि चिन्तयेत् ।
एकः स्वक्षेत्रयोऽन्यस्तु परत्र यदि संस्थितः ॥ १५९॥
तदाऽन्यत्र स्थितं नाथं परिगृह्य दशां नयेत् ।
द्वावप्यन्यर्क्षगौ तौ चेत् तमोर्मध्ये च यो बली ॥ १६०॥
तत एव दशा ग्राह्या क्रमाद् वोत्क्रमतो द्विजः ।
बलस्याऽत्र विचारे स्यादग्रहात् सग्रहो बली ॥ १६१॥
द्वावेव सग्रहौ तौ चेत् बली तत्राधिकग्रहः ।
ग्रहयोगसमानत्वे ज्ञेयं राशिबलाद् बलम् ॥ १६२॥
ज्ञेयाश्चरस्थिरद्वन्द्वाः क्रमतो बलशालिनः ।
राशिसत्त्वसमानत्वे बहुवर्षो बली भवेद् ॥ १६३॥
एकः स्वोच्चगतश्चाऽन्यः परत्र यदि संस्थितः ।
गृह्णीयादुच्चखेटस्थं राशिमन्यं विहाय वै ॥ १६४॥
उच्चखेटस्य सद्भावे वर्षमेकं च निक्षिपेत् ।
तथैव नीचखेटस्य वर्षमेकं विशोधयेत् ॥ १६५॥
एवं सर्वं समालोच्य जातकस्य फलं वदेत् ॥ १६६॥

158-166. Now I will tell you about the working out of the Dasha years or Scorpio and Aquarius. If both the lords of the two Rāśhis - Scorpio and Aquarius-are posited in their own rāśhis, their Dasha, will be of 12 years. Otherwise the Dasha will be of the number of years, indicated by the number counted from that rashi to the rashi occupied by its lord. If one planet be in his own sign and the other in any other sign, the Dasha will be of the number of years counted from the above first sign to the Other. If the lords are in different signs the counting is to be done up to the sign which is stronger. The sign which has a planet posited in it, is considered more powerful than the sign without a planet in it. If both be with planets in them, the one with more planets would be considered more powerful. If both signs. are housed by an equal number of planets, the strength of the sign itself should be taken into account. The principle for considering the strength (बल) of the sign is that the fixed sign is considered stronger than the movable one and the dual sign is considered more powerful than the fixed sign. If there be equality in the strength of the signs, then to determine the number of years of Dasha, counting should be done up to the sign with bigger number. If one sign be occupied by a planet in exaltation, the counting should be done up to that sign only. In addition, 1(one) should be added in the number of years in the case of sign with an exalted planet and 1 (one) should be deducted from the number of years in

the case of the sign with a planet in debilitation. The prediction should be made after calculating the Dasha in this manner.

क्रमादुत्क्रमतो वाऽपि धर्मभावपदक्रमात् ।

लग्नराशिं समारभ्य विज्ञश्चरदशां नयेत् ॥ १६७॥

167: If the sign in the ninth house from the Ascendant be in an odd Pada, the counting should be from the sign in the Ascendant onwards. The counting would be in the reverse order if the Pada be even. The Dasha of signs have to be fixed keeping this in view.

Example:

		Mars	Moon Rahu
Lagna Mercury Jupiter Venus			
Sun			Ketu
	Saturn		

In the above Libra is the sign in the 9th house in an odd Pada. Amongst the lords of the Ascendant Saturn and Rahu, Rahu is associated with a planet. Therefore, Rahu is more powerful than Saturn. Therefore, counting should be done up to Rahu. Aquarius is in even Pada, therefore, counting has to be done from Aquarius up to Rahu in the reverse order by which the Chara Dasha for Aquarius would come to 8 years.

Aries is in odd Pada. Therefore, the Chara Dasha for Aries will be one year. The Dasha of other signs should be calculated in the same manner.

Illustrative Table

Signs	Aquarius	Pisces	Aries	Taurus	Gemini	Cancer
Dasha Years	8	1	1	9	8	1

Signs	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn
Dasha Years	7	7	4	6	2	5

After the expiry of these Dasha once, Aquarius will again become the starting point for the Dasha again.

Sthira Dasha

अथाऽहं सम्प्रवक्ष्यामि स्थिरसञ्ज्ञां दशां द्विज ।

चरे सप्त स्थिरे चाऽष्टौ द्वन्द्वे नव समाः स्मृताः ॥ १६८॥

स्थिरत्वाच्च दशाब्दानां स्थिराख्येति निगद्यते ।

ब्रह्मखेटाश्रितर्क्षादिर्दशेयं परिवर्तते ॥ १६९॥

168-169. The Sage Said-Now I am going to describe the Sthira Dasha. In this Dasha system 7 years, 8 years and 9 years, are the Dasha spans of the movable (चर), fixed (स्थिर) and dual (द्विस्वाभाव) signs in that order. In this system, the Dasha of the 12 signs begins from the Brahma Grahashrit rashi. The Dasha are counted onwards from the odd signs and in the reverse order from the even signs.

योऽसौ ब्रह्मग्रहः प्रोक्तः कथं स ज्ञायते मुने ।

इति स्पष्टतरं ब्रूहि कृपाऽस्ति यदि ते मयि ॥ १७०॥

षष्ठाष्टव्ययनाथेषु यो बली विषमर्क्षगः ।

पृष्ठस्थितो भवेद् ब्रह्मां बलिनो लग्नजाययोः ॥ १७१॥

कारकादष्टमेशो वा ब्रह्माऽप्यष्टभावगः ।

शनौ पाते च ब्रह्मत्त्वे ब्रह्मा तत्षष्ठखेचरः ॥ १७२॥

बहवो लक्षणक्रान्ता ज्ञेयस्तेष्वधिकांशकः ।

अंशसाम्ये बलाधिक्याद् विज्ञेयो ब्रह्मखेचरः ॥ १७३॥

170-173. Maitreya said--O great Sage I now please, enlighten me how the Brahma Graha is picked out in a chart.

The Sage said-From amongst the lord of the 6th, the 5th and the 12th the planet who may possess the greatest strength and be in the Ascendant or the 7th with strength, the one posited in an odd sign within sixth house from the house concerned, is called the Brahma Graha (ब्रह्म ग्रह). The lord of the 8th house in the 8th is also accepted as Brahma Graha. If Saturn or Rahu Ketu obtain Brahmatva (ब्रह्मत्व - qualifications of Brahma Graha), they become Brahma Graha. If a number of planets obtain Brahmatva, the one with largest number of degrees would become Brahma Graha. If there is parity in the degrees of such planets, the most powerful amongst them would become Brahma Graha.

Note: If the lord of the 8th is in the 8th, he would be Brahma Graha. Other planets posited in the 8th houses are treated as Brahma Grahas. If there be no planet in the 8th, the planet in an odd sign within 6 signs from the Ascendant or the 7th would become Brahma Graha. If a number of planets qualify for this position, the one with more degrees should be taken as Brahma Graha. The actual degrees of Rahu would be those which are arrived at after deducting from 30.

		Mars	Moon Rahu
Lagna Mercury Jupiter Venus			
Sun			
Ketu	Saturn		

Graha Spast (Longitudes of planets)

	R	D	M	S
Sun	9	29	36	53
Moon	2	22	6	58
Mars	1	0	56	21
Mercury	10	13	6	26
Jupiter	10	13	41	58
Venus	10	20	4	2
Saturn	7	13	24	27
Rahu	2	13	55	34
Ascendant	10	16	28	5

Rahu's degrees etc. after deducting from 30 would be 16°-4'-26".

Here it may be mentioned that some learneds in Hindu Astrology adopt the method of counting from the Sun onwards while others follow the system of counting

from Atmakaraka onwards. We are of the view that the system of reckoning from Atmakaraka onwards is more logical and practicable in this Dasha system.

In accordance with the system described in the chapter dealing with the Atmakaraka, the Sun here has traversed the maximum number of degrees, will be Atmakarka and Venus who comes next with degrees, will be Amatya (अमात्य). After that comes Rahu, Karaka for brother, Jupiter Karaka for mother, Saturn Karaka for father, Mercury Karaka for son. Moon Karaka for ghati and Mars Karaka for wife,

Illustrative Table

Atmakaraka	Amatya	Brother	Mother	Father	Son	Gnati	Wife
Sun	Venus	Rahu	Jupiter	Saturn	Mercury	Moon	Mars

There is no planet in the 8th house but there are three benefices in the Ascendant and they aspect the 7th house. Therefore, Ascendant would be treated as the strongest. Counting backwards up to six signs from the Ascendant, we find that the lord of the 8th Mercury occupies the odd sign Aquarius. Thus, lords of the Dasha of the 12 signs would be from Aquarius onwards.

illustrative Table

Aquarius 8	Pisces 9	Aries 7	Taurus 8	Gemini 9	Cancer 7
Leo 8	Virgo 9	Libra 7	Scorpio 8	Sagittarius 9	Capricorn 7

Yogardha Dasha

योगार्धे च दशामानं द्वयोर्योगार्धसम्मितम् ।

लग्नसप्तमप्राण्यादिर्दशेयं च प्रवर्तते ॥ १७४॥

174. The spans of Dasha of the signs in the Yogardha Dasha system are half of the total of the of Chara and Sthira Dasha. The Dasha will commence from the sign of the Ascendant or the seventh house whichever is stronger. The order of the Dasha of the 12 signs will be counted onwards if the opening Dasha sign is an odd one. If it be an even sign the Dasha will be in the reverse order.

Example: It will be seen that in the birth chart given earlier the sign of the Ascendant is stronger than the sign of the 7th house. It is an odd sign. So, the Dasha will start from Aquarius onwards. The Chara Dasha of Aquarius is of 8 years and Sthira Dasha is also of 8 years. The Dasha of Aquarius in the Yogardha Dasha system will consequently be of 8 years (½ of 8+8). The Chara Dasha of Pisces is one year and Sthira Dasha is of 9 years. Thus, the Dasha of Pisces here will be of 5 years (½ of 1 +9). The Dasha of the remaining signs may be worked out in the same manner.

Illustrative Table

Sign	Aquarius	Pisces	Aries	Taurus	Gemini	Cancer
Dasha Years	8	5	4	8½	8½	4
Sign	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn
Dasha Years	8	8	5½	7	5½	4½

Kendradi Dasha (केन्द्रादि दशा)

लग्नसप्तमयोर्मध्ये यो राशिर्बलवान् भवेत् ।

ततः केन्द्रादिसंस्थानां राशीनाञ्च बलक्रमात् ॥ १७५॥

कारकादपि राशीनां खेटानां चैवमेव हि ।

दशाब्दाश्चरवज्ज्ञेयाः खेटानां च स्वभावधि ॥ १७६॥

175-176. In this system, there are Dasha of fixed signs in the Kendra etc. from the Ascendant or the 7th house, whichever is stronger. If the Ascendant or the 7th with strength be in an odd sign the Kendra etc. are counted in the onward order. If it be in an even sign the counting will be in the backward or reverse order. In them also the Dasha would be in the order of comparative strength of the signs. The order of Dasha would be the same as reckoned from the Atmakaraka. The spans of Dasha would be the same as they are in the Chara Dasha. In Calculating the years of Dasha of planets counting is done from the planet to his own sign. The years of Dasha would be the number arrived at by counting up to the sign of the planet which is stronger or more in number.

Note: Under this system Dasha are of two kinds - namely, Lagna Kendradi (लग्न केन्द्रादि) and Atmakaraka Kendradi (आत्म कारक केन्द्रादि). There are also Kendradi Rashi Dasha (केन्द्रादि राशि दशा) or Kendradi Graha Dasha (केन्द्रादि ग्रह दशा) in both the Dasha system mentioned above.

Example: See the birth chart given earlier. Amongst the Ascendant Aquarius and the 7th Leo, the Ascendant is stronger Therefore, the first Dasha will be of the Ascendant and thereafter of its Kendra signs - Taurus, Leo and Scorpio. In the order of the comparative strength the Dasha will be of Taurus, Scorpio and Leo. In the Panaphara houses (2, 5, 8, 11) from amongst Pisces, Gemini, Virgo and Sagittarius, in order of comparative strength the Dasha will be first of Gemini and then of Sagittarius, Pisces and Virgo. In the Apoklima houses from amongst Aries, Cancer, Libra and Capricorn, in order of comparative strength, the first Dasha will be of Capricorn and thereafter of Aries, Cancer and Libra.

Dasha years-As indicated in dealing with Chara Dasha Aquarius is in an even Pada. Consequently, counted backwards from its lords Saturn to Rahu the number is

more. Therefore, the Dasha will be of 8 years. The years of Dasha of other sign, may be calculated in the same manner.

Illustrative Table

Sign	Aquarius	Taurus	Scorpio	Leo	Gemini	Sagittarius
Dasha years	8	6	6	7	8	2
Sign	Pisces	Virgo	Capricorn	Aries	Cancer	Libra
Dasha years	1	7	2	1	1	1

Similarly, amongst Atmakaraka Sun and his 7th Cancer. the sign Capricorn occupied by the Atmakaraka is stronger. This is an even sign. Consequently, at first there will be Dasha of Capricorn etc. Kendra signs in the order of their strength. Thereafter by going in the reverse order there will be Dasha of Apoklima signs. After that will come the Dasha of Scorpio and other Panaphara signs in the order of their strength.

Example of Atmakaraka Kendradi Graha Dasha

The Atmakaraka is the Sun in Capricorn. Capricorn is an even sign. Consequently, the planets occupying Kendra. Apoklima and Panaphara houses will have their Dasha in the reverse order according to their strength. Capricorn is occupied by the Sun only, the first Dasha will, therefore, be of the Sun There are no planets in Kendras to him (signs 7, 4, 1). In Apoklima (signs 9, 3) are the Moon, Rahu and Ketu. Amongst them in the order of strength, the Dasha lords will be Rahu, Ketu and the Moon. In Panaphara houses (signs 8, 2, 11) in the order of strength the Dasha will be of Venus, Jupiter, Mercury, Mars and Saturn. The span of Dasha will be equal to the number up to the own sign of the planet concerned (in the onward and reverse orders). Here the Atmakaraka Sun is in an even sign. Therefore, by counting up to his own sign Leo in the reverse order the Dasha of the Sun will be of 5 years. The Dasha years of the other planets may be calculated in the same manner.

द्विराश्यधिपक्षेटस्य गण्येदुभयावधि ।

उभयोर्धिक सङ्ख्या कारकस्य दशा समाः ॥ १७७॥

177. If a planet owns two signs (except the Sun and the Moon and barring Rahu and Ketu, all the planets own two signs), the Dasha years will be equal to the number which is greater when counted from the sign occupied by him.

Karaka Dasha

आत्मकारकमारभ्य कारकाख्यदशा क्रमात् ।

लग्नात् कारकपर्यन्तं सङ्ख्यामत्र दशां विदुः ॥ १७८॥

178. The system under which the first Dasha is of the Atmakaraka and the subsequent Dasha are of the remaining 7 karakas in their order is known as Kara ka Dasha. In this system, the Dasha years are equal to the number of signs counted from the Ascendant up to the Karaka concerned.

Example: The Atmakaraka is the Sun. He is in the 12th to the Ascend ant. There is thus a difference of 11 signs between the Atmakaraka and the Ascendant. Therefore, his Dasha will be of 11 years. After this comes Amatya Karaka Venus. According to the principle "वर्ष द्वादंश तत्र" etc. the Dasha of Venus will be of 12 years. The Dasha of other Karakas have to be worked out in the same manner.

Illustrative Table

Atma	Atmatya	Brother	Mother	Father	Son	Gnati	Wife
Sun	Venus	Rahu	Jupiter	Saturn	Mercury	Moon	Mars
11 Years	12 Years	4 Years	12 Years	9 Years	12 Years	4 Years	3 Years

Mandooka Dasha

मण्डूकापरपर्याया त्रिकूटाख्यदशा द्विज ।
लग्नसप्तमयोर्मध्ये यो राशिर्बलवान् भवेत् ॥ १७९॥
ततः क्रमेणौजराशौ समे नेया तथोऽत्क्रमात् ।
त्रिकूटानां च विज्ञेयाः स्थिरवच्च दशा समाः ॥ १८०॥

179-180. Under this system, the Dasha commences from the Ascendant or the 7th house whichever is stronger. If the sign of commencement is an odd sign the Dasha of 3 Moveable signs, 3 Fixed signs and 3 Dual signs will be counted in the onwards order. They will be in the reverse order in the case of an even sign. In this system, the Dasha years will be the same as in Sthira Dasha system (7 years for Movable signs, 8 years for Fixed signs and 9 years for Dual signs). In this system, every Dasha is of the next 3rd sign (after leaving out two signs). For example, after Aquarius Dasha comes the Dasha of Taurus after leaving out Pisces and Aries. After Pisces Dasha comes the Dasha of Gemini after leaving out Aries and Taurus. It is for this reason that this system has been named as Mandooka Dasha.

Example-In the birth chart given earlier, the Ascendant is stronger than the 7th. The sign of the Ascendant is odd and Fixed. Consequently, the first Dasha will be of Aquarius followed by the Dasha of the other Fixed signs Taurus, Leo and Scorpio 4 Dual signs and four Movable signs.

Illustrative Table

Sign	Aquarius	Taurus	Leo	Scorpio	Pisces	Gemini
Dasha Years	8	8	8	8	9	9
Sign	Virgo	Sagittarius	Aries	Cancer	Libra	Capricorn
Dasha Years	9	9	7	7	7	7

Shoola Dasha

निर्याणस्य विचारार्थं कैश्चिच्छूलदशा स्मृता ।

लग्नसप्तमतो मृत्युभयोर्यो बलवान् भवेत् ॥ १८१॥

तदादिर्विषमे विप्र क्रमादुत्क्रमतः समे ।

दशाब्दाः स्थिरवत्तत्र बलिमारकभे मृतिः ॥ १८२॥

181-182. Some learneds have designed the Shoola Dasha for determining the time of death. In this system, the Dasha commences from the 2nd or the 8th house whichever is stronger. If the sign be an odd one, the order of the Dasha of the signs will be onwards. It will be backwards in the case of an even sign. The Dasha years in this system are as adopted for the Sthira Dasha. There is possibility of the death in Dasha of the Maraka (killer) sign which has greater strength.

Example-See for example birth chart given earlier. There are no planets in the 2nd or 8th. But the lord of the 2nd from the Ascendant (Jupiter) is stronger than the lord of the 8th (Mercury). Consequently, the Dasha of the 12 signs will commence from Pisces in the reverse order.

Illustrative Table

Sign	Pisces	Aquarius	Capricorn	Sagittarius	Scorpio	Libra
Dasha Years	9	8	7	9	8	7
Sign	Virgo	Leo	Cancer	Gemini	Taurus	Aries
Dasha Years	9	8	7	9	8	7

Trikona Dasha

जन्मलग्नत्रिकोणेषु यो राशिर्बलवान् भवेत् ।

तमार्भ्य नयेद् धीमान् चरिपर्यायवद् दशाम् ॥ १८३॥

क्रमादुत्क्रमतो ग्राह्यं त्रिकोणं विषमे समे ।

त्रिकोणाख्यदशा प्रोक्ता समा नाथावसानकाः ॥ १८४॥

183-184. In this system, the first Dasha Commences from the strongest amongst the signs in trine (त्रिकोण) to the Ascendant (1, 5, 9). The Dasha system is similar to the Chara Dasha. Here also the Dasha of the signs will be in the onwards order in the case of odd signs and in the reverse order in the case of even. The Dasha years will be similar to that of Chara Dasha have been named Trikona because of the commencement of the Dasha from the signs in Trine.

Example-Refer to the birth chart given earlier. Amongst the Ascendant, 5th and 9th, the Ascendant is the strongest. Therefore, the order of the Dasha will be Aquarius, Gemini, Libra, Pisces, Cancer, Scorpio, Aries. Leo Sagittarius, Taurus, Virgo, Capricorn.

Illustrative Table

Sign	Aquarius	Gemini	Libra	Pisces	Cancer	Scorpio
Dasha Years	8	8	4	11	1	11
Sign	Aries	Leo	Sagittarius	Taurus	Virgo	Capricorn
Dasha Years	1	6	10	9	7	2

Dirga Dasha

लग्नाद् धर्मस्य तद्दृष्टराशीनां च दशास्ततः ।
दशमस्य च तद्दृष्टराशीनां च नयेत् पुनः ॥ १८५॥
एकादशस्य तद्दृष्टराशीनां स्थिरवत् समाः ।
प्रवृत्ता दृग् वशाद्यस्माद् दृग्दशेयं ततः स्मृता ॥ १८६॥
चरे व्युत्क्रमतो ग्राह्या दृग्योग्याः स्थिरभे क्रमात् ।
विषमे क्रमतो द्वन्द्वे राशयो व्युत्क्रमात् समे ॥ १८७॥

185-187. In this system, the order of the Dasha is as follows
(1) The ninth sign from the Ascendant.
(2) The signs aspected by the sign in the ninth house.
(3) The sign in the 10th from the Ascendant.
(4) The signs aspected by the sign in the 10th house.
(5) The sign in the 11th from the Ascendant, and
(6) The signs aspected by the sign in the 11th house.

As this system is mostly based on aspects, it has been named Driga Dasha

Three different processes are adopted for the Movable, Fixed and, Dual signs, from the 9th, 10th and 11th houses. According to them the aspected sign from the Movable sign is. counted backwards and the aspected sign from the Fixed sign is

counted onwards. In the case of the Dual sign if it is odd, the counting is onwards and the order is backwards in, case of an even sign for the aspected signs.

Note: The intention is that from the point of view of aspect, the process of aspected sign should be started from the sign which is nearest. In this way in the case of Movable Signs, the rāśhis at their back (previous to them) are nearest to them. In the case of Fixed sign, the signs after them are considered as nearest in respect of aspects, In the case of Dual signs the sign on both sides are treated equally. It is for this reason that in their case difference of order has been made for odd and even signs. In this connection readers, may refer to Rashi Drishtikathana Adhyaya (Chapter -8) Verse 9 and the table after that.

Example-In the example birth chart the sign of 9th house, namely Libra, is a Movable sign. Therefore, the first Dasha will be of Libra and thereafter will be the Dasha of the Signs aspected by Libra, namely Leo, Taurus, Aquarius. The sign of the 10th house is Scorpio (a fixed sign). Therefore, the first Dasha will be of Scorpio and thereafter will be the Dasha of signs aspected by Scorpio, namely Capricorn, Aries and Cancer (onwards order). The sign of the 11th house is Sagittarius (a Dual odd sign). Therefore, there will be Dasha of Sagittarius, Pisces, Gemini and Virgo in that order. The years of Dasha will be the same as prescribed for the Sthira Dasha.

Illustrative Table

Sign	Libra	Leo	Taurus	Aquarius	Scorpio	Capricorn
Dasha Years	7	8	8	8	8	7
Sign	Aries	Cancer	Sagittarius	Pisces	Gemini	Virgo
Dasha Years	7	7	9	9	9	9

Lagnadi Rashi Dasha

ऋक्षे लग्नादिराशीनां दशा राशिदशा स्मृता ।

भयातं रविभिर्निघ्नं भभोगविहृतं फलम् ॥ १८८॥

राश्याद्यं लग्नराश्यादौ योज्यं द्वादशशेषितम् ।

तदारभ्य क्रमादोजे दशा ज्ञेयोत्क्रमात् समे ॥ १८९॥

188-189. In this system, there are Dasha of all the 12 signs including the Ascendant in every Nakshatra. Consequently, the Bhayat at birth may be multiplied by 12 and then the product be divided by Bhabhog. The Rashi, degree etc. so available may be added to the longitude of the Lagna (Ascendant). From the rashi, becoming available by doing so, will start the Dasha of the 12 signs (if that rashi be odd, the counting will be onwards. It will be in the reverse order if the rashi be even).

Example-The Janma Nakshatra is Mrigasira. Bhayat is 58, 15 (58 Ghatikas and 15 palas) or 3495 palas. By multiplying it by 12 we get 41940 palas. Bhabhog is 59, 31 or 3571 palas. By dividing 41940 by 3571 we get 11, 22, 20, 17 that is Pisces 22 degrees, 20 minutes and 17 seconds. Adding this to the longitude of Lagna, namely 10, 26, 28, 5, we get the rashi etc. as 10, 18, 48, 22 (The actual total is 22, 18, 48, 22. From this 12 Rāśhis have to be deducted to get the actual rāśhis etc.). Consequently,

the Dasha of the 12 signs will start from Aquarius. The years of Dasha in this system will be the same as adopted for the Sthira Dasha.

दशाब्दा भुक्तभागघ्ना त्रिंशता विहताह् फलम् ।

भुक्तं वर्षादिकं ज्ञेयं भोग्यं मानाद् विशोधितम् ॥ १९०॥

190. For finding the balance of Dasha at birth, multiply the expired degree etc., by the Dasha years of the first Dasha sign and divide it by 30. The years etc., so arrived at, may be deducted from the Dasha years. The result will indicate the balance of Dasha at birth in years, months etc.

Example-The expired degrees etc., of the Dasha commencing sign are 18, 48, 22. By multiplying them by 8 (the Dasha years of Aquarius) we get 150, 76, 56. By dividing it by 30 we get 5 years 0 months 23 days, 23 hours and 12 Ghatikas. Deducting it from 8 years we will get 2 years 11 months, 24 days, 0 hours and 48 Ghatikas as balance of Dasha at birth.

Illustrative Table

Sign	Aquarius	Pisces	Aries	Taurus	Gemini	Cancer
Years	2	9	7	8	9	7
Months	11					
Days	24					
Sign	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn
Years	8	9	7	8	9	7

Panchswara Dasha

अकारादीन् स्वरान् पञ्च प्रथमं विन्यसेत् क्रमात् ।

कादिहान्तांल्लिखेद् वर्णान् स्वराधो ङञणोज्झितान् ॥ १९१॥

तिर्यक् पङ्क्तिक्रमेणैव पञ्चपञ्चविभागतः ।

न प्रोक्ता ङञणा वर्णा नामादौ सन्ति ते नहि ॥ १९२॥

चेद् भवन्ति तदा ज्ञेया गजडास्ते यथाक्रमात् ।

यत्र स्वरे स्वनामाद्यवर्णः स्यात् तत्स्वरादयः ॥ १९३॥

क्रमात् पञ्च दशाधीशाः द्वादशद्वादशाब्दकाः ।

स्वराणां च क्रमाज्ज्ञेयाः दशास्वन्तर्दशादयः ॥ १९४॥

191-194. Beginning from Akaradi (अकारादि) 5 swaras (अ, इ, उ, ए, ओ) write underneath them the Varnas (वर्ण) in 6 lines. Leave out the letters ङ, ञ and ण because they are not used in names. If they are found in any name, ग may be substituted for ङ. ज for ञ and ड for ण for working out the Dasha and making predictions. in this manner,

the Swara under which the first Varna of the name of the native is found, will determine the order of the Dasha of the foe swaras. Dasha are of 12 years for all the five swaras. In the Dasha of every swara, there will be Antardasa of all the five Swaras in the same order.

Example-The birth is in the 4th Pada of Mrigasira. Therefore, the first letter of the name will be Kakar (ककार). Its swara is अः Therefore, Dasha will be of five swaras commencing from अ.

Panch Swara Table

					waras
2	2	2	2	2	ears

Panch Swara Dasha Table

2	2	2	2	2

Yogini Dasha

पूर्वमेव मया प्रोक्ता वर्णदाख्या दशा द्विज ।
इदानीं शम्भुना प्रोक्ता कथ्यते योगिनी दशा ॥ १९५॥
मङ्गला पिङ्गला धन्या भ्रामरी भद्रिका तथा ।
उल्का सिद्धा सङ्कटा च योगिन्योऽष्टौ प्रकीर्तिताः ॥ १९६॥
मङ्गलातोऽभवच्चन्द्रः पिङ्गलातो दिवाकरः ।
धन्यातो देवपूज्योऽभूद् भ्रामरीतोऽभवत् कुजः ॥ १९७॥
भर्दिकातो बुधो जातस्तथोल्कातः शनैश्चरः ।
सिद्धातो भार्गवि जातः सङ्कटातस्तमोऽभवद् ॥ १९८॥
जन्मर्क्षं च त्रिभिर्युक्तं वसुभिर्भागमाहरेत् ।
एकादिशेषे विज्ञेया योगिन्योः मङ्गलादिकाः ॥ १९९॥

195-199. The Sage said-O Brahmin! I have already given you the description of Panch Swara Dasha. Now I will acquaint you with the Yogini Dasha as described by Lord Mahadeva. There are 8 Yoginis namely, 1. Mangala, 2. Pingala, 3. Dhanya, 4. Bhramari, 5. Bhadrika, 6. Ulka, 7. Siddha and 8. Sankata. The Moon, the Sun, Jupiter, Mars, Mercury. Saturn, Venus and Rahu, are born from Mangala, Pingala,

Dhanya, Bhramari, Bhadrika, Ulka, Siddha and Sankata, in that order. Add 3 to the Janma Nakshatra and divide it by 8. The remainder I etc. will indicate the Yogini Dasha of Mangala etc. The Dasha of Mangala, Pingala, Dhanya, Bhramari, Bhadrika, Ulka, Siddha and Sankata are of 1, 2, 3, 4, 5, 6, 7 and 8 years respectively. The balance of Dasha at birth should be worked out from the Bhayat and Bhabhog etc., as already explained earlier.

Example-The Janma Nakshatra is Mrigasira. Its number is 5. By adding 3 to this number we get 8. By dividing 8 by 8 we will get zero as remainder which means that the birth took Place in the Dasha of 8th Yogini, namely Sankata.

Pinda Amsa Nisarga Dasha

एकाद्येकोत्तरा ज्ञेयाः क्रमादासां दशासमाः ।

नक्षत्रयातभोगाभ्यां भुक्तं भोग्यं च साधयेत् ॥ २००॥

येषां यदायुः सम्प्रोक्तं पैण्डमांशं निसर्गजम् ।

तक्षत् तेषां दशा ज्ञेया पैण्डी चांशी निसर्गजा ॥ २०१॥

बली लग्नार्कचन्द्राणां यत्तस्य प्रथमा दशा ।

तत्केन्द्रादिगतानां च ज्ञेया बलवशात्ततः ॥ २०२॥

200-202. The Pinda Dasha, Amsa Dasha and Nisarga Dasha, will be the same as Pindayu, Amsayu and Nisargayu, the method of determination of which has already been explained previously. The order of Dasha will be as follow. The first Dasha will be of the Lagna (Ascendant), the Sun or the Moon whoever is stronger. The subsequent Dasha will be of planets in Kendra to them, then of planets in Panaphara houses and lastly of planets in Apoklima houses. The Dasha and Antardasa of the Lagna and seven planets will also be in the same order. (Rahu Ketu do not find place in this Dasha system).

अष्टवर्गबलेनैषां फलानि परिचिन्तयेत् ।

अष्टवर्गदशाश्चैताः कथिताः पूर्वसूरिभिः ॥ २०३॥

203. The effects of these Dasha will be in accordance with the Ashtaka Varga Bala (अष्टक वर्ग बल), which subject will be dealt with later. These Dasha are also called Ashtaka Varga Dasha.

Sandhya Dasha

परायुर्द्वादशो भागस्तस्य सन्ध्या प्रकीर्तिता ।

तन्मिता लग्नभादीनां क्रमात् सन्ध्यादशा स्मृता ॥ २०४॥

204. Sandhya is the Dwadashamsa Ayurdaya (द्वादशांश आयुर्दाय) of the Param Ayurdaya (परम आयुर्दाय) (maximum possible life span). In Sandhya Dasha the Dasha of all the signs from Lagna onwards is of 1/12 the years of Param Ayurdaya.

Example-In the example birth chart the Lagna is Aquarius. Therefore, the Dasha of all the signs commencing from Aquarius will be of 10 years as the Paramayurdaya is 120 years.

Illustrative Table

Sign	Aquarius	Pisces	Aries	Taurus	Gemini	Cancer
Dasha Years	10	10	10	10	10	10
Sign	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn
Dasha Years	10	10	10	10	10	10

Pachaka Dasha in Sindhya Dasha

सन्ध्या रसगुणा कार्या चन्द्रवह्निहता फलम् ।

संस्थाप्यं प्रथमे कोष्ठे तदर्धं त्रिषु विन्यसेत् ॥ २०५॥

त्रिभागं वसुकोष्ठेषु विन्यस्य तत्फलं वदेत् ।

एवं द्वादशभावेषु पाचकानि प्रकल्पयेत् ॥ २०६॥

205-206: By multiplying the Dasha years of Sandhya Dasha by 6 and dividing the product by 31, the years, months etc., so arrived at may be put in one apartment of a Table. Thereafter half of these years, months etc., may be written in the next three apartments. The remaining 8 apartments may be filled in by one third of the aforesaid years, months etc. In this manner Pachaka Dasha in Sandhya Dasha of every Bhava (house) can be worked out and predictions may be made from it.

Example-The Sandhya Dasha of the Lagna is 10 years. By multiplying it by 6 we get 60. By dividing 60 by 31 we get 1 year 11 months 6 days (round). This may be written in the first apartment. Half of this period viz., 0 years 11 months and 18 days (round figure) may be written in the next three apartments. Thereafter one third of the 1 year, 11 months, 6 days may be written in remaining 8 apartments. This process will complete the Pachaka Dasha Table which is given below:

Illustrative Table

Sign	Aquarius	Pisces	Aries	Taurus	Gemini	Cancer
Years	1	0	0	0	0	0
Months	11	11	11	11	7	7
Days	6	18	18	18	22	22
Sign	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricorn
Years	0	0	0	0	0	0
Months	7	7	7	7	7	7

Days	22	22	22	22	22	22

Tara Dasha

विंशत्तरिदशेवाऽत्र कैश्चित् तारादशा स्मृता ।

आशङ्कुरागुशबुकेश्वादिस्थानेषु तारकाः ॥ २०७॥

अन्मसम्पत्विपत्क्षेमप्रत्यरिः साधको बधः ।

मैत्रं परममैत्रं च केन्द्रस्थबलिनो ग्रहात् ॥ २०८॥

ज्ञेया तारादशा विप्र नामतुल्यफलप्रदा ।

यस्य केन्द्रे स्थितः खेटो दशेयं तस्य कीर्तिता ॥ २०९॥

207-209. O Brahmin! Some learneds have given consideration to Tara Dasha which is like Vimshottari Dasha. In this Dasha Janma, Sampat etc. in their order replace the Sun, Moon, etc., housed in Kendras. This Dasha is applied in those cases only where there are planets in Kendras. If there are a number of planets, the first Dasha will belong to the strongest amongst them.

Example-In the birth chart given earlier, Jupiter is strongest amongst all the planets in Kendras. Therefore, the first Dasha will belong to Jupiter. Dasha years will be the same as described for Vimshottari Dasha.

Illustrative Table

Planet	Jupiter	Sat	Mercury	Ketu	Venus	Sun	Moon	Mars	Rah
ara	Pratya	Sadha	Vadha	Maitra	Atimaitra	Janma	Sampat	Vipat	Ksh
Years	16	19	17	7	20	6	10	7	18

इति ते कथिता विप्र दश भेदा अनेकधा ।

एतदन्तर्दशाभेदान् कथयिष्यामि चाग्रतः ॥ २१०॥

210. O Brahmin! I have now completed the description the different kinds of Dasha (that are followed by the learneds). I will give the description of their Antardasa (Sub-periods) later.

अथ दशाफलाद्यायः ॥४७॥

Chapter 47. Effects of Dasha

श्रुताश्च बहुधा भेदा दशानां च मया मुने ।

फलं च कीदृशं तासां कृपया मे तदुच्यताम् ॥१॥

1. Maitreya said-O Sage! You have told me about the different kinds of Dasha. Now be kind enough to enlighten me with the effects of Dasha.

साधारणं विशिष्टञ्च दशानां द्विविधं फलम् ।

ग्रहाणां च स्वभावेन स्थानस्थितिवशेन च ॥२॥

2. The Sage replied- O Brahmin! There are two kinds of effects of Dasha - general and distinctive. The natural characteristics of the planets cause the general effects and the distinctive effects are realised by their placements etc.

ग्रहवीर्यानुसारेण फलं ज्ञेयं दशासु च ।

आद्यद्रेष्काणगे खेटे दशारम्भे फलं वदेत् ॥३॥

दशामध्ये फलं वाच्यं मध्यद्रेष्काणगे खगे ।

अन्ते फलं तृतीयस्थे व्यस्तं खेटे च वक्रगे ॥४॥

3-4: The effects of the Dasha of the planets are in accordance with their strength. The effects of a planet in the first Drekkana are realised at the commencement of the Dasha. The planet in the second Drekkana makes its effects felt in the middle of the Dasha. The effects of the planet in the third Drekkana are experienced at the end of the Dasha. If the planet be retrograde the effects would be in the reverse order, that is, the effects of such a planet in 3rd Drekkana are felt at the commencement of the Dasha and that of the retrograde planets in the first Drekkana are experienced at the end of the Dasha.

The Dasha effects of Rahu and Ketu who are always retrograde will always be realised in the reverse order described above.

दशारम्भे दशादीशे लग्नगे शुभदृग्युते ।

स्वोच्चे स्वभे स्वमैत्रे वा शुभं तस्य दशाफलम् ॥५॥

षष्ठाऽष्टमव्ययस्थे च नीचास्तरिपुभस्थिते ।

अशुभं तत्फलं चाऽथ ब्रुवे सर्वदशाफलम् ॥६॥

5-6: The effects are favourable if, at the commencement of the Dasha, the Dasha lord be in the Ascendant, in his sign of exaltation, in his own sign or in a friend's

sign. The results are unfavourable if the Dasha lord be in the 6th, the 8th, or the 12th house, in his sign of debilitation or in an inimical sign.

Effects of the Sun's Vimshottari Dasha

मूलत्रिकोणे स्वक्षेत्रे स्वोच्चे वा परमोच्चगे ।
केन्द्रत्रिकोणलाभस्थे भाग्यकर्माधिपैर्युते ॥७॥
सूर्ये बलसमायुक्ते निजवर्गबलैर्युते ।
तस्मिन्दाये महत् सौख्यं धनलाभादिकं शुभम् ॥८॥
अत्यन्तं राजसन्मानमश्वांदोल्यादिकं शुभम् ।
सुताधिपसमायुक्ते पुत्रलाभं च विन्दति ॥९॥
धनेशस्य च सम्बन्धे गजान्तैश्वर्यमादिशेत् ।
वाहनाधिपसम्बन्धे वाहनात्रयलाभकृत् ॥१०॥
नृपलतुष्टिर्वित्ताढ्यः सेनाधीशः सुखी नरः ।
वस्त्रवाहनलाभश्च दशायां बलिनो रवेः ॥११॥

7-11. During the Dasha of the Sun, there is acquisition of wealth, great felicity and honours from Government, if at the time of birth the Sun be in his own sign, in his sign of exaltation, in a Kendra, in the (11th), be associated with the lord of the 9th or the 10th and strong in his Varga. The native will be blessed with a son (children) if the Sun be with the lord of the 5th. He will acquire elephants and other kinds of wealth if the Sun be associated with the lord of the 2nd. He will enjoy comforts of conveyances if the Sun be associated with the lord of the 4th. He attains a high position like that of Army Chief by the beneficence of the king (Government) and enjoys all kinds of happiness. Thus, during the Dasha of a strong (and favourable) Sun, there are acquisitions of clothes, agricultural products, wealth, honours and conveyances etc.

नीचे षडष्टके रिःफे दुर्बले पापसंयुते ।
राहुकेतुसमायुक्ते दुह्स्थानाधिपसंयुते ॥१२॥
तस्मिन्दाये महापीडा धनधान्यविनाशकृत ।
राजकोपः प्रवासश्च राजदण्डो धनक्षयः ॥१३॥
ज्वरपीडा यशोहानिर्बन्धुमित्रविरोधकृत ।
पितृक्षयभयं चैव गृहे त्वशुभमेव च ॥१४॥
पितृवर्गे मनस्तापं जन्द्वेषं च विन्दति ।
शुभदृष्टियुते सूर्ये मध्ये तस्मिन् क्वचित्सुखम् ।
पापग्रहेण सन्दृष्टे वदेत्पापफलं बुधः ॥१५॥

12-15. During the Dasha of the Sun there will be advertise, loss of wealth, punishment from Government, exile, defamation, opposition by kinsmen, distress to

father, inauspicious happening at home; distress to paternal and maternal uncles etc., anxiety and inimical relations with other people for no reason whatsoever, should the Sun be in his sign of debilitation (Libra), be weak in the 6th, the 8th or the 12th house or be associated with malefic planets or the lord of the 6th, the 8th or the 12th house. There will be some favourable effects at times if in the above situations, the Sun be aspected by benefice planets. The effects will always be unfavourable by the aspect malefic planets.

Effects of the Dasha of Moon

एवं सूर्यफलं विप्र संक्षेपादुदितं मया ।
विंशोत्तरीमतेनाथ ब्रुवे चन्द्रदशाफलम् ॥१६॥
स्वोच्चे स्वक्षेत्रगे चैव केन्द्रे लाभत्रिकोणगे ।
शुभग्रहेण संयुक्ते पूर्णे चन्द्रेबलैर्युते ॥१७॥
कर्मभाग्याधिपैर्युक्ते वाहनेशबलैर्युते ।
आद्यन्तैश्वर्यसौभाग्यधनधान्यादिलाभकृत ॥१८॥
गृहे तु शुभकार्याणि वाहनं राजदर्शनम् ।
यत्नकार्यार्थसिद्धिः स्याद् गृहे लक्ष्मीकटाक्षकृत् ॥१९॥
मित्रप्रभुवशाद्भाग्यं राज्यलाभं महत्सुखम् ।

अश्वान्दोल्यादिलाभं च श्वेतवस्त्रादिकं लभेत् ॥२०॥
पुत्रलाभादिसन्तोषं गृहगोधनसंकुलम् ।
धनस्थानगते चन्द्रे तुङ्गे स्वक्षेत्रगेऽपि वा ॥२१॥
अनेकधनलाभं च भाग्यवृद्धिर्महत्सुखम् ।
निक्षेपराजसन्मानं विद्यालाभं च विन्दति ॥२२॥

16-22. O Brahmin! After describing the effects of the Dasha of the Sun in brief, I will now come to the effects of the Vimshottari Dasha of the Moon. During the Dasha of the Moon from its commencement to the end, there will be opulence and glory, good fortune, gain of wealth, auspicious functions at home, dawn of fortune, attainment of a high position in Government (acquisition of Kingdom), acquisition of conveyance, clothes, birth of children and acquisition of cattle, should the Moon be in her sign of exaltation, in her own sign, in Kendra, in the 11th, 9th or 5th, be associated or aspected by benefices, be fully powerful and be associated with the lord of the 10th, the 9th or the 4th. There will be extra ordinary gains of wealth and luxuries if such a Moon be in the 2nd house.

नीचे वा क्षीणचन्द्रे वा धनहानिर्भविष्यति ।
दुश्चिक्ये बलसंयुक्ते क्वचित्सौख्यं क्वचिद्धनम् ॥२३॥

दुर्बले पापसंयुक्ते देहजाड्यं मनोरुजम् ।
भृत्यपीडा वित्तहानिर्मातृवर्गजनाद्वधः ॥२४॥
षष्ठाष्टमव्यये चन्द्रे दुर्बले पापसंयुते ।
राजद्वेषो मनोदुःखं धनधान्यादिनाशनम् ॥२५॥
मातृक्लेषं मनस्तापं देहजाड्यं मनोरुजम् ।
दुःस्थे चन्द्रे बलैर्युक्ते क्वचिल्लाभं क्वचित्सुखम् ।
देहजाड्यं क्वचिच्चैव शान्त्या तत्र शुभं दिशेत् ॥२६॥

23-26: Should the Moon be in her sign of debilitation or waning, there will be loss of wealth in her Dasha. If the Moon be in 3rd house, there will be happiness off and on. If the Moon be associated with malefic there will be idiocy, mental tension, trouble from employees and mother and loss of wealth. If the waning Moon be in the 6th, the 8th or the 12th or be associated with malefic, there will be inimical relations with Government, loss of wealth, distress to mother and similar evil effects. If a strong Moon be posited in the 6th, the 8th or the 12th, there will be troubles and good time off and on.

Effects of the Dasha of Mars

स्वभोच्चादिगतस्यैवं नीचशत्रुभगस्य च ।
ब्रवीमि भूमिपुर्तस्य शुभाऽशुभदशाफलम् ॥२७॥
परमोच्चगते भौमे स्वोच्चे मूलत्रिकोणगे ।
स्वर्क्षे केन्द्रत्रिकोणे वा लाभे वा धनगेऽपि वा ॥२८॥
सम्पूर्णबलसंयुक्ते शुभदृष्टे शुभांशके ।
राज्यलाभं भूमिलाभं धनधान्यादिलाभकृत् ॥२९॥
आधिक्यं राजसम्मानं वाहनाम्बरभूषणम् ।
विदेशे स्थानलाभं च सोदराणां सुखं लभेत् ॥३०॥
केन्द्रे गते सदा भौमे दुश्चिक्ये बलसंयुते ।
पराक्रमाद्वित्तलाभो युद्धे शत्रुजयो भवेत् ॥३१॥
कलत्रपुत्रविभवं राजसम्मानमेव च ।
दशादौ सुखमाप्नोति दशान्ते कष्टमादिशेत् ॥३२॥

27-32. Should Mars be in his sign of exaltation, in his Moola-Trikona, in his own sign, in Kendra, in the 11th or the 2nd with strength, be in a benefice Amsa (Navamsha) and be associated with a benefice, there will be during his Dasha acquisition of kingdom (attainment of a high administrative or political position in Government, gain of wealth and land, recognition by Government), gain of wealth from foreign countries and acquisition of conveyances and ornaments. There will also be I happiness and good relations with co-born. If Mars with strength be in a Kendra or the

3rd house, there will be gain of wealth through valour, victory over enemies, happiness from wife and children. There will, however, be possibility of some unfavourable effects at the end of the Dasha.

नीचादिदुष्टभावस्थे भौमे बलविवर्जिते ।

पापयुक्ते पापदृष्टे सा दशा नेष्टदायिका ॥३३॥

33. Should the Mars be in his sign of debilitation, be weak, be in an inauspicious house (6, 8 or 12) or be associated or aspected by malefic, there will be, in his Dasha, loss of wealth, distress and similar unfavourable effects.

Note: Mars being lord of a Kendra and Trikona is a Yoga karaka planet for the Cancer and Leo Ascendants. Being a lord of the 2nd and 9th, he is also very good for the Pisces Ascendants. For the natives of these Ascendants, therefore, Mars gives very beneficial effects during his Dasha if he is not afflicted in any way.

Effects of the Dasha of Rahu

एवं राहोश्च केतोश्च कथयामि गृहादिकम् ।

तयोर्दशाफलज्ञप्त्यै तवाऽग्रे द्विजनन्दन ॥३४॥

राहोस्तु वृषभं केतोर्वृश्चिकं तुङ्गसंज्ञकम् ।

मूलत्रिकोणकं ज्ञेयं युग्मं चापं क्रमेण च ॥३५॥

कुम्भाली च गृहौ प्रोक्तौ कन्यामीनौ च केनचित् ।

तद्दाये बहुसौख्यं च धनधान्यादिसम्पदाम् ॥३६॥

मित्रप्रभुवशादिष्टं वाहनं पुत्रसम्भवः ।

नवीनगृहनिर्माणं धर्मचिन्ता महोत्सवः ॥३७॥

विदेशराजसन्मानं वस्त्रालङ्कारभूषणम् ।

शुभयुक्ते शुभैर्दृष्टे योगकारकसंयुते ॥३८॥

केन्द्रत्रिकोओणलाभे वा दुश्चिक्ये शुभराशिगे ।

महाराजप्रसादेन सर्वसम्पत्सुखावहम् ॥३९॥

34-39: In order to clarify the effects of the Dasha of Rahu, I shall first mention the signs of exaltation and debilitation of Rahu and Ketu. The sign of exaltation of Rahu is Taurus. The sign of exaltation of Ketu is Scorpio. The Moola-Trikona of Rahu and Ketu are Gemini and Sagittarius respectively. The own signs of Rahu and Ketu are Aquarius and Scorpio in that order. Some learned have expressed the view that Virgo is the own sign of Rahu and Pisces is the own sign of Ketu.

Should Rahu be in his sign of exaltation, etc. there will he, during the Dasha of Rahu, great happiness from acquisition of wealth, agricultural products etc., acquisition of conveyances with the help of friends and Government, construction of a new house, birth of sons (children), religious inclinations, recognition from Government of foreign countries and gain of wealth, clothes, etc. If Rahu be associated or aspected by benefices, be in a benefice sign and be in the 1st, the 4th,

the 7th, the 10th, the 11th or the 3rd house, there will be during his Dasha all kinds of comforts by the beneficence of the Government, acquisition of wealth through a foreign Government or sovereign and felicity at home.

यवनप्रभुसन्मानं ग्रहे कल्याणसम्भवम् ।
रन्ध्रे वा व्ययगे राहौ तद्दाये कष्टमादिशेत् ॥४०॥
पापग्रहेण सम्बन्धे मारकग्रहसंयुते ।
नीचराशिगते वापि स्थानभ्रंशो मनोव्यथा ॥४१॥
विनाशो दारपुत्राणां कुत्सितान्नं च भोजनम् ।
दशादौ देहपीडा च धनधान्यपरिच्युतिः ॥४२॥
दशामध्ये तु सौख्यं स्यात् स्वदेशे धनलाभकृत् ।
दशान्ते कष्टमाप्नोति स्थानभ्रंशो मनोव्यथा ॥४३॥

40-43. If Rahu be in the 8th or the 12th, there will be during his Dasha all kinds of troubles and distress. If Rahu be associated with a malefic or maraka (killer) planet or be in his sign of debilitation (Scorpio), there will be loss of position, destruction of his residential house, mental agony, trouble to wife and children and misfortune of getting bad food. There will be loss of wealth at the commencement of the Dasha, some relief and gain of wealth in his own country and distress and anxieties during the last portion of the Dasha.

Notes: Rahu becomes a Yoga karaka if he gets associated with a Yoga karaka planet. In these circumstances, he gives very beneficial results in his Dasha if he is well placed and un-afflicted.

Effects of the Dasha of Jupiter

यः सर्वेषु नाभोगेषु बुधैरतिशुभः स्मृतः ।
तस्य देवेन्द्रपूज्यस्य कथयामि दशाफलम् ॥४४॥

44. Now I am going to describe the effects of the Dasha of Jupiter, the great benefice and preceptor of the Gods.

स्वोच्चे स्वक्षेत्रगे जीवे केन्द्रे लाभत्रिकोणगे ।
मूलत्रिकोणलाभे वा तुंगांशे स्वांशगेऽपि वा ॥४५॥
राज्यलाभं महापौरुषं राजसन्मानकीर्तनम् ।
गजवाजिसमायुक्तं देवब्राह्मणपूजनम् ॥४६॥

दारपुत्रादिसौख्यं च वाहनांबरलाभजम् ।
यज्ञादिकर्मसिद्धिः स्याद्वेदान्तश्रवणादिकम् ॥४७॥
महाराजप्रसादेनाऽभीष्टसिद्धिः सुखावहा ।

आन्दोलिकादिलाभश्च कल्याणं च महत्सुखम् ॥४८॥

45-48. If the Jupiter be in his sign of exaltation, in his own sign, in his Moola-Trikona, in the 10th, the 5th or the 9th, in his own or exalted Navamsha, there will be during his Dasha, acquisition of kingdom (attainment of high political or administrative position in Government), great felicity, recognition by Government acquisition of conveyances and clothes, devotion to deities and Brahmins, happiness in respect of his wife and children and success in performance of religious sacrifices, (oblations-यज्ञ-कार्य)

पुत्रदारादिलाभश्च अन्नदानं महत्प्रियम् ।
नीचास्तपापसंयुक्ते जीवै रिष्फाष्टसंयुते ॥४९॥
स्थानभ्रंशं मनस्तापं पुत्रपीडामहद्भयम् ।
पश्चादिधनहानिश्च तीर्थयात्रादिकं लभेत् ॥५०॥
आदौ कष्टफलं चैव चतुष्पाज्जीवलाभकृत् ।
मध्यान्ते सुखमाप्नोति राजसम्मानवैभवम् ॥५१॥

49-51. Should Jupiter be in his sign of debilitation, combust in association with malefic or in the 6th or the 8th, there will be during his Dasha loss of residential premises, anxiety, Distress to children, loss of cattle and pilgrimage (visit to religious places). The Dasha will give some unfavourable effects at its commencement only. During the latter part of the Dasha, there will be good effects like gain of wealth, awards from and recognition by Government.

Effects or the Dasha or Saturn

अथ सर्वेषु खेटेषु योऽतिहीनः प्रकीर्तितः ।
तस्य भास्करपुत्रस्य कथयामि दशाफलम् ॥५२॥

52. Now I will describe to you the effects of the Dasha of the Saturn who is considered the, vilest and most inferior (हीन) amongst all the planets.

स्वोच्चे स्वक्षेत्रगे मन्दे मित्रक्षेत्रेऽथ वा यदि ।
मूलत्रिकोणे भाग्ये वा तुंगांशे स्वांशगेऽपि वा ॥५३॥
दुश्चिक्ये लाभगे चैव राजसम्मानवैभवम् ।
सत्कीर्तिर्धनलाभश्च विद्यावादविनोदकृत् ॥५४॥
महाराजप्रसादेन गजवाहनभूषणम् ।
राजयोगं प्रकुर्वीत सेनाधीशान्महत्सुखम् ॥५५॥
लक्ष्मीकटाक्षचिह्नानि राज्यलाभं करोति च ।
गृहे कल्याणसम्पत्तिर्दारपुत्रादिलाभकृत् ॥५६॥

53-56. Should Saturn be in his sign of exaltation, in his own or Moola-Trikona or friendly sign, in his own or exalted Navamsha and in the 3rd or the 11th, there will be during his Dasha, recognition by Government, opulence and glory, name and fame, success in educational sphere, acquisition of conveyances and ornaments etc., gain of wealth, favours from Government, attainment of a high position like commander of an army, acquisition of kingdom, benevolence of goddess Lakshmi, gain of property and birth of children.

षष्ठाष्टमव्यये मन्दे नीचे वाऽस्तङ्गतेऽपि वा ।

विषशस्त्रादिपीडा च स्थाभ्रंशं महद्भयम् ॥५७॥

पितृमातृवियोगं च दारपुत्रादिपीडनम् ।

राजवैसःअम्यकार्याणि ह्यनिष्टं बन्धनं तथा ॥५८॥

शुभयुक्तेक्षिते मन्दे योगकारकसंयुते ।

केन्द्रत्रिकोणलाभे वा मीनगे कार्मुके शनौ ॥५९॥

राज्यलाभं महोत्साहं गजश्वाम्बरसंकुलम् ॥६०॥

57-60. If Saturn be in the 6th, the 8th, the 12th, in his, sign of debilitation, or combust, there will be during the Dasha of Saturn, ill effects from poison, injury from weapons separation from father, distress to wife and children, disaster as a result of displeasure of Government, imprisonment etc. If Saturn be, aspected by or associated with a benefice, be in Kendra or Trikona in Sagittarius or Pisces, there will be, acquisition of kingdom (attainment of a high position in Government), conveyances and clothes.

Notes: Saturn being lord of Kendra and Trikona is a Yoga karaka planet for the Taurus and Libra ascendants. He will, therefore, yield very beneficial results during his Dasha if he is well placed and un-afflicted.

Effects of the Dasha of Mercury

अथ सर्वनभोगेषु यः कुमारः प्रकीर्तितः ।

तस्य तारेशपुत्रस्य कथयामि दशाफलम् ॥६१॥

61. Now I am going to describe the effects of the Dasha of Mercury who is called a Kumar (in his teens) amongst all the planets.

स्वोच्चे स्वक्षेत्रसंयुक्ते केन्द्रलाभत्रिकोणगे ।

मित्रक्षेत्रसमायुक्ते सौम्ये दाये महत्सुखम् ॥६२॥

धनधान्यादिलाभं च सत्कीर्तिधनसम्पदाम् ।

ज्ञानाधिक्यं नृपप्रीतिं सत्कर्मगुणवर्द्धनम् ॥६३॥

पुत्रदारादिसौख्यं च देहारोग्यं महत्सुखम् ।

क्षीरेण भोजनं सौख्यं व्यापाराल्लभते धनम् ॥६४॥

शुभदृष्टियुते सौम्ये भाग्ये कर्माधिपे दशा ।

आधिपत्ये बलवती सम्पूर्णफलदादिका ॥६५॥

62-65. If Mercury be in his sign of exaltation, in his own sign. in a friendly sign or in the 11th, 5th or the 9th there will be during his Dasha, acquisition of wealth, gain of reputation, improvement in knowledge, benevolence of Government, auspicious functions, happiness from wife and children, good health, availability of sweetish preparations, profits in business, etc. If Mercury be aspected by a benefice be in the 9th, or be lord of the 10th, the aforesaid beneficial results will be experienced in full and there will be great felicity all round.

पापग्रहयुते दृष्टे राजद्वेषं मनोरुजम् ।

बन्धुजनविरोधं च विदेशगमनं लभेत् ॥६६॥

परप्रेष्यं च कलहं मूर्तकृच्छ्रान्महद्भयम् ।

षष्ठाष्टमव्यये सौम्ये लाभभोगार्थनाशनम् ॥६७॥

वातपीडां धनं चैवं पाण्डुरोगं विनिर्दिशेत् ।

नृपचौराग्निभीतिं च कृषिगोभूमिनाशनम् ॥६८॥

दशादौ धनधान्यं च विद्यालाभं महत्सुखम् ।

पुत्रकल्याणसम्पत्तिः सन्मार्गे धनलाभकृत् ॥६९॥

मध्ये नरेन्द्रसन्मानमन्ते दुःखं भविष्यति ॥७०॥

66-70. If Mercury be associated with a Malefic, there will be during his Dasha, punishment by Government, inimical relations with Kinsmen, journey to a foreign country, dependence on others and possibility of urinary troubles. If Mercury be in the 6th, the 8th or the 12th, there will be loss of wealth due to indulgence in lascivious activities, possibility of suffering from Rheumatism and jaundice, danger of thefts and malevolence of Government, loss of land and cattle, etc. At the commencement of the Dasha of Mercury, there will be gains of wealth, betterment in the educational sphere, birth of children and happiness. In the middle of the Dasha, there will be recognition from Government. The last part of the Dasha will be distressful.

Effects of the Dasha of Ketu

यस्तमोग्रहयोर्मध्ये कबन्धः कथ्यते बुधैः ।

तस्य केतोरिदानीं ते कथेयामि दशाफलम् ॥७१॥

71. Now I will tell you about the Dasha of Ketu who is a headless trunk (कबन्ध) amongst all the plants.

केन्द्रे लाभे त्रिकोणे व शुभराशौ शुभेक्षिते ।

स्वोच्चे वा शुभवर्गे वा राजप्रीतिं मनोनुगम् ॥७२॥
देशाग्रामाधिपत्यं च वाहनं पुत्रसम्भवम् ।
देशान्तरप्रयाणं च निर्दिशेत् तत् सुखावहम् ॥७३॥
पुत्रदारसुखं चैव चतुष्पाज्जीवलाभकृत् ।
दुश्चिक्ये षष्ठलाभे वा केतुर्दाये सुखं दिशेत् ॥७४॥
राज्यं करोति मित्रांशं गजवाजिसमन्वितम् ।
दशदौ राजयोगश्च दशामध्ये महद्भयम् ॥७५॥

अन्ते दूराटनं चैव देहविश्रमणं तथा ।
धने रन्ध्रे व्यये केतौ पापदृष्टियुतेक्षिते ॥७६॥
निगडं बन्धुनाशं च स्थानभ्रंशं मनोरुजम् ।
शूद्रसङ्गादिलाभं च कुरुते रोगसंकुलम् ॥७७॥

72-77. Should Ketu be in a Kendra, Trikona or the 11th, in a benefice sign, in his sign of exaltation or in his own sign, there will be during his Dasha, cordial relations with the King (Government), desired headship of a country or village, comforts of conveyances, happiness from children, gain from foreign countries, happiness from wife and acquisition of cattle. If Ketu be in the 3rd, the 6th or the 11th, there will be in his Dasha, acquisition of kingdom (attainment of a high position in Government), good relations with friends and opportunities for acquisition of elephants. At the commencement of Ketu Dasha, there will be Raja-yoga. During the middle portion of the Dasha, there will be possibilities of fearfulness and in the last part there will be sufferings from ailments and journeys to distant places. If Ketu be in 2nd, 8th or 12th, or be aspected by a malefic, there will be imprisonment, destruction of kinsmen and residential premises, anxieties, company of menials, and diseases.

Effects of the Dasha of Venus

अथ भूतेषु यः शुक्रा मदरूपेण तिष्ठति ।
तस्य दैत्यगुरोर्विप्र कथयामि दशाफलम् ॥७८॥

78. Now I will describe the effects of the Dasha of Venus who is the incarnate of intoxication, ecstasy delight and pride amongst all the planets.

परमोच्चगते शुक्रे स्वोच्चे स्वक्षेत्रकेन्द्रगे ।
नृपाऽभिषेकसम्प्राप्तिर्वाहनाऽम्बरभूषणम् ॥७९॥
गजाश्वपशुलाभं च नित्यं मिष्ठान्नभोजनम् ।
अखण्डमण्डलाधीशाराजसन्मानवैभवम् ॥८०॥
मृदङ्गवाद्यघोषं च गृहे लक्ष्मीकटाक्षकृत् ।

त्रिकोणस्थे निजे तस्मिन् राज्यार्थगृहहसम्पदः ॥८१॥

विवाहोत्सवकार्याणि पुत्रकल्याणवैभवम् ।
सेनाधिपत्यं कुरुते इष्टबन्धुसमागनम् ॥८२॥

79-82. Should Venus be in his sign of exaltation, in his own sign or in. Kendra or Trikona, there will be during his Dasha, acquisition of fancy clothes, ornaments, conveyances, cattle and land etc., availability of sweet preparations every day, recognition from the sovereign, luxurious functions of songs and dances etc. by the benevolence of Goddess Lakshmi. If Venus be in his Moola-Trikona, during his Dasha, there will definitely be acquisition of kingdom (attainment of a high position in Government), acquisition of a house, birth of children and grandchildren, celebration of marriage in the family, attainment of a high position like the commander of an army, visits of friends, recovery of lost wealth, property or kingdom (reinstatement in a high position).

नष्टराज्याद्धनप्राप्तिं गृहे गोधनसङ्ग्रहम् ।
षष्ठाष्टमव्यये शुक्रे नीचे वा व्ययराशिगे ॥८३॥
आत्मबन्धुजनद्वेषं दारवर्गादिपीडनम् ।
व्यवसायात्फलं नष्टं गोमहिष्यादिहानिकृत् ॥८४॥
दारपुत्रादिपीडा वा आत्मबन्धुवियोगकृत् ।

83-84½: If Venus be in the 6th, the 8th or the 12th, there will be during is Dasha, inimical relations with kinsmen 1 distress to wife, losses in business, destruction of cattle and separation from relations,

भाग्यकर्माधिपत्येन लग्नवाहनराशिगे ॥८५॥
तद्दशायां महत्सौख्यं देशग्रामाधिपालता ।
देवालयतडागादिपुण्यकर्मसु संग्रहः ॥८६॥
अन्नदाने महत्सौख्यं नित्यं मिष्ठान्नभोजनम् ।
उत्साहः कीर्तिसम्पत्ती स्त्रीपुत्रधनसम्पदः ॥८७॥

85-87. Should Venus be in the 4th, as lord of the 9th or the 10th, there will be during his Dasha, attainment of ruler-ship of a country or village, performance of pious deeds like building of reservoirs, temples and giving grains etc., in charity, availability of sweet preparations every day, vigour in work, name and fame and happiness from wife and children.

स्वभुक्तौ फलमेवं स्याद्बलान्यन्यानि भुक्तिषु ।
द्वितीयद्यूननाथे तु देहपीडा भविष्यति ॥८८॥

तद्दोषपरिहारार्थं रुद्रं वा त्र्यम्बकं जपेत् ।

स्वेतां गां महिषीं दव्यादारोग्यं च ततो भवेत् ॥८९॥

88-89. Similar are the effects of Venus in his sub-periods. If Venus be lord of the 2nd or the 7th (two maraka houses), there will be during his Dasha, physical pains and troubles. To get alleviation from those troubles the native should perform Shatarudreeya (शतरुद्रीय) or Mrityunjaya Japa in the prescribed manner and give in charity a cow or female buffalo.

Note: Being lord of a Kendra and Trikona, Venus is a yoga karaka planet for the Capricorn and Aquarius ascendants. Being lord of the 2nd and the 9th, he is a very auspicious planet for the Virgo Ascendant. During his Dasha Venus will yield very beneficial results in respect of these Ascendants, if he is well placed and is not afflicted in any way.

अथ विशेषनक्षत्रदशाफलाध्यायः ॥४८॥

Chapter 48. Distinctive Effects of Nakshatra Dasha or of Vimshottari Dasha lords of various houses

स्थानस्थितिवशेनैवं फलं प्रोक्तं पुरातनैः ।

मिथो भावेशसम्बन्धात्फलानि कथयाम्यहम् ॥१॥

1. If the lord of the 10th be placed in an auspicious house, in his sign of exaltation etc., his Dasha effects will be favourable. The effects will be adverse if the lord of the 10th is in his sign of debilitation and occupies an inauspicious house. This proves that an inauspicious planet in his sign of exaltation etc., will not produce in-favourable results if placed in an auspicious house and a benefice being in his sign of debilitation and being posited in an, inauspicious house will produce adverse effects. Now I will describe the effects of the Dasha of the lords of various houses & who are related to each other.

लग्नेशस्य गशाकाले सत्कीतिर्देहजं सुखम् ।

धनेशस्य दशायां तु क्लेशो वा मृत्युतो भयम् ॥२॥

सहजेशदशाकाले ज्ञेयं पापफलं नृणाम् ।

सुखाधीशदशायां तु गृहभूमिसुखं भवेत् ॥३॥

पञ्चमेशस्य पाके च विद्याप्तिः पुत्रजं सुखम् ।

रोगेशस्य दशाकाले देहपीडा रिपोर्भयम् ॥४॥

2-4. There will be physical well-being in the Dasha of the lord of the Ascendant, distress and possibility of death in the Dasha of the lord of the 2nd, unfavourable effects in the Dasha of the lord of the 3rd, acquisition of house and land in the Dasha of the lord of the 4th, progress in educational sphere and happiness from the children in the Dasha of the lord of the 5th and danger from enemies and ill health in the Dasha of the lord of the 6th.

सप्तमेशस्य पाके तु स्त्रीपीडा मृत्युतो भयम् ।

अष्टमेशदशाकाले मृत्युभीतिर्धनक्षतिः ॥५॥

धर्मशस्य दशायां च भूरिल्लाभो यशःसुखम् ।

दशमेशदशाकाले सम्मानं नृपसंसदि ॥६॥

लाभेशस्य दशाकाले लाभे बाधा रुजोभयम् ।

व्ययेशस्य दशा नृणां बहुकष्टप्रदा द्विज ॥७॥
दशारम्भे शुभस्थाने स्थितस्यापि शुभं फलम् ।
अशुभस्थानगस्यैवं शुभस्यापि न शोभनम् ॥८॥

5-8. There will be distress to wife and the possibility of the death of the native, in the Dasha of the lord of the 7th, possibility of death and financial losses in the Dasha of the lord of the 8th, improvement in educational sphere, religious mindedness and unexpected gains of wealth in the Dasha of the lord of the 9th, recognition from and awards by Government in the Dasha of the lord of the 10th, obstacles in gains of wealth and possibility of diseases in the Dasha of the lord of the 11th and distress and danger from diseases in the Dasha of the lord of the 12th house.

A planet posited in an auspicious house like Trikona etc., at the commencement of the Dasha, produces favourable results in his Dasha. The planet posited in the 6th, the 8th or the 12th at that time, yields only adverse results during his Dasha. It is, therefore, essential that the placement of a planet at the time or birth and at the commencement of the Dasha should both be taken into account for the assessment of the Dasha effects.

Note: It has been stated that the lords of the 2nd, 3rd, 6th, 7th, 8th, 11th and 12th will produce evil effects during their Dasha. The 2nd and 7th are known as maraka houses. There is possibility of death or death like suffering during their Dasha. But these two other houses have many other good indications, for the 2nd house is called the house of wealth. There will definitely be gains of wealth during the Dasha of the lord of the 2nd if he is well placed in the birth chart. Similarly tile 7th house indicates marriage amongst other things. If the lord of the 7th is well placed, there will be auspicious celebrations during his Dasha.

In Chapter 34 it is stated that the lord of 3rd, 6th and 11th will give evil effects. Our view which is based on long experience is that these lords will not give unfavourable effects if they are in the 3rd, 6th and 11th respectively in their own signs. The placement of the lord of the 11th in the 2nd and of the lord of the 2nd in the 11th gives rise to a very powerful Dhana yoga.

The 6th, 8th and 12th are Dusthanas (inauspicious houses). All authorities on Hindu Astrology agree in this respect. But even for these houses, some recognised authorities have made exceptions in certain circumstances. In this connection, it would be relevant to invite attention of the readers to Chapter VI of Mantreswara's Phaladeepika. According to Mantreswara the lords of the 6th, the 8th and the 12th also produce yoga effects in the following circumstances:

(1) If the 6th house is occupied or aspected by malefic and the lord of the 6th is in Dusthanas (6th, 8th or 12th), such a disposition produces Harsha yoga. The person born in Harsha yoga will be endowed with happiness, enjoyment, good fortune and a strong constitution will overcome his enemies, and will be afraid to commit sinful acts. He will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

(2) If the lord of the 8th house is placed in the 6th, the 8th or the 12th, the yoga caused is known as Sarala Yoga. The person born in this Yoga will be long-lived,

resolute, Tearless, prosperous and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure, and widely celebrated.

(3) If the lord of the 12th be in a Dusthanas and be aspected by or associated with malefic, the Yoga so produced is called Vimala Yoga. The person born in this Yoga will spend little and save much money. He will be good to everybody. He will be happy and independent and will have respectable profession or conduct and will be renowned for his good qualities.

It is but natural that the above lords will produce Yoga effects during their Dasha.

पञ्चमेशेन युक्तस्य कर्मेशस्य दशा शुभा ।

नवमेशेन युक्तस्य कर्मेशस्यातिशभना ॥९॥

पञ्चमेशेन युक्तस्य ग्रहस्यापि दशा शुभा ।

तथा धर्मपयुक्तस्य दशा परमशोभना ॥१०॥

सुखेशसहितस्यापि धर्मेशस्य दशा शुभा ।

पञ्चमस्थानगस्यापि मानेशस्य दशाशुभा ॥११॥

एवं त्रिकोणनाथानां केन्द्रस्थानां दशाः शुभाः ।

तथा कोणस्थितानां च केन्द्रेशानां दशाः शुभाः ॥१२॥

केन्द्रेशः कोणभावस्थः कोणेशः केन्द्रगो यदि ।

तयोर्दशां शुभां प्राहुर्ज्योतिःशास्त्रविदो जनाः ॥१३॥

9-13. If the lord of the 9th and 10th be in conjunction with the lord of the 5th, their Dasha produce beneficial results.

If any other planet be associated with the lord of the 5th, his Dasha will be favourable. The Dasha of the lords of the 10th and 4th produce favourable effects if they be associated with the lord of the 9th. If the lord of Kendra be in a Trikona or the lord of Trikona be in a Kendra, their Dasha prove extremely favourable.

षष्ठाष्टमव्ययाधीशा अपि कोणेशसंयुता ।

तेषां दशाऽपि शुभदा कथिता कालकोविदैः ॥१४॥

कोणेशो यदि केम्द्रस्थः केन्द्रेशो यदि कोणगः ।

ताभ्यां युक्तस्य खेटस्य दृष्टियुक्तस्य चैतयोः ॥१५॥

दशां शुभप्रदां प्राहुर्विद्वांसो दैवचिन्तकाः ।

लग्नेशो धर्मभावस्थो धर्मेशो लग्नगो यदि ॥१६॥

एतयोस्तु दशाकाले सुखधर्मसमुद्भवः ।

कर्मेशो लग्नराशिस्थो लग्नेशः कर्मभावगः ॥१७॥

तयोर्दशाविपाके तु राज्यलाभो भवेद्ध्रुवम् ।

14- 17½: The Dasha of the lords of the 6th, the 8th or the 12th also become favourable if they get associated with the lord of a Trikona. If the lord of a Kendra be in a Trikona or the lord of the Trikona in Kendra, the Dasha of the planet associated with either of them, becomes favourable. The Dasha of a planet aspected by the lord of a Kendra or Trikona is also favourable. If the lord of 9th be in the Ascendant and the lord of the Ascendant in the 9th, the Dasha of both of them will produce extremely beneficial results. There will be acquisition of a kingdom (attainment of a high position in Government) in the Dasha of the lords of the Ascendant and 10th, if the lord of the 10th be in the Ascendant and the lord of the Ascend ant be in the 10th.

त्रिषडायगतानां च त्रिषडायाधिपैर्युजम् ॥१८॥

शुभानामपि खेटानां दशा पापफलप्रदा ।

मारकस्थानगानां च मारकेशयुजामपि ॥१९॥

रन्ध्रस्थानगतानां च दशाऽनिष्टफलप्रदा ।

एवं भावेशसम्बन्धादूरनीयं दशाफलम् ॥२०॥

18-20. The Dasha of the lord of the 3rd, 6th and 11th, of the planets posited in them and of the planets in conjunction with the above, will prove unfavourable. The Dasha of the planets associated with the lords of Maraka house, namely the 2nd and 7th, in the 2nd or 7th, and of the planet posited in the 8th, will produce unfavourable effects. Thus, the Dasha should be considered favourable after taking into account the placement of a planet and his relationship of one planet with the other.

Notes: What the above is intended to convey is that the Dasha of the lords of Kendra's and Trikona and of the planets related to them will be favourable and the Dasha of the lords of other houses and the planets associated with or aspected by them, will be unfavourable.

It would be pertinent to point out at this juncture that it has been stated earlier that the Dasha of Rahu and Ketu if posited in the 3rd, 6th and 11th would be favourable. This should be kept in view. There are some con traditions in almost all the ancient classical works and they should be made use of in judicious manner. Rahu and Ketu give favourable results in the 3rd, 6th and 11th, the three Upachaya (उपचय) houses.

अथ कालचक्रदशाफलाध्यायः ॥४९॥

Chapter 49. Effects of the Kalachakra Dasha

तत्रादौ राशिनाथानां सूर्यादीनां फलं ब्रुवे ॥१॥
रक्तपित्तादितो व्याधिं नृणामर्कफलं वदेत् ।
धनकीर्तिप्रजावृद्धिवस्त्राभरणदः शशी ॥२॥
ज्वरमाशु दिशेत् पैत्त्यं ग्रन्थिस्फोटं कुजस्तथा ।
प्रजानां च धनानां च सदा वृद्धिं बुधो दिशेत् ॥३॥
धनं कीर्तिं प्रजावृद्धिं नानाभोगं बृहस्पतिः ।
विद्यावृद्धिर्विवाहश्च गृहं धान्यं भृगोः फलम् ॥४॥
तापाधिक्यं महद्दुःखं बन्धुनाशः शनेः फलम् ।
एवमर्कादियोगेन वदेद्राशिदशाफलम् ॥५॥

1-5. The Sage said-O Brahmin! I am now going to describe to you the effects of the Kalachakra Dasha.

During the Dasha of the rashi (sign) owned or occupied by the Sun, there will be ill health due to the blood or bile troubles. In the Dasha of the rashi owned or occupied by the Moon, there will be gain of wealth and clothes, name and fame and birth of children. In the Dasha of the rashi owned or occupied by Mars, there will be bilious fever, gout and wounds. In the Dasha of the rashi owned or occupied by Mercury, there will be acquisition of wealth and birth of children. In the Dasha of the rashi owned and occupied by Jupiter there will be increase in the number of children, acquisition of wealth and enjoyment. In the Dasha of the rashi owned or occupied by Venus, there will be acquisition of learning, marriage and gain of wealth. In the Dasha of the rashi occupied by Saturn, there will be all kinds of adverse happenings.

The effects of Dasha on the basis of the Navamsha of each Rashi

The effects of the Dasha of Padas of Aries

मेषे तु रक्तपीडा च वृषभे धान्यवर्द्धनम् ।
मिथुने ज्ञानसम्पान्नश्चान्द्रे धनपतिर्भवेत् ॥६॥
सूर्यक्षे शत्रुबाधा च कन्या स्त्रीणां च नाशनं ।
तालिके राजमन्त्रित्वं वृश्चिके मरणं भवेत् ॥७॥

6-7. In the Kalachakra Dasha of Aries in Aries Navamsha, there will be distress due to troubles caused by the pollution of blood. In the Dasha of Aries in the

Navamsha of Taurus, there will be increase in wealth and agricultural product. In, the Navamsha of Gemini, there will be advancement of knowledge. In the Navamsha of Cancer there will be acquisition of wealth, in the Leo Navamsha danger from enemies, in the Virgo Navamsha distress to wife, in the Libra Navamsha kingship, in Scorpio Navamsha death and no Sagittarius Navamsha acquisition of wealth. Such be the effects of the 9 Padas of Aries. In assessing the net effects, the nature of planet occupying the rashi should also be taken into account.

Notes: In the example of Kalachakra Dasha in Chapter 46, there was balance of 2 years and 3 months of the Dasha of Taurus at the birth. The lord of Taurus is Venus. Therefore, there would be advancement of learning during the Dasha. In addition, a result of the Navamsha of Taurus in Aries, there will be increase in the agricultural products. But at birth Mars occupies Taurus (see example horoscope in Chapter 46) and there are quarter aspects of its lord Venus and other benefices. There will therefore, be medium increase in wealth and agricultural product.

Effects of the Dasha of Navamsha Rashi of Taurus

अर्थलाभो भवेच्चापे मेषस्य नवभागके ।

मकरे पापकर्माणि कुम्भे वाणिज्यमेव च ॥८॥

मीने सर्वार्थसिद्धिश्च वृश्चिकेष्वग्नितो भयम् ।

तौलिके राजपूज्यश्च कन्यायां शत्रुवर्धनम् ॥९॥

शशिभे दारसम्बाधा सिंहे च त्वक्षिरोगकृत् ।

मिथुने वृत्तिबाधा स्याद्वृषभस्य नवांशके ॥१०॥

8-10. In the Dasha of Capricorn Navamsha in Taurus, there will be tendency to perform undesirable deeds along with more adverse effects. In the Aquarius Navamsha there will be profits in business, in the Pisces Navamsha success in all ventures, in the Dasha of Scorpio Navamsha - danger from fire, in the Dasha of Libra Navamsha recognition from Government and reverence from all, in the Dasha of Virgo Navamsha-danger from enemies, in, the Dasha of Cancer Navamsha- distress to wife, in the Dasha of Leo Navamsha- diseases of eyes and in the Dasha of Gemini Navamsha-obstacles in earning livelihood. Such will be the effects of the 9 Navamsha of Taurus. Similar interpretation should be made of further verses on this subject.

Effect of the Dasha of Navamsha of Gemini

वृषभे त्वर्थलाभाश्च मेषे तु ज्वररोगकृत् ।

मीने तु मातुलप्रीतिः कुम्भे शत्रुप्रवर्द्धनम् ॥११॥

मृगे चौरस्य सम्बाधा धनुषि शस्त्रवर्धनम् ।

मेषे तु शस्त्रसंघातो वृषभे कलहो भवेत् ॥१२॥

11-12. In Gemini, in the Dasha of the Taurus Amsa, there will be acquisition of wealth, in the Dasha of Aries Amsa attacks of fever, in the Dasha of Pisces Amsa-affectionate relations with maternal uncle, in the Dasha of Aquarius Amsa increase in

the number of enemies, in the Dasha of Capricorn Amsa-danger from thieves, in the Dasha of Sagittarius Amsa increase in the stock of weapons, in the Dasha of Taurus Amsa injury by some weapon and in the Dasha of Gemini Amsa enjoyment.

Effects of Dasha of the Navamsha Rāśhis of Cancer

मिथुने सुखमाप्नोति मिथुनस्य नवांशके ।

कर्कटे सङ्कटप्राप्तिः सिंहे राजप्रकोपकृत् ॥१३॥

कन्यायां भ्रातृपूजा व तौलिके प्रियकृन्नरः ।

वृश्चिके पितृबाधा स्यात् चापे ज्ञानधनोदयः ॥१४॥

मकरे जलभीतिः स्यात् कुम्भे धान्यविवर्धनम् ।

मीने च सुखसम्पत्तिः कर्कटस्य नवांशके ॥१५॥

13-15. In Cancer, in the Dasha of Cancer Amsa there will be distress, in the Dasha of Leo Amsa-displeasure of the Sovereign, in the Dasha of Virgo Amsa-reverence from Kinsmen, in the Dasha of Libra Amsa-beneficence, in the Dasha of Scorpio Amsa-creation of obstacles by father, in the Dasha of Sagittarius Amsa-increase of learning and wealth, in the Dasha of Capricorn Amsa-danger from water, in the Dasha of Aquarius Amsa-increase in the production of agricultural products, and in the Dasha of the Pisces Amsa-acquisition of more wealth and enjoyment.

Effects of the Dasha of the Navamsha Rāśhis of Leo

वृश्चिके कलः पीडा तौलिके ह्यधिकं फलम् ।

कन्यायामतिलाभश्च शशांके मृगबाधिका ॥१६॥

सिंहे च पुत्रलाभश्च मिथुने शत्रुवर्द्धनम् ।

वृषेः चतुष्पदाल्लाभो मेषांशे पशुतो भयम् ।

मीने तु दीर्घयात्रा स्यात् सिंहस्य नवभागके ॥१७॥

16-17. In Leo, in the Dasha of Navamsha of Scorpio there will be distress and disputes, in the Dasha of Libra Amsa-extraordinary gains, in the Dasha of Virgo Amsa-gains of wealth, in the Dasha of Cancer Amsa-danger from wild animals, in the Dasha of Leo Amsa-birth of a son, in the Dasha of Gemini Amsa-increase of enemies, in the Dasha of Taurus Amsa - gains from sale of cattle, in the Dasha of Aries Amsa-danger from animals and in the Dasha of Pisces Amsa-journeys to distant places.

Effects of Dasha of Navamsha Rāśhis of Virgo

कुम्भे तु धनलाभश्च मकरे द्रव्यलाभकृत् ।

धनुषि भ्रातृसंसर्गो मेषे मातृविवर्द्धनम् ॥१८॥

वृषभे पुत्रवृद्धिः स्यान्मिथुने शत्रुवर्द्धनम् ।

शशिभे तु स्त्रियां प्रीतिः सिंहे व्याधिविवर्द्धनम् ॥१९॥

18-19. In Virgo, in the Dasha of Aquarius Amsa there will be acquisition of wealth, in the Dasha of Capricorn Amsa - financial gains, in the Dasha or Sagittarius Amsa-mingling with kinsmen, in the Das of Aries Amsa-happiness from mother, in the Dasha of Taurus Amsa--birth of children, in the Dasha of Gemini Amsa--increase in enemies, in the Dasha of Cancer Amsa - love with some woman, in the Dasha of Leo Amsa-aggravation of diseases, and in the Dasha of Virgo Amsa-birth of more children.

Effects or Dasha of Navamsha Rashi of Libra

कन्यायां पुत्रवृद्धिः स्यात्कन्याया नवमांशके ।

तुलायामर्थलाभश्च वृश्चिके भ्रातृवर्द्धनम् ॥२०॥

चापे च तातसौख्यं च मृगे मातृविरोधिता ।

कुम्भे पुत्रार्थलाभश्च मीने शत्रुविरोधिता ॥२१॥

अलौ जायाविरोधश्च तुले च जलबाधता ।

कन्यायां धनवृद्धिः स्यात् तुलाया नवभागके ॥२२॥

20-22. In Libra, in the Dasha of Libra Amsa there will be financial gains, in the Dasha of Scorpio Amsa good relations with kinsmen, in the Dasha of Sagittarius Amsa-happiness from father, in the Dasha of Capricorn Amsa-disputes with mother, in the Dasha of Aquarius Amsa-birth of son and financial gains, in the Dasha of Pisces Amsa-entanglement with enemies, in the Dasha of Scorpio Amsa-disputes with women, in the Dasha of Libra Amsa-danger from water, and in the Dasha -of Virgo Amsa-more financial gains.

Effects of the Dasha or Navamsha Rashi, of Scorpio

कर्कटे ह्यर्थनाशश्च सिंहे राजविरोधिता ।

मिथुने भूमिलाभश्च वृषभे चाऽर्थलाभकृत् ॥२३॥

मेषे सर्पादिभीतिः स्यान्मीने चैव जलाद् भयम् ।

कुम्भे व्यापारतो लाभो मकरेऽपि रुजो भयम् ॥२४॥

चापे तु धनलाभः स्याद् वृश्चिकस्य नवांशके ।

23-24½: In Scorpio, in the Dasha of Cancer Amsa there will be financial gains in the Dasha of Leo Amsa-opposition to the king (Government), in the Dasha of Gemini Amsa-acquisition of land, in the Dasha of Taurus Amsa-financial gains, in the Dasha of Aries Amsa--danger from reptiles, in the Dasha of Pisces Amsa-danger from water, in the Dasha of Aquarius Amsa-profits in business, in the Dasha of Capricorn Amsa-profit in business, in the Dasha of Capricorn Amsa-possibility of suffering from diseases, and in the Dasha of Sagittarius Amsa - financial gains.

Effects of the Dasha of Navamsha Rāśhis of Sagittarius

मेषे तु धनलाभः स्याद् वृषे भूमिविवर्द्धनम् ॥२५॥

मिथुने सर्वसिद्धिः स्यात्कर्कटे सर्वसिद्धिकृत् ।

सिंहे तु पूर्ववृद्धिः स्यात्कन्यायां कलहो भवेत् ॥२६॥

तौलिके चार्थलाभः स्याद् वृश्चिके रोओगमाप्नुयात् ।

चापे तु सुतवृद्धिः स्याच्चापस्य नवमांशके ॥२७॥

25-27. In Sagittarius, in the Dasha of Aries Amsa there will be financial gains, in the Dasha of Taurus Amsa-acquisition of more land, in the Dasha of Gemini Amsa-success in ventures,

in the Dasha of Cancer Amsa-success all round, in the Dasha of Leo Amsa-increase in the accumulated wealth, in the Dasha of Virgo Amsa-disputes, in the Dasha of Libra Amsa-financial gains, in the Dasha of Scorpio- Amsa-affliction with diseases, and in the Dasha of Sagittarius Amsa-happiness from children (birth of son etc.).

Effects of the Dasha of Navamsha Rāśhis of Capricorn

मकरे पुत्रलाभः स्यात्कुम्भे धान्यविवर्द्धनम् ।

मीने कल्याणमाप्नोति वृश्चिके विषबाधिता ॥२८॥

तौलिके त्वर्थलाभश्च कन्यायां शत्रुवर्द्धनम् ।

शशिभे स्र/इयमाप्नोति सिंहे तु मृगबाधिता ॥२९॥

28-29, In Capricorn, in the Dasha of Capricorn Amsa there will be happiness from children, in the Dasha of Aquarius Amsa-gain of agricultural products, in the Dasha of Pisces Amsa-well-being, in the Dasha of Scorpio Amsa-danger from poison, in the Dasha of Libra Amsa-financial gains, in the Dasha of Virgo Amsa - increase in enemies, in the Dasha of Cancer Amsa - acquisition of property, in the Dasha of Leo Amsa- danger from wild animals and in the Dasha of Gemini Amsa-danger of falling from a tree.

Effects of the Dasha of Navamsha Rāśhis of Aquarius

मिथुने वृक्षबाधा च मृगस्य नवभागके ।

वृषभे त्वर्थलाभश्च मेषभे त्वक्षिरोगकृत् ॥३०॥

मीने तु दीर्घयात्रा स्यात्कुम्भे धनविवर्द्धनम् ।

मकरे सर्वसिद्धिः स्याच्चापे शत्रुविवर्द्धनम् ॥३१॥

मेषे सौख्यविनाशश्च वृषभे मरणं भवेत् ।

युग्मे कल्याणमाप्नोति कुम्भस्य नवमांशके ॥३२॥

30-32. In Aquarius, in the Dasha of Taurus Amsa-there will be financial gains, in the Dasha of Aries Amsa-diseases of the eyes in the Dasha of Pisces Amsa-journeys to distant places, in t ne Dasha of Aquarius Amsa-increase in wealth, in the Dasha of Capricorn Amsa-success in all kinds of ventures, in the Dasha of Sagittarius Amsa-more enemies, in the Dasha of Aries Amsa-loss of happiness and enjoyment, in the Dasha of Taurus Amsa-death, in the Dasha of Gemini Amsa-well-being.

Effects of the Dasha of the Navamsha Rāśhis of Pisces

कर्कटे धनवृद्धिः स्यात् सिंहे तु राजपूजनम् ।

कन्यायामर्थलाभस्तु तुलायां लाभमाप्नुयात् ॥३३॥

वृश्चिके ज्वरमाप्नोति चापे शत्रुविवर्द्धनम् ।

मृगे जायाविरोधश्च कुम्भे जलविरोधता ॥३४॥

मीने तु सर्वसौभाग्यं मीनस्य नवभागके ।

दशाअंशक्रमेणैवं ज्ञात्वा सर्वफलं वदेत् ॥३५॥

33-34½: In the Pisces, in the Dasha of Cancer Amsa-there will be increase in wealth, in the Dasha of Leo Amsa-recognition by Government, in the Dasha of Virgo Amsa-financial gains, in the Dasha of Libra Amsa-gains from all sources, in the Dasha of Scorpio Amsa -fever, in the Dasha of Sagittarius Amsa-more enemies, in the Dasha of Capricorn Amsa-conjugal disputes, in the Dasha of Aquarius Amsa- danger from water and in the Dasha of Pisces Amsa-good fortune all round.

In this manner on the Kala-Chakra, prepared on the basis of the Pada of the Janma Nakshatra, the Dasha of the Navamsha rāśhis and their duration can be assessed and prediction can be made for the whole life of the native. Appropriate remedial measures (recitation of mantras, oblations etc.) should be taken to alleviate the adverse effects cause by malefic Dasha

क्रूरग्रहदशाकाले शान्तिं कुर्याद्विचक्षणः ।

यत् प्रोक्तं राजयोगादौ संज्ञाध्याये च यत् फलम् ॥३६॥

तत्सर्वं चत्रकाले हि सुबुद्ध्या योजयेद् बुधः ।

इति संक्षेपतः प्रोक्तं कालचक्रदशाफलम् ॥३७॥

36-37. The effects of Dasha in Raja-yoga etc. have already been described in Vol. 1 of this book. The same should be applied in a judicious manner in the Kala-chakra. These are in brief the effects of Kala-chakra Dasha.

अथ चरादिदशाफलाध्यायः ॥५०॥

Chapter 50. Effects of the Chara etc. Dasha

चरस्थिरादिसञ्ज्ञा या दशाः प्रोक्ताः पुरा द्विज ।
शुभाऽशुभफलं तासां कथयामि तवाऽग्रतः ॥ १॥
लग्नादिद्वादशान्तानां भावानां फलकीर्तने ।
तत्तद्राशीशवीर्येण यथायोग्यं प्रयोजयेत् ॥ २॥
बलयुक्ते च राशीशे पूर्णं तस्य तदा फलम् ।
फलं मध्यबले मध्यं बलहीने विपर्ययः ॥ ३॥

1-3. The Sage said-O Brahmin! I have already described the Chara etc. Dasha. Now I am going to tell you the effects of these Dasha.

The effects of the Dasha of the rāśhis should be judged from the strength of the lords of rāśhis and whether they are benefices or malefic. If the lord of a rashi possesses full strength, the effects of the Dasha of the rashi will be realised in full. The effects of the Dasha will be of medium nature if the strength is medium. If the lord of rashi possesses little strength, the effects, will be experienced accordingly.

यो यो दशाप्रदो राशिस्तस्य रन्ध्रत्रिकोणके ।
पापखेटयुते विप्र तद्दशा दुःखदायिका ॥ ४॥
तृतीयषष्ठगे पापे ज्यादिः परिकीर्तितः ।
शुभखेटयुते तत्र जायते च पराजयः ॥ ५॥
लाभस्थे च शुभे पापे लाभो भवति निश्चितः ।
यदा दशाप्रदो राशिः शुभखेटयुतो द्विज ॥ ६॥
शुभक्षेत्रे हि तद्राशेः शुभं ज्ञेयं दशाफलम् ।
पापयुक्ते शुभक्षेत्रे पूर्वं शुभमसत्परे ॥ ७॥
पापर्क्षे शुभसंयुक्ते पूर्वं सौख्यं ततोऽशुभम् ।
पापक्षेत्रे पापयुक्ते सा दशा सर्वदुखदा ॥ ८॥
शुभक्षेत्रदशा राशौ युक्ते पापशुभैर्द्विज ॥ ९॥
पूर्वं कष्टं सुखं पश्चान्निर्विशङ्कं प्रजायते ।
शुभक्षेत्रे शुभं वाच्यं पापर्क्षे त्वशुभं फलम् ॥ १०॥

4-10. If there be malefic in the 8th, the 5th and the 9th from a Dasha rashi (that is, the rashi whose Dasha is in operation), the effects of the Dasha of that rashi will be distressful. If there be malefic in the 3rd; and the 6th from a Dasha rashi, the effects or the Dasha will be victory over enemies and happiness. If there be benefices in the 3rd and the 6th from the Dasha rashi, there will be defeat in its Dasha. If there be benefices or malefic in the 11th from the Dasha rashi, there will be conquests and happiness in its Dasha. If the Dasha rashi be occupied by or be owned by a benefice, the effects of its Dasha will be beneficial. If a Dasha rashi owned by a benefice, is occupied b; a malefic, favourable effects will be experienced in the first part of the Dasha and they will be adverse in the latter part. If a Dasha rashi owned by a malefic is occupied by a benefice, the effects of the Dasha will be the same. A Dasha rashi owned and occupied by a malefic will always yield in-favourable results. The reverse will be the case in the case of the Dasha rashi owned and occupied by a benefice. If a Dasha rashi owned by a benefice is occupied by both benefice and malefic planets, the effects of Dasha will be adverse in its first part and favourable in the latter part.

द्वितीये पञ्चमे सौम्ये राजप्रीतिर्जयो ध्रुवम् ।
पापे तत्र गते ज्ञेयमशुभं तद्दशाफलम् ॥ ११॥
चतुर्थे तु शुभं सौख्यमारोग्यं त्वष्टमे शुभे ।
धर्मवृद्धिर्गुरुजनात्सौख्यं च नवमे शुभे ॥ १२॥
विपरीते विपर्यासो मिश्रे मिश्रं प्रकीर्तितम् ।
पाके भोगे च पापाढ्ये देहपीडा मनोव्यथा ॥ १३॥
सप्तमे पाकभोगाभ्यां पापे दारार्तिरीरिता ।
चतुर्थे स्थानहानिः स्यात्पञ्चमे पुत्रपीडनम् ॥ १४॥
दशमे कीर्तिहानिः स्यान्नवमे पितृपीडनम् ।
पाकाद्रुद्रागते पापे पीडा सर्वाप्यबाधिका ॥ १५॥
उक्तस्थानगते सौम्ये ततः सौख्यं विनिर्दिशेत् ।
केन्द्रस्थानगते सौम्ये लाभः शत्रुजपप्रदः ॥ १६॥
जन्मकालग्रहस्थित्या सगोचगग्रहैरपि ।
विचारितैः प्रवक्तव्यं तत्तद्राशिद/साफलम् ॥ १७॥

11-17. The assessment of the effects of the Dasha of the Dasha rashi should be made after taking into account the disposition of the planets in the rashi at birth and the disposition of planets during the Dasha. If the Dasha rashi be well disposed both at the time of birth and during its Dasha, the beneficial results will be realised in full. If it be ill-disposed during the Dasha, the effects will be of mixed nature. If the Dasha rashi be ill disposed both at the time of birth and during its Dasha, only evil effects will be experienced.

यश्च राशिः शुभाकान्तो यस्य पश्चाच्छुभग्रहाः ।

तद्दशा शुभदा प्रोक्ता विपरीते विपर्ययः ॥ १८॥

त्रिकोणरन्ध्ररिष्फस्थैः शुभपापैः शुभाऽशुभम् ।

तद्दशायां च वक्तव्यं फलं दैवविदा सदा ॥ १९॥

18 – 19. The effects of the Dasha will be, favourable if it is occupied by a benefice and there is also a benefice in the rashi previous to it. If the rashi be occupied by a malefic, the effects will be of adverse nature. If there be benefices in the 5th and the 9th, the effects, of its Dasha will be favourable. Reverse will be the case if the 5th and the 9th are occupied by malefic.

मेषकर्कतुलानक्रराशीनां च यथाक्रमम् ।

बाधा स्तानानि सम्प्रोक्ता कुभगोसिंहवृश्चिकाः ॥ २०॥

पाकेशाक्रान्तराशौ वा बाधास्थाने शुभेतरे ।

स्थिते सति महाशोको बन्धनव्यसनामयाः ॥ २१॥

20-21. Aquarius, Taurus, Leo and Scorpio are Badhaka houses for the four moveable rashi - Aries, Cancer, Libra and Capricorn, in that order. In other words, the 11th rāśhis a moveable sign is its Badhaka house. If there be a malefic in the house occupied by its lord or in Badhaka house of that rashi, there will be occasions of great sorrow, imprisonment and diseases during the Dasha.

उच्चस्वर्क्षग्रहे तस्मिञ्छुभं सौख्यं धनागमः ।

तच्छून्यं चेदसौख्यं स्यात्तद्दशा न फलप्रदा ॥ २२॥

22. The Dasha of a rashi will be favourable if it is occupied by its own lord or an exalted planet. The Dasha of a, rashi not occupied by any planet will be adverse.

बाधकव्ययषडरन्ध्रे राहुयुक्ते महद्भयम् ।

प्रस्थाने बन्धनप्राप्ती राजपीडा रिपोभयम् ॥ २३॥

रव्यारराहुशनयो भुक्तिराशौ स्थिता यदि ।

तद्राशिभिक्तौ पतनं राजकोपान् महद्भयम् ॥ २४॥

भुक्तिराशित्रिकोणे तु नीचखेटः स्थितो यदि ।

तद्राशौ वा युते नीचे पापे मृत्युभयं वदेत् ॥ २५॥

23-25. There will be great danger, imprisonment during a journey, displeasure of Government and danger from enemies, in the Dasha and Anta r Dasha of the rashi from which its Badhaka house, the 12th, the 6th and the 8th are occupied by Rahu. There will be losses due to the displeasure of the king and danger therefrom in the Antardasa (sub-period} of the rashi that is occupied by the Sun, Mars, Rahu and Saturn. There will be possibility of death if the 5th and the 9th from the Antardasa rashi are occupied by debilitated or malefic planet.

भुक्तिराशौ स्वतुङ्गस्थे त्रिकोणे वापि खेचरे ।
यदा भुक्तिदशा प्राप्ता तदा सौख्यं लभेन्नरः ॥ २६॥
नगरग्रामनाथत्वं पुत्रलाभं धनागमम् ।
कल्याणं भूरिभाग्यं च सेनपत्यं महोन्नतम् ॥ २७॥
पाकेश्वरो जीवदृष्टः शुभराशिस्थितो यदि ।
तद्दशायां धनप्राप्तिर्मङ्गलं पुत्रसम्भवम् ॥ २८॥

26-28. There will be enjoyment, acquisition of chief-ship of a town or village, birth of a son, financial gains, well-being, dawn of fortune, attainment of the position of a commander of an army and progress all round if there he an exalted planet in the Trikona from the Antardasa rashi. There will be in his Dasha financial gains, well-being and birth of a son if the planet who is the lord of the Dasha be in a benefice sign and be aspected by Jupiter.

सितासितभयुग्माश्च सूर्यस्य रिपुराशयः ।
कौर्पितौलिघटाश्चेन्द्रोर्भौमस्य रिपुराशयः ॥ २९॥
घटमीननृयुल्तौलिकन्या ज्ञस्य ततः परम् ।
कर्कमीनालिकुम्भाश्च राशयो रिपवः स्मृताः ॥ ३०॥
वृषतौलिनृयुक्कन्याराशयो रिपवो गुरोः ।
सिंहालिकर्कचापाश्च शुकस्य रिपुराशयः ॥ ३१॥
मेषसिंहधनुःकौर्पिकर्कटा शनिशत्रवः ।
एवं ग्राहन्तरदाशां चिन्तयेत्कोविदो द्विज ॥ ३२॥

29-32. Taurus, Libra, Capricorn, Aquarius and Gemini are the inimical rāśhis of the Sun. The inimical rāśhis of the Moon and other planets may be reckoned similarly. If a planet be in an inimical rashi, his Dasha will he full of adversities. The effects of the Dasha of rāśhis and planets should be judged after taking into account the above rules.

ये राजयोगदा ये च शुभमध्यमता ग्रहाः ।
यस्माद्वा द्वित्रितुर्यस्थाः ग्रहाः शुभफलप्रदाः ॥ ३३॥
तद्दशानां शुभं ब्रूयाद्राजयोगादिसम्भवम् ।
शुभद्वयान्तरगतः पापोऽपि शुभदः स्मृतः ॥ ३४॥

33-34. The Dasha of that planet will be favourable who is Raja-yoga-karaka, who is disposed between two benefices (that is, there are benefices in the 2nd and the 12th houses to that planet) and who has benefices in the 2nd, 3rd and 4th houses from him. A malefic planet becomes favourable if he is disposed between benefices.

गता शुभदशामध्यं दशा सौम्यस्य शोभना ।
शुभा यस्य त्रिकोणस्थस्तद्दशापि शुभप्रदा ॥ ३५॥
आरम्भान्तो मित्रशुभराश्योर्यदि फलं शुभम् ।
प्रतिराश्यैवमव्दाद्यं विभज्य तत्फलं वदेत् ॥ ३६॥

35-36. The whole of the Dasha of a planet who is related to a friendly and benefice planet at the commencement and the end of the Dasha, will be favourable. In an unfavourable Dasha, the Antardasa of a benefice (planet or rashi) becomes favourable. The Dasha of a planet or rashi, who has benefices in the 5th or the 9th from it, is also favourable. In this manner, the effects of the Dasha should be judged after taking into account the dispositions of the planet or rashi, at the commencement and at the end of the Dasha.

आरम्भात्तत्त्रिकोणे तु सौम्ये तु शुभभावहेत् ।
शुभराशौ शुभारम्भे दशा स्यादतिशोभना ॥ ३७॥
शुभादिराशौ पापश्चेद्दशारम्भे शुभा स्मृता ।
शुभारम्भे कथा केति प्रारम्भस्य फलं वदेत् ॥ ३८॥
आरम्भे पापराशौ वा यदीशो दुर्बलो द्विज ।
नीचादौ तद्दशाद्यन्ते वदेद्भाग्यविपर्ययम् ॥ ३९॥

37-39. The Dasha of the planets and rāśhis who have benefices in the Trikona from them is favourable. If the Dasha of a benefice rashi commences in a benefice rashi, it will be very favourable. If an evil Dasha commences in a benefice rashi, it is also favourable. Therefore, the commencement of Dasha should always be kept in view in assessing the results of the Dasha. There will be loss of fortune if a t the commencement of the Dasha there be a malefic rashi or the lord of the Dasha rashi be in debilitation.

यत्र स्थितो नीचखेटस्त्रिकोणे वाऽथ नीचगः ।
तथा राशीश्वरे नीचे सम्बन्धो नीचखेटकैः ॥ ४०॥
भाग्यस्य विपरीतत्वं करोत्येव द्विजोत्तम ।
धनधान्यादिहानिश्च देहे रोगभयं तथा ॥ ४१॥

40-41. There will be loss of fortune, wealth and agricultural products and inflict ion with disease during the Dasha of the rashi occupied by a debilitated planet, or if there be a debilitated planet in the 5th from it or the 9th or whose lord be debilitated or related to a debilitated planet.

राहोः केतोश्च कुम्भादि वृश्चिकादि चतुष्टयम् ।
स्वभं तत्र समारम्भस्तद्दशायां शुभं भवेत् ॥ ४२॥

42. Four rāśhis from Aquarius and four rāśhis from Scorpio belong to Rahu and Ketu respectively. If Rahu and Ketu be in any one of the aforesaid rāśhis, the Dasha will be productive of beneficial results.

यद्दशायां शुभं ब्रूयात्स चेन्मारकसंस्थितः ।
यस्मिन् राशौदशान्तःस्यात्तस्मिन् दृष्टे युतेऽपि वा ॥ ४३॥
शुक्रेण विधुना वा स्याद्राजकोपाद्धनक्षयः ।
दशान्तश्चेदरिक्षेत्रे राहुदृष्टयुतेऽपि वा ॥ ४४॥
इदं फलं शनेः पाके न विचिन्त्यं द्विजोत्तम ।
दशाप्रदे नक्रराशौ न विचिन्त्यमिदं फलम् ॥ ४५॥

43-45. If a planet whose Dasha is otherwise considered favourable be posited in a maraka house, or if the rashi in which his Dasha comes to an end be aspected by Venus or Moon, there will be in his Dasha displeasure of government and loss of wealth.

राहुर्दशान्ते सर्वस्वनाशो मरणबन्धने ।
दशान्निर्वासनं वा स्यात्कष्टं वा महदश्नुते ॥ ४६॥
तत्त्रिकोणगते पापे निश्चयाद्दुःखमादिशेत् ।
एवं शुभाशुभं सर्वं निश्चयेन वदेद् बुधः ॥ ४७॥

46-47. There will be Joss of everything, imprisonment, death exile from the country and great distress at the end of the Dasha of Rahu, the above effects will definitely be realised if there be malefic in the 5th and the 9th from Rahu. Beneficial and adverse effects should be predicted in this manner.

राह्वाद्याश्रितराशिस्तु भवेद्यदि दशाप्रदः ।
तत्र कालेऽपि पूर्वोक्तं चिन्तनीयं प्रयत्नतः ॥ ४८॥
द/सारम्भो दशान्तो वा मारके चेन्न शोभनम् ।
तस्मिन्नेव च राहुश्चन्नरोधो द्रव्यनाशनः ॥ ४९॥
यत्र क्वापि च भे राहौ दशारम्भे विनाशनम् ।
गृहभ्रंशः समुद्दिष्टो धने राहुधनार्तिकृत् ॥ ५०॥

48-50. The same would be the effects in the Dasha of the rashi occupied by malefic like Rahu etc. The association of a maraka planet with the rashi at the' time of commencement or end of its Dasha is not productive of good effects. If such planet be Ra h u there will be imprisonment or loss of wealth.

चन्द्रशुक्रौ द्वादश चेद्राजकोपो भवेद्ध्रुवम् ।
भौमकेतू तत्र यदि वधोऽग्नेर्महती व्यथा ॥ ५१॥

चेन्द्रशुक्रौ धने विप्र यदि राज्यं प्रयच्छतः ।

दशारम्भे दशान्ते च द्वितीयस्थमिदं फलम् ॥ ५२॥

51-52. The natural characteristics of the house occupied by Rahu are harmed at the commencement of the Dasha. If such house be 2nd, there will be loss of wealth. If the Moon and Venus be in the 12th there will be losses due to the displeasure of government. If Mars and Ketu be so disposed there will be death or danger from fire. There will be acquisition of kingdom if the Venus and Moon be in the 2nd at the commencement of the Dasha. This means that the effects (good or bad) of the house in which the Moon and Venus are posited at the commencement and end of Dasha, are strengthened. Thus, their disposition in the 6th, the 8th and the 12th will produce only adverse effects.

एवमर्गलभावानां फलं विज्ञैः प्रदर्शितम् ।

यस्य पापः शुभो वाऽपि ग्रहस्तिष्ठेच्छुभार्गले ॥ ५३॥

तेन द्रष्ट्रेक्षिते लग्नं पाबल्यायोपकल्प्यते ।

यदि पश्येद्ग्रहस्तन्न विपरीतार्गलस्थितः ॥ ५४॥

तद्भावस्य दशायास्तु विपरीतफलं भवेत् ।

सद्दृष्टेऽपि शुभं ब्रूयान्निर्विशङ्कं द्विजोत्तम ॥ ५५॥

53-55: Similarly, the learneds have described the effects of the house with Argala (सार्गल). If there be an auspicious Argala causing benefice or malefic planet of rashi and the Ascendant be aspected by him that rashi will prevail. Here Ascendant is the secondary condition. If the planet causing uninterrupted Argala, aspects a rashi, that rashi will prevail. In other words, good effects will be derived in the Dasha of that rashi. The Dasha of the rashi, which is not aspected by auspicious Argala or of a rashi with Vipreet Argala, will not be favourable. The Dasha of that rashi which is aspected by a benefice will also be favourable.

यस्मिन्भावे शुभस्वामिसम्बन्धस्तुङ्गखेचरः ।

स्यात्तद्भावदशायां तु अन्त्यैश्वर्यमखण्डितम् ॥ ५६॥

यद्भावेशः स्वार्थराशिमधितिष्ठति पश्यति ।

स्यातद्भावदशाकाले धनलाभो महत्तरः ॥ ५७॥

यस्माद्व्ययगतो यस्तु तद्दशायां धनक्षयः ।

यस्मात्त्रिकोणगाः पापास्तत्रात्मशुभनाशनम् ॥ ५८॥

पुत्रहानिः पितुः पीडा मनस्तापो महान् भवेत् ।

यस्मात्त्रिकोण्गा रिःफरन्ध्रेशार्कारसूर्यजाः ॥ ५९॥

56-59: Financial gains will be derived in the Dasha of the rashi which is occupied by its benefice lord or by an exalted planet who is aspected by him. There

will be loss of wealth if such a planet be in the 12th to the rashi (or house). There will be destruction of all good effects, distress to children and father and mental agony in the Dasha of the rashi if there be malefic in the 5th and the 9th from the rashi. Evil effects will be experienced in the Dasha of the rashi which is occupied by the lord of the 8th, the lord of the 12th, the Sun, Mars or Saturn.

पुत्रपीडा द्रव्यहानिस्तत्र केत्वहिसङ्गमे ।
विदेशभ्रमणं क्लेशो भयं चैव पदे पदे ॥ ६०॥
तस्मात्षष्ठाष्टमे क्रूरनीचखेटादयः स्थिताः ।
रोगशत्रुनृपालेभ्यो मुहुः पीडा सुदुःसहा ॥ ६१॥
यस्माच्चतुर्थः क्रूरः स्याद्भूगृहक्षेत्रनाशनम् ।
पशुहानिस्तत्र भौमे गृहदाहः प्रमादकृत् ॥ ६२॥
शनौ हृदयशूलं स्यात्सूर्ये राजप्रकोपनम् ।
सर्वस्वहरणं राहौ विषचौरादिजं भयम् ॥ ६३॥

60-63. The Dasha of the rashi will cause distress to children, exile to a foreign country and continuous disturbances in his life if Rahu and Ketu be in the Trikona to the rashi. There will be danger from enemies, king and disease in the Dasha of the rashi the 6th and the 8th from which are occupied by malefic, debilitated or combust planets. There will be destruction of house, land and agricultural field s if there be a malefic or debilitated planet in the 4th from the rashi. There will be loss of house due to negligence if such a planet be Mars, heart pains and danger from government if the planet be Saturn and losses all round, danger from poison and thieves if the planet be Rahu.

यस्माद् दशमभे राहुः पुण्यतीर्थाटनं भवेत् ।
यस्मात्कर्मायभाग्यर्क्षगतः शोभनखेचराः ॥ ६४॥
विद्यार्थधर्मसत्कर्मख्यातिपौरुषसिद्धयः ।
यतः पञ्चमकामारिगताः स्वोच्चशुभग्रहाः ॥ ६५॥
पुत्रदारादिसम्प्राप्तिर्नृपपूजा महत्तरा ।
यस्मान्पुत्रायकर्माम्बुनवलग्नाधिपाः स्थिताः ॥ ६६॥
तत्तद्भावार्थसिद्धिः स्याच्छ्रेयो योगानुसारतः ।

64-66½: There will be pilgrimage to holy places in the Dasha of the rashi who has Rahu in the 10th to it. There will be gain of earning, religious rites, gain of wealth, renown for good deeds and success in efforts and ventures in the Dasha of the rashi the 10th, the 11th and the 9th from which are occupied by benefices. There will be birth of children, happiness from wife and recognition by Government in the Dasha of the rashi from which the 5th, the 7th and the 9th are occupied by benefice or exalted planets. During the Dasha of the houses (rāśhis) occupied by the lords of the 5th, the

11th, the 10th, the 4th, the 9th, or the Ascendant there will be growth of these houses (good effects).

The good effects will be in proportion to the strength of the houses and the planet occupying them.

यस्मिन् गुरुर्वा शुक्रोवा शुभेशो वापि संस्थितः ॥ ६७॥

कल्याणं सर्वसम्पत्तिर् देवब्राह्मणतर्पनम् ।

यत्चतुर्थे तुङ्गखेटाः शुभस्वामी ग्रहश्च वा ॥ ६८॥

वाहनग्रामलाभश्च पशुवृद्धिश्च भूयसी ।

तत्र चन्द्रे च लाभः स्याद्बहुधान्यरसान्वितः ॥ ६९॥

पूर्णे विधौ निधिप्राप्तिर्लभेद्वा मणिसञ्चयम् ।

तत्र सुक्रे भृदङ्गादिवाद्यगानपुरस्कृतः ॥ ७०॥

67-70. In the Dasha of rashi (house) there will be well beings, increase in opulence and glory and devotion to deities and Brahmins, if it is occupied by Jupiter, Venus or lord of a Trikona. There will be acquisition of more conveyance and cattle etc., in the Dasha of the rashi (house), the 4th from which is occupied by an exalted planet or lord of a Trikona. The Moon there will give things like grains, ghee etc. Full Moon will favour with a treasure and jewels etc. Venus there will provide enjoyment from music etc.

आन्दोलिकाप्तिर्जीवे तु कनकान्दोलिका ध्रुवम् ।

लग्नकर्मेशभाग्येशतुङ्गस्थशुभयोगतः ॥ ७१॥

सर्वोत्कर्षमहैश्वर्यसाम्राज्यादिमहत्फलम् ।

एवं तत्तद्भावदायफलं यत्स्याद्विचिन्तयेत् ॥ ७२॥

71-72. There will be enjoyment of the palanquin like conveyance in the Dasha of the rashi (house) from which the 41 is occupied by Jupiter. There will be success in all venture great opulence and glory, acquisition of a kingdom (attainment of a high position etc.), during the Dasha of a rashi (house) which has the yoga of the lord of the Ascendant, lords of the 9th and the 10th, an exalted planet or benefices. The effects of the Dasha of various houses should be judged in this manner.

एकैकोडुदशा स्वीयैर्गुणैरष्टादशात्मभि ।

भिन्नं फलविपाकं तु कुर्याद्वै चित्रसंयुतम् ॥ ७३॥

परमोच्चे तुङ्गमात्रे तदर्वाक्तदुपर्यपि ।

मूलत्रिकोणभे स्वर्क्षे स्वाधिमित्रग्रहस्य भे ॥ ७४॥

तत्कालसुहृदो गेहे उदासीनस्य भे तथा ।

शर्तोर्भेऽधिरिपोर्भे च नीचान्तादूर्ध्वदेशभे ॥ ७५॥

73-77. The effects of the Dasha of each rashi or planet (Nakshatra Dasha) depend on their 18 different kinds of conditions. They are deep exaltation, exaltation, dispositions on their either side, Moola-Trikona, own sign, Adhimitra sign, Tatkalik Mitra's sign, natural sign, enemy's sign, Adhishatru's sign, deep debilitation, debilitated or enemy's Varga, own Varga, disposition in a Kendra, disposition in a Trikona, defeated in planetary war, deep combustion.

तस्मादर्वाङ् नीचमात्र नीचान्ते परमांशके ।

नीचारिवर्गे सखले स्ववर्गे केन्द्रकोणभे ॥ ७६॥

व्यवस्थितस्य खेटस्य समरे पीडितस्य च ।

गाढपूढस्य च दशापचितिः स्वगुणैः फलम् ॥ ७७॥

परमोच्चगतो यस्तु योऽतिवीर्यसमन्वितः ।

सम्पूर्णाख्या दशा तस्य राज्यभूग्यशुभप्रदा ॥ ७८॥

लक्ष्मीकटाक्षचिह्नानां चिरवासगृहप्रदा ।

तुङ्गमात्रगतस्यापि तथा वीर्याधिकस्य च ॥ ७९॥

पूर्णाख्या बहुलैश्वर्यदायिन्यापि रुजप्रदा ।

अतिनीचगतस्यापि दुर्बलस्य ग्रहस्य तु ॥ ८०॥

रिक्ता त्वनिष्टफलदा व्याध्यनर्थमृतिप्रदा ।

अत्युच्चेऽप्यतिनीचस्थे मध्यगस्यावरोहिणी ॥ ८१॥

मित्रोच्चभावप्राप्तस्य मध्याख्या ह्यर्थदा दशा ।

नीचान्तादुच्चभागान्तं भषट्के मध्यगस्य च ॥ ८२॥

दशा चारोहिणी नीचरिपुभांशगतस्य च ।

अधमाख्या भयक्लेशव्याधिदुःखविवर्धिनी ॥ ८३॥

नामानुरूपफलदाः पाककाले दशा इमाः ।

78-83½: Acquisition of kingdom (attainment of a high position in government), enjoyment and acquisition of more property are the effects of the whole Dasha or the planet who is m deep exaltation and is fully equipped with all the III kinds of strength (Shad-bala), great opulence and glory with some possibility of affliction with disease are the effects of the planet placed in his sign of exaltation. The Dasha of a planet in deep debilitation is called rikta (रिक्त-void). Diseases, Loss of wealth and danger of death are the effects of the Dasha of such a planet. The Dasha of the planet who in a condition in between exaltation and deep debilitation is known as avrohini (अवरोहिणी - descending). The Dasha of the planet in exaltation or in a friend's sign is called Madhya (मध्या - middle order). This Dasha also yields moderately good effects. The Dasha of a planet placed in a condition in between deep debilitation and deep

exaltation is called rohini (रोहिणी ascending). The Dasha of a planet placed in between the debilitated and enemy Navamsha is called Adhama (अधमा - evil). Dangers of various kinds, distress and sorrows are the results of the Dasha of such a planet. These Dasha give results according to their nomenclature.

भाग्येशगुरुसम्बन्धो योगदृक्केन्द्रभादिभिः ॥ ८४॥
परेषामपि दायेषु भग्योपक्रममुन्नयेत् ।
जातको यस्तु फलदो भग्ययोगप्रदोऽथ यः ॥ ८५॥
सफलो वक्रिमादूर्ध्वमन्यानपि च खेचरान् ।
दुर्बलानसमर्थांश्च फलदानेषु यागतः ॥ ८६॥
तारतम्यात्सुसम्बन्धा दशा ह्येताः फलप्रदाः ।
स्वकेन्द्रादिजुषां तेषां पूर्णार्द्धाङ्घ्रिव्यवस्थया ॥ ८७॥

84-87. The Dasha of other planets become auspicious and augment the fortune if the lord of the 9th and Jupiter are in any way related with yoga, Kendra or the house concerned etc. The planet with yoga of good fortune at birth produces good effects when he is free from retrogression and becomes direct. The weakness, inabilities and yogas of other planets should also be taken in to account in judging their effects. All those Dasha give full, medium and little effects in accordance with the disposition of the planets in the Kendra, Panaphara or Apoklima houses.

शीर्षोदयभगाः स्वस्वदशादौ स्वफलप्रदाः ।
उभयोदयराशिस्थदशा मध्यफलप्रदा ॥ ८८॥
पृष्ठोदयर्क्षगाः खेटाः स्वदशान्ते फलप्रदाः ।
निसर्गतश्च तत्काले सुहृदां हरणे शुभम् ॥ ८९॥
सम्पादयेत्तदा कष्टं तद्विपर्ययगामिनाम् ।

88-89½: The planets in Shirshodaya rāśhis (शीर्षोदय राशी) Ubhayodaya (उभयोदय) Rāśhis and Prishthodaya (पृष्ठोदय) Rāśhis, yield their results respectively at the commencement of the Dasha, in the middle of the Dasha and at the end of the Dasha. All the planets yield auspicious, results in the Antardasa of Naisargika (नैसर्गिक, natural, constant) and Tatkalik (तत्कालिक -according to position) friends. The results will be adverse in the Antardasa of inimical planets.

दशेशाक्रान्तभावर्क्षादारभ्य द्वादशर्क्षकम् ॥ ९०॥
भक्त्वा द्वादशराशीनां दशाभुक्ति प्रकल्पयेत् ।
एकैकराशेर्या तत्र सुहृत्स्वक्षेत्रगामिनी ॥ ९१॥

तस्यां राज्यादिसम्पत्तिपूर्वकं शुभमीरयेत् ।
दुःस्थानरिपुगेहस्थनीचक्रूरयुता च या ॥ ९२॥
तस्यामनर्थकलहं रोगमृत्युभयादिकम् ।
बिन्दुभूयस्त्वशून्यत्ववशात् स्वीयाष्टवर्गके ॥ ९३॥
वृद्धिं हानिं च तद्राशिभावस्य स्वगृहात्क्रमात् ।
भावयोजनया विद्यात्सुतस्त्र्यादिशुभाऽशुभम् ॥ ९४॥
धात्वादिराशिभेदाच्च धात्वादिग्रहयोगतः ।
शुभपापनशाभेदाच्छुभपापयुतैरपि ॥ ९५॥
इष्टानिष्टस्थानभेदात् फलभेदात् समुन्नयेत् ।
एवं सर्वग्रहाणां च स्वां स्वामन्तर्दशामपि ॥ ९६॥

90-96 (Antardasa of rāśhis), There are Antardasa of the 12 rāśhis commencing from the rashi in which the lord of the Dasha is posited. There will be auspicious results like acquisition of kingdom (attainment of a high position in government) in the Antardasa of a rashi which is occupied by its own lord or a friendly planet. There will be inauspicious results like loss of wealth, disputes, danger from diseases etc., in the Antardasa of the rashi which may be the 6th, the 8th or the 12th or occupied by a malefic, debilitated planet or a planet housed in an inimical sign. The rashi which contains more auspicious marks in the Ashtaka-Varga will yield benefice effects in its Antardasa. Adverse will be the effects of the Antardasa of the rashi which contains more inauspicious marks. For assessing the results, the rashi from which the Dasha commences, should be treated as the Ascendant and the houses thereafter should be assumed to have the characteristics as if they are so from the Ascendant; Thus the 2nd house from that rashi will be the house of the wealth, the 3rd of co-born and so on.

There will be gains or losses of Dhatus (धातु) etc. assigned to the rāśhis and the planets in the Antardasa of the rāśhis concerned.

In judging the effects of the Antardasa of the planets, their benefice and malefic nature, relations with the malefic or benefice aspects on them and their disposition in the 6th, the 8th or the 12th etc. should all be kept in view.

स्वराशितो राशिभुक्तिं प्रकल्प्य फलमीरयेत् ।
अन्तरन्तर्दशां स्वीयां विभज्यैवं पुनः पुनः ॥ ९७॥

97. The results, of the Antardasa (Sub periods) and, Pratyantar Dasha of the rāśhis, be assessed in the manner, explained in this chapter.

अथाऽन्तर्दशाध्यायः ॥५१॥

Chapter 51. Working out of Antardasa (sub periods) of planet & Rashi in Vimshottari etc. Dasha systems

दशाब्दाः स्वस्वमानघ्नाः सर्वायुर्योगभाजिताः ।

पृथगन्तर्दशा एवं प्रत्यन्तरदशादिकाः ॥ १॥

1. For finding out the span of the Antardasa of a planet in the Dasha of the same or another planet, multiply the Dasha years of the former with the Dasha years of the latter and divide the product by the total Dasha of the same or any other planet in the Antardasa of another planet. Multiply the years etc. of the Antardasa with the Dasha years of the other planet and divide the product by the total Dasha years of all the planets. The figure so available in months etc. will represent the Pratyantar Dasha of the former.

Notes: We have to find out the period of the Antardasa of the Venus in the Dasha of Venus under the Vimshottari system. The Dasha period of Venus is 20 years. Total Dasha years are 120 years. The Antardasa of Venus will be 20 X 20 =400 ÷ 120 = 3 years 4 months.

There is another method of finding out the term or Antardasa. Multiply the number of years of the Dasha of the planet by the Dasha years of the planet whose Antardasa is required. Then cutting off the last digit of the product-multiply it by 3 and keep the figure so available as days. Suppose, we want to find out the Antardasa of Mercury in the Dasha of Saturn. Mercury's Dasha years are 17. Saturn's Dasha years are 19.17 X 19 = 323. By adopting the above methods, the Antardasa of Mercury will be 32 months and 9 days, or 2 years, 8 months and 9 days.

Pratyantar Dasha

We have to find out the Pratyantar Dasha of Venus in the Antardasa of Venus. The Antardasa of Venus is of 3 years and 4 months or 40 months. The Dasha years of Venus are 20 Years or 240 months. The Dasha years of all the planets are 120 years or 1440 months. Pratyantar Dasha of Venus will be-

40 X 240 = 9600 months ÷ 1440 months = 6 months and 20 days.

आदावन्तर्दशा पाकपतेस्तत्क्रमतोऽपराः ।

एवं प्रत्यन्तरादौ च क्रमो ज्ञेयो विचक्षणैः ॥ २॥

2. In every Dasha the first Antardasa belongs to the lord of the Dasha. Then the further Antardasa belong to the other 9 planets in the same order as followed for the Dasha. The same applies to Pratyantar Dasha.

Notes: For ready reference, is given a Table of Antardasa, under the Vimshottari Dasha system.

Table of Antardasa

Sun's Dasha
6 Years

Antardasa	Y. M. D
Sun	0.03.18
Moon	0.06.00
Mars	0.04.05
Rahu	0.10.24
Jupiter	0.09.18
Saturn	0.11.12
Mercury	0.10.06
Ketu	0.04.05
Venus	1.12.00
	6.00.00

Moon's Dasha
10 Years

Antardasa	Y. M. D
Moon	0.10.00
Mars	0.07.30
Rahu	1.18.00
Jupiter	1.16.00
Saturn	1.19.00
Mercury	1.17.00
Ketu	0.07.30
Venus	1.20.00
Sun	0.06.00
	10.00.00

Mars's Dasha
7 Years

Antardasa	Y. M. D
Mars	0.04.27
Rahu	1.00.18
Jupiter	0.11.06
Saturn	1.01.09
Mercury	0.11.27
Ketu	0.04.27
Venus	1.02.00
Sun	0.04.06
Moon	0.07:00
	7.00.00

Rahu's Dasha
18 Years

Antardasa	Y. M. D
Rahu	2.08.12
Jupiter	2.04.24
Saturn	2.10.06
Mercury	2.06.18
Ketu	1.00.18
Venus	3.00.00
Sun	0.10.24
Moon	1.06.00
Mars	1.00.18
	18.00.00

Jupiter's Dasha
16 Years

Antardasa	Y. M. D
Jupiter	2.01.18
Saturn	2.06.12
Mercury	2.03.06
Ketu	0.11.06
Venus	2.08.00
Sun	0.09.18
Moon	1.04.00
Mars	0.11.06
Rahu	2.04.24
	16.00.00

Saturn's Dasha
19 Years

Antardasa	Y. M. D
Saturn	3.03.03
Mercury	2.08.09
Ketu	1.01.09
Venus	3.02.00
Sun	0.11.12
Moon	1.07.00
Mars	1.01.09
Rahu	2.10.06
Jupiter	2.06.12
	19.00.00

Mercury's Dasha
17 Years

Ketu's Dasha
7 Years

Venus's Dasha
20 Years

Antardasa	Y. M. D	Antardasa	Y. M. D	Antardasa	Y. M. D
Mercury	2.04.27	Ketu	0.04.27	Venus	3.04.00
Ketu	0.11.27	Venus	1.02.00	Sun	1.00.00
Venus	2.18.00	Sun	0.04.06	Moon	1.08.00
Sun	0.10.06	Moon	0.07.00	Mars	1.02.00
Moon	1.05.00	Mars	0.04.27	Rahu	3.00.00
Mars	0.11.27	Rahu	1.00.18	Jupiter	2.08.00
Rahu	2.06.18	Jupiter	0.11.06	Saturn	3.02.00
Jupiter	2.03.06	Saturn	1.01.09	Mercury	2.10.00
Saturn	2.08.09	Mercury	0.11.27	Ketu	1.02.00
	17.00.00		7.00.00		20.00.00

The Tables of Pratyantar Dasha will be given later.

The Antardasa of Chara Planets in Chan etc. Dasha

भुक्तिर्नवानां तुल्या स्याद् विभाज्या नवधा दशा ।
आदौ दशापतेर्भुक्तिस्तत्केन्द्रादियुजां ततः ॥ ३॥
विद्यात् क्रमेण भुक्त्यंशानेवं सूक्ष्मदशादिकम् ।
बलक्रमात् फलं विज्ञैर्वक्तव्यं पूर्वरीतितः ॥ ४॥

3-4. The Antardasa of the Charadi (चरादि) Kendradi (केन्द्रादि) Dasha of the Planets are worked out by dividing the Dasha years by 9. The first Dasha will invariably be of the lord of the Dasha. Thereafter there will be Antardasa of planets posited in Kendras, Panapharas and Apoklimas irrespectively according to their strength.

Antardasa of rāśhis

कृत्वाऽर्कधा राशिदशां राशेर्भुक्तिं क्रमाद् वदेत् ।
प्रत्यन्तर्दशाद्येवं कृत्वा तत्तत्फलं वदेत् ॥ ५॥

5. The Antardasa of rāśhis is worked out by dividing the Dasha years by 12 (in other words, 1/12th part of the Dasha years of a rashi is the period of its Antardasa). Pratyantar Dasha of the Antardasa are also calculated in the same manner.

The order of Antardasa of rāśhis

आद्यसप्तमयोर्मध्ये यो राशिर्बलवांस्ततः ।
ओजे दशाश्रये गण्याः क्रमादुत्क्रमतः समे ॥ ६॥

6. The Antardasa will start from the Dasha rashi or from the rashi 7th therefrom, whichever is stronger. The Antardasa are in the onwards order if the Dasha rashi is odd, in the reverse order if it is even.

अत्राऽपरो विशेषोऽस्ति ब्रवीमि तमहं द्विज ।
चरेऽनुज्झितमार्गः स्यात् षष्ठषष्ठादिकाः स्थिरे ॥ ७॥
उभये कण्टकाज् ज्ञेया लग्नपञ्चमभाग्यतः ।
चरस्थिरद्विस्वभावेष्वोजेषुः प्राक् क्रमो मतः ॥ ८॥
तेष्वेव त्रिषु युग्मेषु ग्राह्यं व्युत्क्रमतोऽखिलम् ।
एवमुल्लिखितो राशि पाकराशिरुदीर्युते ॥ ९॥
स एव भोगराशिः स्यात् पर्याये प्रथमे स्मृतः ।
आद्याद् यावतिथः पाकः पर्याये यत्र दृश्यते ॥ १०॥
तस्मात् तावतिथो भोगः पर्याये तत्र गृह्यताम् ।
तदिदं चरपर्यायस्थिरपर्याययोर्द्वयोः ॥ ११॥
त्रिकोणाख्यदशायां च पाकभोगप्रकल्पनम् ।
पाके भोगे च पापाढ्ये देपपीडा नमोव्यथा ॥ १२॥

7-12. O Brahmin! Now I will acquaint you with the special characteristics of the order of the Antardasa of the rāśhis.

If the Dasha rashi be a moveable one, the Antardasa of the 12 rāśhis are in the onwards or reverse order. If the Dasha asraya (दशा आश्रय) rashi be a fixed one, the Antardasa will start from it and thereafter there will be Antardasa of every sixth rashi. If the Dasha asraya (दशाश्रय) rashi be a dual one, the first Antardasa will belong to it. Thereafter there will be Antardasa of rāśhis in Kendra to it, rāśhis in Kendra to the 5th from it and rāśhis in Kendra to the 9th from it in that order. In the case of all kinds of rāśhis, namely moveable, fixed or dual, the order will be onwards, if the Dasha asraya rashi be an odd one, and in the reverse order if it be an even one. The so called Dasha asraya (दशाश्रय) rashi is known as Paka rashi (पाक राशि). In the first order rashi which is Paka-rashi is also called Bhoga rashi (भोग राशि). Later if the Dasha prad (दशाप्रद) rashi be even, then the Bhoga rashi will be that which is at the same rashi distance as the Dasha asraya rashi is from the Dashaprada rashi. For the Chara, Sthira and Trikona Dasha, the Paka and Bhoga should be determined in this manner. If Paka and Bhoga rāśhis be associated with malefic, there will be pain in the body and mental agony. There will be enjoyment if they be associated with benefices.

Notes: We have to work out the order of the Antardasa in the Chara Dasha of Aquarius. Aquarius is a fixed and odd rashi. Therefore, starting from Aquarius there will be in onwards the Antardasa of every sixth Rashi. Thus, the first Antardasa will be of Aquarius, then of Cancer, the sixth rashi from it, and later of Sagittarius, the sixth

rashi from Cancer, and so on. The Dasha years are 8, therefore the Antardasa of the 12 rāśhis will be of 8 months each.

Illustrative Table

Rashi	Aquarius		Cancer	Sagittarius	Taurus	Libra	Pisces
Y	0	0	0	0	0	0	0
M	8	8	8	8	8	8	8

Rashi	Leo	Capricorn	Gemini	Scorpio	Aries	Virgo
Y	0	0	0	0	0	0
M	8	8	8	8	8	8

Here Aquarius is the first Dashaprada rashi. There it will be both Paka and Bhoga rashi. In the example horoscope, it is associated with benefices. Therefore, the native will be endowed with physical well-being.

The next rashi in the order of the Dasha is Pisces. It is a Dual rashi. In its Dasha the first Antardasa will be of Pisces itself. Then in the reverse order there will be Antardasa of its Kendra rāśhis; namely, Sagittarius, Virgo and Gemini. After that there will be Antardasa of the Kendra rāśhis from the 5th rashi from it (Scorpio), namely Scorpio, Leo,' Taurus and Aquarius. Lastly there will be Antardasa of the Kendra rāśhis of the 9th from Pisces (Cancer) namely, Cancer, Aries, Capri corn and Libra. Here Pisces is Paka rashi and is 2nd from the first Dasha Prada rashi Aquarius. Therefore, the 2nd rashi from Pisces, namely, Aries will be the Bhoga rashi. Auspicious a d inauspicious effects should be judged from their dispositions. The Paka rashi and Bhoga rashi are also known as Dwara (द्वार) and Bahya (बाह्य) rashi also. In the order of Dasha, the Dasha, will be of Aries. In the Dasha of Aries there will be Antardasa of the 12 rāśhis (including Aries) in onwards order as Aries is Moveable and odd sign.

In the Kalachakra Dasha like the Vimshottari Dasha system the span of Dasha should be multiplied by the span of the Dasha of the rashi whose Antardasa is required and the product should be divided by the total Dasha years of the rashi. The years, months etc. as arrived at will represent the Antardasa of the rashi concerned.

Notes: We will explain this by an example. Please see in this connection the notes on verse 91 of Chapter 46. We have to work out the Antardasa in the Dasha of Aries. Multiply the Dasha years 7 of Aries by 7. Then divide the product 49 by 100 the total Dasha years. The years, months etc., so arrived at, namely 0 years, 5 months, 26 days and 24 Ghatikas will be the period of the Antardasa of Aries. In the same manner to arrive at the Antardasa of Sagittarius multiply 7 (years of Aries Dasha) by 10 (Dasha years of Sagittarius) and divide the product 70 by 100. This will give the Antardasa of Sagittarius in the Dasha of Aries as 0 years, 8 months and 12 days. All the Antardasa of various rāśhis have to be worked out in the same manner. For ready reference a Table showing Antardasa in the Kalachakra Dasha has been given in, working out of Antardasa in Pinda etc. Dasha

पिण्डत्रिकदशायां तु ब्रविम्यन्तर्दशाविधिम् ।

पूर्ण दशापतिर्दद्यात् तदर्धं तेन संयुतः ॥ १३॥

त्रिकोणगस्तृतीयांशं तुर्यांशश्चतुरस्रगः ।
स्मरगः सप्तमं भागं बहुष्वेको बली ग्रहः ॥ १४॥
एवं सलग्नकाः खेटाः पाचयन्ति मिथः स्थिताः ।
समच्छेदीकृताः प्राप्ता अंसाश्छेदविवर्जिताः ॥ १५॥
दशाब्दाः पृथगंशघ्ना अंशयोगविभाजिताः ।
अन्तर्दशा भवन्त्येवं तत्प्रत्यन्तर्दशादिकाः ॥ १६॥

13-16: Now I will tell you the method of working out the Antardasa in the Pinda, Amsa and Nisarga Dasha. The lord of Dasha is Dasha Pachaka of full part 1/1) of the planet associated with, is Pachaka (पाचक) of 1/2 part the planet in Trikona from him, is Pachaka of 1/3 part and the planet in the 4th and 8th from him are Pachaka of 1/4 part and the planet in the 7th from him is Pachaka of 1/7 part of the Dasha. No planet in any other house is Antardasa Pachaka. In this manner, there are Antardasa Pachakas in the above-mentioned houses from the various houses including the Ascendant. In any of such houses if there be more than one planet, then the one who is the strongest amongst them will be the Pachaka.

Take the fractions (as mentioned above) and reduce them equivalent fractions with a common denominator. Add up the aliquot parts of the Dasha representative of the various numerators leaving out the denominators. The Antardasa will be arrived at when the various aliquots are converted into years, months etc. within the main Dasha and divided by a common factor.

Notes: The calculations given above are not the literal translation of the text in the Verses concerned; but their actual meaning and sense. This has been got confirmed by checking up with similar information given in Kalyana Verma's Saravali and Varahmihir's Brihat Jataka. They may be referred to if necessary.

अथ विंशोत्तरीमतेन सूर्यदशान्तर्दशाफलाध्यायः ॥५२॥

Chapter 52. Effects of the Antardasa of Sun according to Vimshottari Dasha System

Effects of Antardasa of the Sun

स्वोच्चे स्वभे स्थितः सूर्यो लाभे केन्द्रे त्रिकोणके ।
स्वदशायां स्वभुक्तौ च धनधान्यादिलाभकृत् ॥१॥
नीचाद्यशुभराशिस्थो विपरीतं फलं दिशेत् ।
द्वितीयद्यूननाथेऽर्के त्वपमृत्युभयं वदेत् ॥२॥
तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ।
सूर्यप्रीतिकरीं शान्तिं कुर्यादारोग्यलब्धये ॥३॥

1-3. Good effects like acquisition of wealth and grains etc. are derived in the Antardasa of the Sun in his own Dasha, if the Sun be exalted, in his own house, the 11th, Kendra or Trikona. Adverse results will be experienced if the Sun he debilitated or be in an in auspicious house or sign. Medium effects will be realised if the Sun be in other houses. If the Sun be the lord of the 2nd or 7th, there will be danger of premature death or death like sufferings. The remedial measures to he adopted are Mrityunjaya Japa or the worship of the Sun (by recitation of appropriate mantras, charity etc.

Effects of the Antardasa of the Moon

सूर्यस्याऽन्तर्गते चन्द्रे लग्नात्केन्द्रत्रिकोणगे ।
विवाहं शुभकार्यं च धनधान्यसमृद्धिकृत् ॥४॥
गृहक्षेत्राभिवृद्धिं च पशुवाहनसम्पदाम् ।
तुङ्गे वा स्वर्क्षगे वाऽपि दारसौख्यं धनागमम् ॥५॥
पुत्रलाभसुखं चैव सौख्यं राजसमागमम् ।
महाराजप्रसादेन इष्टसिद्धिसुखवाहम् ॥६॥

4-6. Functions like marriage etc., gain of wealth and property, acquisition of house, land, cattle and conveyance etc. will be the effects of the Antardasa of the Moon in the Dasha of the Sun, if the Moon be in a Kendra or Trikona. There will be marriage of the native, birth of children, beneficence of and favours from Kings

(government) and fulfilment of all ambitions, if the Moon be in his sign of exaltation or in his own sign.

क्षीणे वा पापसंयुक्ते दारपुत्रादिपोडनम् ।

वैषम्यं जनसंवादं भृत्यवर्गविनाशनम् ॥७॥

विरोधं राजकलहं धनधान्यपशुक्षयम् ।

षष्ठाष्टमव्यये चन्द्रे जलभीतिं मनोरुजम् ॥८॥

बन्धनं रोगपीडां च स्थानविच्युतिकारकम् ।

दुःस्थानं चापि चित्तेन दायादजनविग्रहम् ॥९॥

निर्दिशेत् कुत्सितान्नं च चौरादिनृपपीडनम् ।

मूत्रकृच्छादिरोगश्च देहपीडा तथा भवेत् ॥१०॥

7-10. Distress to wife and children, failures in ventures, disputes with others, loss of servants, antagonism with the King (government) and destructions of wealth and grains, will be the effects if the Moon be waning or be associated with malefics. Effects like danger from water, mental agony, imprisonment, danger from diseases, loss of position, journeys to difficult places, disputes with coparceners, bad food, trouble from thieves etc., displeasure of the King (government), urinary troubles, pains in the body will be experienced, if the Moon be in the 6th, the 8th or the 12th house.

दायेशाल्लभभाग्ये च केन्द्रे वा शुभसंयुते ।

भोगभाग्यादिसन्तोषदारपुत्रादिवर्द्धनम् ॥११॥

राज्यप्राप्तिं महत्सौख्यं स्थानप्राप्तिं च शाश्वर्ताम् ।

विविआहं यज्ञदीक्षां च सुमाल्यामबरभूषणम् ॥१२॥

वाहनं पुत्रपौत्रादि लभते सुखवर्द्धनम् ।

11-12½: Luxuries, comforts, pleasures, dawn of fortune (भाग्योदय) increase in the enjoyment from wife and children, acquisition of kingdom, performance of marriage and religion, functions, gain of garments, land and conveyance and birth of children and grandchildren will be the auspicious effects if there lie benefices in the 1st, 9th, Kendra from the lord of the Dasha.

दायेशाद्रिपुरन्ध्रस्थे व्यये वा बलवर्जिते ॥१३॥

अकाले भोजनं चैव देशाद्देशं गमिष्यति ।

द्वितीयद्यूननाथे च ह्यपमृत्युर्भविष्यति ।

श्वेतां गां महिषीं गद्याच्छान्ति कुर्यात्सुखाप्तये ॥१४॥

13-14. Unpalatable food or course food, exile to outside places etc. will be the effects in the Antardasa, if the Moon be in the 6th, the 8th or the 12th from the lord of the Dasha or be weak. There will be premature death if the Moon be the lord of a

Maraka house (2nd or 7th). To acquire peace and comfort, the remedial measure is giving in charity of a white cow and a female buffalo (महिषी).

Effects of the Antardasa of Mars

सूर्यस्यान्तर्गते भौमे स्वोच्चे स्वक्षेत्रलाभगे ।
लग्नात्केन्द्रत्रिकोणे वा शुभकार्यं समादिशेत् ॥१५॥
भूलाभं कृषिलाभं च धनधान्यविवर्धनम् ।
गृहक्षेत्रादि लाभं च रक्तवस्त्रादिलाभकृत् ॥१६॥
लग्नाधिपेन संयुक्ते सौख्यं राजप्रियं वदेत् ।
भाग्यलाभाधिपैर्युक्ते लाभश्चैव भविष्यति ॥१७॥
बहुसेनाधिपत्यं च शत्रुनाशं मनोदृढम् ।
आत्मबन्धुसुखम् चैव भ्रातृवर्द्धनकं तथा ॥१८॥

15-18: Auspicious effects like acquisition of land gain of wealth and grains, acquisition of a house etc., will be derived in the Antardasa of Mars in the Dasha of the Sun, if Mars be in his sign of exaltation, in his own sign, in Kendra or Trikona. All round gains, attainment of the position of a commander of the army, destruction of enemies, peace of mind, family comforts, and increase in the numbers of co-born will be the effects if Mars be in conjunction with the lord of the Ascendant.

दायेशाद्व्ययरन्ध्रस्थे पापैर्युक्ते च वीक्षिते ।
आधिपत्यबलैर्हीने क्रूरबुद्धिं मनोरुजम् ॥१९॥
कारागृहे प्रवेशं च कथयेद् बन्धुनाशनम् ।
भ्रात्रुवगविरोधं च कर्मनाशमथापि वा ॥२०॥

19-20. Brutality, mental ailment, imprisonment, loss of kinsmen, disputes with brothers and failure in ventures will result if Mars be in the 8th or the 12th from the lord of the Dasha, be associated with malefic or be without dignity and strength.

नीचे वा दुर्बले भौमे राजमूलाद्धनक्षयः ।
द्वितीयद्यूननाथे तु देहे जाड्यं मनोरुजम् ॥२१॥
सुब्रह्मजपदानं च वृषोत्सर्गं तथैव च ।
शान्तिं कुर्वीत विद्विवदायुरारोग्यसिद्धिदाम् ॥२२॥

21-22. Destruction of wealth by the displeasure of the king (government) will be the effect if Mars be in his sign of debilitation or be weak. Diseases of the mind and body will result if Mars be the lord of the 2nd or 7th. Recovery from 11 health, increase in longevity and success in adventures are possible if remedial measure like recitation of Vedas, Japa, Vrashotsarga (वर्शोत्सर्ग) are performed in the prescribed manner.

Effects or the Antardasa of Rahu

सूर्यस्यान्तर्गते राहौ लग्नात्केन्द्रत्रिकोणगे ।
आदौ द्विमासपर्यन्तं धननाशो महद्भयम् ॥२३॥
चौरादिव्रणभीतिश्च दारपुत्रादिपीडनम् ।
तत्परं सुखमाप्नोति शुभयुक्ते शुभांशके ॥२४॥
देहारोग्यं मनस्तुष्टि राजप्रीतिकरं सुखम् ।
लग्नादुपचये राहौ योगकारकसंयुते ॥२५॥
दायेशाच्छुभराशिस्थे राजसन्मानमादिशेत् ।
भाग्यवृद्धिं यशोलाभं दारपुत्रादिपीडनम् ॥२६॥
पुत्रोत्सवादिसन्तोषं गृहे कल्याणशोभनं ।

23-26½: In the Antardasa of Rahu in the Dasha of the Sun, if Rahu be in Kendra or Trikona from the Ascendant, there will be in the first two months' loss of wealth, danger from thieves' snakes, infliction of wounds and distress to wife and children.

After 2 months, inauspicious effects will disappear and enjoyment and comforts, sound health, satisfaction, favours from the King and government etc. will be the favourable effects, if Rahu be in conjunction with benefices or be in the Navamsha of a benefice. Recognition from the King (government), good fortune, name and fame, some distress to wife and children, birth of son, happiness in the family etc., will be derived if Rahu be in an upachaya house (3,6,10,11) from the Ascendant, be associated with a yoga-karaka or be placed auspiciously from the lord of the Dasha.

दायेशादथ रिष्फस्थे रन्ध्रे वा बलवर्जिते ॥२७॥
बन्धनं स्थाननाशश्च कारागृहनिवेशनम् ।
चौरादिव्रणभीतिश्च दारपुत्रादिवर्द्धनम् ॥२८॥
चतुष्पाज्जीवनाशश्च गृहक्षेत्रादिनाशनं ।
गुल्मक्षयादिरोगश्च ह्यतिसारादिपीडनं ॥२९॥

27-29. Imprisonment, loss of position, danger from thieves and snakes, inflection of wounds, happiness 10 wife and children, destruction of cattle, house, agricultural fields, diseases, consumption (गुल्म - enlargement of the skin), dysentery etc., will be the results, if Rahu be weak or be in the 8th or 12th from the lord of the Dasha (the Sun).

द्विस्फस्थे तथा राहौ तत्स्थानाधिपसंयुते ।
अपमृत्युभयं चैव सर्पभीतिश्च सम्भवेत् ॥३०॥
दुर्गाजपं च कुर्वीत् छागदानं समाचरेत् ।
कृष्णां गां महिषीं दद्यच्छान्तिमाप्नोत्यसंशयम् ॥३१॥

30-31. Adverse effects like premature death, a danger from snakes, will be derived if Rahu be in the 2nd or 7th or be associated with the lords of either of these house. Worship of goddess Durga, Japa, giving in charity of a black cow or a female buffalo are the remedial measures for the elimination of the above evil effect or total escape from there.

Effects of the Antardasa of Jupiter

सूर्यस्यान्तर्गते जीवे लग्नात्केन्द्रत्रिकोणगे ।

स्वोच्चे मित्रस्य वर्गस्थे विवाहं राजदर्शनम् ॥३२॥

धनधान्यादिलाभ च पुत्रलाभं महत्सुखं ।

महाराजप्रसादेन इष्टकार्यार्थलाभकृत् ॥३३॥

ब्राह्मण्प्रियसन्मानं प्रियवस्त्रादिलाभकृत् ।

32-33½: Marriage of the native, favours by the King (government) gain of wealth and grains, birth of a son, fulfilment of the ambitions by the beneficence of the sovereign and gain of clothes, will be the auspicious effects derived in the Antardasa of Jupiter in the Dasha of the Sun if Jupiter be in Kendra or Trikona to the Ascendant, in his sign of exaltation, in his own sign or in his own Varga.

भाग्यकर्माधिपवशाद्राज्यलाभं वदेद् द्विज ॥३४॥

नरवाहनयोगश्च स्थानाधिक्यं महत्सुखम् ।

दायेशाच्छुभराशिस्थे भाग्यवृद्धिः सुखावहा ॥३५॥

दीनधर्मक्रियायुक्तो देवताराधनप्रियः ।

गुरुभक्तिर्मनःसिद्धिः पुण्युकर्मादिसंग्रहः ॥३६॥

34-36. Acquisition of a kingdom (attainment of a high, position in government), comforts of conveyance like palanquin (motor car in the present times), gain of position etc., will result if Jupiter be the lord of the 9th or 10th. Better fortune charities, religious inclinations, worship of deities, devotion to preceptor, fulfilment of ambitions will be the auspicious effects, if Jupiter be well placed with reference to the lord of the Dasha (the Sun).

राशेशाद्रिपुरन्ध्रस्थे नीचे वा पापसंयुते ।

दारपुत्रादिपीडा च देहपीडा महद्भयम् ॥३७॥

राजकोपं प्रकुरुतेऽभीष्टवस्तुविनाश्नम् ।

पापमूलद्द्रव्यनाशं देहभ्रष्टं मनोरुजम् ॥३८॥

स्वर्णदानं प्रकुर्वीत स्वेष्टजाप्यं च कारयेत् ।

गवां कपिलवर्णानां दानेनारोग्यमादिशेत् ॥३९॥

37-39. Distress to wife and children, pains in the body, displeasure of the King (government), non-achievement of desired goals, loss of wealth due to sinful deeds,

mental worries etc., will result in his Antardasa if the Jupiter be in the 6th or the 8th from the lord of the Dasha or be associated with malefic. Giving in charity gold, a tawny coloured cow (कपिला गाय) worship of Ishta lord (इष्ट देव) are the remedial measures to obtain alleviation of the evil effects and to achieve good health and happiness.

Effects of the Antardasa of Saturn

सूर्यस्यान्तर्गते मन्दे लग्नात्केन्द्रत्रिकोणगे ।
शत्रुनाशो महत्सौख्यं स्वल्पधान्यार्थलाभकृत् ॥४०॥
विवाहादिसुकार्यञ्च गृहे तस्य शुभावहम् ।
स्वोच्चे स्वक्षेत्रगे मन्दे सुहृद्ग्रहसमन्विते ॥४१॥
गृहे कल्याणसम्पत्तिर्विवाहादिषु सत्क्रिया ।
राजसन्मानकीर्तिश्च नानावस्त्रधनागमम् ॥४२॥

40-42. Destruction of foes, full enjoyment, some gain of grains, auspicious functions like marriage etc., at home, will be the good effects derived in the Antardasa of Saturn in the Dasha of the Sun, if Saturn be in a Kendra or Trikona from the Ascendant. Well-being, acquisition, of more property, recognition by the King (government), achievement of renown in the country, gain of wealth from many sources, will be the effects if Saturn be in his sign of exaltation, in his own sign, in a friendly sign and in conjunction with n friendly planet.

दायेशादथ रन्ध्रस्थे व्यये वा पापसंयुते ।
वातशूलमहाव्याधिज्वरातीसारपीडनम् ॥४३॥
बन्धनं कार्यहानिश्च वित्तनाशो महद्भयम् ।
अकश्मात्कलहश्चैव दायादजनविग्रहः ॥४४॥

43-44. Rheumatism, pains, fever, dysentery like disease, imprisonment, loss in ventures, Joss of wealth, quarrels, disputes with coparceners, claimants etc. will be the effects in the Antardasa if Saturn be in the 8th or the 12th from the lord of the Dasha or be associated with malefic.

भुक्त्यादौ मित्रहानिःस्यान्मध्ये किञ्चित्सुखावहम् ।
अन्ते क्लेशकरं चैव नीचे तेषां तथैव च ॥४५॥
पितृमातृवियोगश्च गमनागममं तथा ।
द्वितीयद्यूननाथे तु अपमृत्युभयं भवेत् ॥४६॥
कृष्णां गां महिषीं दद्यान्मृत्युञ्जयजपं चरेत् ।
छागदानं प्रकुर्वीत सर्वसम्पत्प्रदायकम् ॥४७॥

45-47: There will be loss of friends at the commencement, good effects during the middle part and distress at the end of the Dasha. In addition to other evil effects,

there will be separation from parents and wandering, if Saturn be in his sign of debilitation. If Saturn be the lord of the 2nd or 7th, there will be danger of premature death. Giving in charity black cow, buffalo, goat and Mrityunjaya Japa, are the remedial measures for obtaining relief from the evil effects of the Antardasa. These measures help to achieve happiness and gain of wealth and properly.

Effects of the Antardasa of Mercury

सूर्यास्यान्तर्गते सौम्ये स्वोच्चे वा स्वर्क्षगेऽपि वा ।

केन्द्रत्रिकोणलाभस्थे बुधे वर्गबलैर्युते ॥४८॥

राज्यलाभो महोत्साहो दारपुत्रादिसौख्यकृत् ।

महारजप्रसादेन वाहनाम्बरभूषणं ॥४९॥

पुण्यतीर्थफलावाप्तिर्गृहे गोधनसंकुलम् ।

48-49½: Acquisition of a kingdom (attainment of a high position in government), enthusiasm and vivacity, happiness from wife and children, acquisition of conveyance through the beneficence of the Sovereign, gain of clothes, ornaments, pilgrimage to holy places, acquisition of a cow, etc., will be the good effects in the Antardasa of Mercury in the Dasha of the Sun, if Mercury be in a Kendra or Trikona from the Ascendant.

भाग्यलाभाधिपैर्युक्ते लाभवृद्धिकोरो भवेत् ॥५०॥

भाग्यपंचमकर्मस्थे सन्मानो भवति ध्रुवम् ।

सुकर्मधर्मबुद्धिश्च गुरुदेवद्विजार्जनम् ॥५१॥

धनधान्यादिसंयुक्तो विवाहः पुत्रसम्भवः ।

50-51½: Mercury becomes very beneficial if he gets associated with the lord of the 9th. Reverence from and popularity amongst people, performance of pious deeds and religious rites, devotion to the preceptor and deities increase in wealth and grains, birth of a son, will be auspicious effects, if Mercury be in the 9th, the 5th or the 10th.

दायेशाच्छुभराशिस्थे सौम्ययुक्ते महत्सुखम् ॥५२॥

वैवाहिकं यज्ञकर्म दानधर्मजपादिकम् ।

स्वनामाङ्कितपद्यानि नामद्वयमथाऽपि वा ॥५३॥

भोजनाम्बरभूषाप्तिरमरेशो भवेन्नरः ।

52-53½: Marriage, offering of oblations, charity, performance of religious rites, name and fame, becoming famous by assuming another name, good food, becoming happy like Indra by acquiring wealth, robes and ornaments, will be the effects if Mercury be in an auspicious house like Trikona etc., from the lord of the Dasha (The sun).

दायेशाद्रिपुरन्ध्रस्थे रिष्फगे नीचगेऽपि वा ॥५४॥

देहपीडा मनस्तापो दारपुत्रादिपीडनम् ।

भुक्त्यादौ दुःखमाप्नोति मध्ये किञ्चित्सुखावहम् ॥५५॥

अन्ते तु राजभीतिश्च गमनागमनं तथा ।

द्वितीये द्यूननाथे तु देहजाड्यं ज्वरादिकम् ॥५६॥

विष्णुनामसहस्रं च ह्यन्नदानं च कारयेत् ।

रजतप्रतिमादानं कुर्यादारोग्यसिद्धये ॥५७॥

54-57. Body distress, disturbance of peace of mind, distress to wife and children, will be the evil effects in the Antardasa of Mercury, if he be in the 6th, the 8th or the 12th from the Lord of the Dasha (Mercury cannot be in the 6th or 8th from the Sun). There will be evil effects at the commencement of the Antardasa, some good effects in the middle part of the Antardasa and possibility of displeasure of the king and exile to foreign country at the end. If Mercury be the lord of the 2nd or the 7th, there will be pains in the body and attacks of fever. For relief from the evil effects and to regain good health and happiness the remedial measures are recitation of Vishnu Sahastranaam (विष्णु सहस्त्र नाम) and giving in charity grains and an idol made of silver.

Effects of the Antardasa of Ketu

सूर्यस्यान्तर्गते केतौ देहपीडा मनोव्यथा ।

अर्थव्ययं राजकोपं स्वजनादेरुपद्रवम् ॥५८॥

लग्नाधिपेन संयुक्ते आदौ सौख्यं धनागमम् ।

मध्ये तत्क्लेशमाप्नोति मृतवार्तागमं वदेत् ॥५९॥

58-59. Body Pains, mental agony, loss of wealth, danger from the king (government), quarrels with the kinsmen, will be the effects of the Antardasa of Ketu in the Dasha of the Sun. If Ketu be associated with the lord of the Ascendant, there will be some happiness at the commencement, distress in the middle part and receipt of the news of death, at the end of the Antardasa.

अथाष्टमव्यये चैवं दायेशात्पापसंयुते ।

कपोलदन्तरोगश्च मूत्रकृच्छ्रस्य सम्भवः ॥६०॥

स्थानविच्युतिरर्थस्य मित्रहानिः पितुर्मृतिः ।

विदेशगमनं चैव शत्रुपीडा महद्भयम् ॥६१॥

60-61. Diseases of teeth or cheeks, urinary troubles, loss of position, loss of friends and wealth, death of father, foreign journey and troubles from enemies will be the results if Ketu be in the 8th or the 12th from the lord of the Dasha (Sun).

लग्नादुपचये केतौ योगकारकसंयुते ।

शुभांशे शुभवर्गे च शुभकर्मफलोदयः ॥६२॥

पुत्रदारादिसौख्यं च सन्तोषं प्रियवर्द्धनम् ।

विचित्रवस्त्रलाभश्च यशोवृद्धिः सुखावहा ॥६३॥

द्वितीयाद्यूननाथे वा ह्यपमृत्युभयं वदेत् ।

दुर्गाजपं च कुर्वीत छागदानं सुखाप्तये ॥६४॥

62-64. Beneficial effects like happiness from wife and children, satisfaction, increase of friends, gain of clothes etc. and renown, will be derived if Ketu be in the 3rd, the 6th, the 10th or the 11th from the Ascendant. If Ketu be lord of the 2nd or 7th (or be in any of those houses), there will be danger of premature death. The remedial measures for obtaining relief from the evil effects are recitation of mantras of Goddess Durga (Shat Chandi Patha शत चण्डी पाठ) and giving a goat in charity.

Effects or the Antardasa of Venus

सूर्यस्यान्तर्गते शुक्रे त्रिकोणे केन्द्रगेऽपि वा ।

स्वोच्चे मित्रस्ववर्गस्थेऽभीष्टस्त्रीभोग्यसम्पदः ॥६५॥

ग्रामान्तरप्रयाणं च भाह्मणप्रभुदर्शनम् ।

राज्यलाभो महोत्साहश्छत्रचामरवैभवम् ॥६६॥

गृहे कल्याणसम्पत्तिर्नित्यं मिष्ठान्नभोजनम् ।

विद्रुमादिरत्नलाभो मुक्तावस्त्रादि लाभकृत् ॥६७॥

चतुष्पाज्जीवलाभः स्याद्बहुधान्यधनादिकम् ।

उत्साहः कीर्तिसम्पत्तिर्नरवाहनसम्पदः ॥६८॥

65-68. Marriage and happiness as desired from wife, gain of property, travels to other places, meeting with Brahmins and the king (government officials), acquisition of kingdom (attainment of a high position in government), riches, magnanimity and majesty, auspicious, functions at the home, availability of sweet preparations, acquisition of pearls and other jewels, clothes, cattle, wealth and grains and conveyances, enthusiasm, good reputation etc., are the auspicious effects of the Antardasa of Venus in the Dasha of the Sun, if Venus be posited in a Kendra Trikona, be in his sign of exaltation, in his own sign, in his own Varga or in a friendly sign.

षष्ठाष्टमव्यये शुक्रे दायेशाद्बलवर्जिते ।

राजकोपो मनःक्लेशः पुत्रस्त्रीधननाशनम् ॥६९॥

भुक्त्यादौ मध्यमं मध्ये लाभः शुभकरो भवेत् ।

अन्ते यशोनाशनं च स्थानभ्रंशमथापि वा ॥७०॥

बन्धुद्वेषं वदेद् वापि स्वकुलाद्भोगनाशनम् ।

भार्गवे द्यूननाथे तु देहे जाड्यं रुजोभयम् ॥७१॥

रन्ध्ररिष्फसमायुक्ते ह्यपमृत्युर्भविष्यति ।
तद्दोषपरिहारार्थं मृत्युर्जयजपं चरेत् ॥७२॥
श्वेतां गां महिषीं दद्याद्रुद्रजाप्यं च कारयेत् ।
ततः शान्तिभवाप्नोति शङ्करस्य प्रसादतः ॥७३॥

69-73. Displeasure of the king mental agony and distress to wife and children, will be the effects in the Antardasa of Venus if he be in the 6th, the 8th or the 12th from the lord of the Dasha (the Sun). The effects of the Antardasa would be moderate at its commencement, good during the middle portion and evil effects like disrepute, loss of posit ion, inimical relations with kinsmen and loss of comforts, will be derived at the end. If Venus be the lord of the 7th (and 2nd) there will be pains in the body and possibility of suffering from diseases. There will be premature death if Venus be associated with the lord of the 6th or 8th. The remedial measures for obtaining relief from the evil effects are Mrityunjaya Japa, Rudra Japa, and giving in charity a tawny cow or female buffalo.

अथ चन्द्रान्तर्दशाफलाध्यायः ॥५३॥

Chapter 53. Effects of the Antardasa of the Moon

Effects of the Antardasa of the Moon

स्वोच्चे स्वक्षेत्रगे चन्द्रे त्रिकोणे लाभगेऽपि वा ।

भाग्यकर्माधिपैर्युक्ते गजाश्वाम्बरसंकुलम् ॥१॥

देवतागुरुभक्तिश्च पुण्यश्लोकादिकीर्तनम् ।

राज्यलाभो महत्सौख्यं यशोवृद्धिः सुखावहा ॥२॥

पूर्णे चन्द्रे बलं पूर्णं सेनापत्यं महत्सुखम् ।

1-2½: Acquisition of horses, elephants and clothes, devotion to deities and preceptor, recitation of religious songs in praise of God, acquisition of a kingdom (attainment of a high position in government), extreme happiness and enjoyment and name and fame will be the Beneficial results in the Antardasa of the Moon in her own Dasha, if she be posited in her sign of exaltation, her own sign, in a Kendra or Trikona or be associated with the lord of the 9th or the 10th.

पापयुक्तेऽथवा चन्द्रे नीचे वा रिष्फषष्ठगे ॥३॥

अतकाले धननाशः स्यात्स्थानच्युतिरथापि वा ।

देहलस्यं मनस्तपो राजमन्त्रिविरोधकृत् ॥४॥

मातृक्लेशो मनोदुःखं निगडं बन्धुनाशनम् ।

द्वितीयद्यूननाथे तु रन्ध्ररिष्फेशसंयुते ॥५॥

देहजाड्यं महाभङ्गमपमृत्योभयं वदेत् ।

श्वेतां गां महिषीं दद्यात् स्वदशान्तर्गते विधौ ॥६॥

3-6. Loss of wealth, loss of position, lethargy, agony, antagonism towards the king and ministers, distress to mother, imprisonment and loss of kinsmen, will be the evil effects in her Antardasa, if the Moon be in her sign of debilitation, be associated with malefic or be in the 6th, the 8th or the 12th. If the Moon be the lord of the 2nd or 7th, or he associated with the lord of the 8th or t ne 12th, there will be pains in the body and danger of premature death. The remedial measures are giving in charity of a tawny coloured cow or female buffalo.

Effects of the Antardasa of Mars

चन्द्रस्यान्तर्गते भौमे लग्नात्केन्द्रत्रिकोणगे ।

सौभाग्यं राजसन्मानं वस्त्रभरणभूषणम् ॥७॥
यत्नात् कार्यार्थसिद्धिस्तु भविष्यति न सम्शयः ।
गृहक्षेत्राभिवृद्धिश्च व्यवहारे जयो भवेत् ॥८॥
कार्यलाभो महत्सौख्यं स्वोच्चे स्वक्षेत्रगे फलम् ।

7-8½: Advancement of fortune, recognition by government, gain of clothes and ornaments, success in all efforts, increase in agricultural production and prosperity at home, profits in business, will be the favourable effects of the Antardasa of Mars in the Dasha of the Moon, if Mars be in a Kendra or Trikona. Great happiness and enjoyment of comforts will be derived if Mars be in his sign of exaltation or in his own sign.

तथाऽष्टमव्यये भौमे पापयुक्तेऽथ वा यदि ॥९॥
दायशादशुभस्थाने देहार्तिः परवीक्षिते ।
गृहक्षेत्रादिहानिश्च व्यवहारे तथा क्षतिः ॥१०॥
मृत्युवर्गेषु कलहो भूपालस्य विरोधनम् ।
आत्मबन्धुवियोगश्च नित्यं निष्ठुरभाषणम् ॥११॥
द्वितीये द्यूननाथे तु रन्ध्रे रन्ध्राधिपो यदा ।
तत्तोषपरिहारार्थं ब्राह्मणस्याऽर्चनं चरेत् ॥१२॥

9-12. Distress to body, losses at home and in agricultural production, losses in business dealings, antagonism or adverse relation with servants (employees) and the king (government), separation from kinsmen and hot temperament, will be the evil effects in the Antardasa of Mars, if he be posited in the 6th, the 5th or the 12th from the Ascendant, be associated with or aspected by malefic in the 6th, the 8th or the 12th from the lord of the Dasha (the Moon).

Effects of the Antardasa of Rahu

चन्द्रस्यान्तर्गते राहौ लग्नात्केन्द्रत्रिकोणगे ।
आदौ स्वल्फलं ज्ञेयं शत्रुपीडा महद्भयम् ॥१३॥
चौराहिराजभीतिश्च चतुष्पाज्जिवपीडनम् ।
बन्धुनाशो मित्रहानिर्मानहानिर्मनोव्यथा ॥१४॥

13-14: There will be some auspicious results at the commencement of the Antardasa of Rahu in the Dasha of the Moon but later there will be danger from the king (government), thieves and snakes, distress to cattle, loss of kinsmen and friends, loss of reputation and mental agony, if Rahu be posited in a Kendra or Trikona.

शुभयुक्ते शुभैर्दृष्टे लग्नादुपचयेऽपि वा ।
योगकारकसम्बन्धे सर्वकार्यार्थसिद्धिकृत् ॥१५॥

नैर्ऋत्ये पश्चिमे भावे क्वचित्प्रभुसमागमः ।

वाहनामबरलाभश्च स्वेष्टकार्यार्थसिद्धिकृत् ॥१६॥

15-16: Success in all ventures, gain of conveyances, garments etc., from the king (government) etc., in the South-West direction, will be derived if Rahu in his Antardasa be aspected by benefices, be in the 3rd, the 6th, the 10th, the 11th or be associated with a Yoga karaka planet.

दायेशादथ रन्ध्रथे व्यये वा बलवर्जिते ।

स्थानभ्रंशो मनोदुखं पुत्रक्लेशो महद्भयम् ॥१७॥

दारपीडा क्वचिज्ज्ञेया क्वचित्स्वाङ्गे रुजोभयम् ।

वृश्चिकादिविषाद्भीतिश्चौराहिनृपपीडनम् ॥१८॥

17-18. Loss of position, mental agony, distress to wife and children, danger of diseases, danger from the king (government), scorpions and snakes etc., will happen if Rahu be weak and be in the 8th or the 12th from the lord of the Dasha (the Moon).

दायेशात्केन्द्रकोणे व दुश्चिक्ये लाभगेऽपि वा ।

पुण्यतीर्थफलावाप्तिर्देवतादर्शनं महत् ॥१९॥

परोपकारकर्मादिपुण्यकर्मादिसंग्रहः ।

द्वितीयद्यूनराशिअथे देहबाधा भविष्यति ॥२०॥

तद्दोषपरिहारार्थं रुद्रजाप्यं समाचरेत् ।

छागदानं प्रकुर्वीत देहारोग्यं प्रजायते ॥२१॥

19-21. Pilgrimage to holy places, visits to sacred shrines, beneficence, inclination towards charitable deeds etc., will be the results, if Rahu be in Kendra, Trikona, 3rd or 11th from the lord of the Dasha (the Moon). There will be body troubles (physical afflictions), if Rahu be in the 2nd or 7th Rahu Japa and giving a goat in charity are the remedial measures for obtaining relief from the evil effects in the Antardasa of Rahu.

Effects of the Antardasa of Jupiter

चन्द्रस्यान्तर्गते जीवे लग्नात्केन्द्रत्रिकोणगे ।

स्वगेहे लाभगे स्वोच्चे राज्यलाभो महोत्सवः ॥२२॥

वस्त्राऽलङ्कारभूषाप्ती राजप्रीतिर्धनागमः ।

इष्टदेवप्रसादेन गर्भाधानादिकं फलम् ॥२३॥

तथा शोभनकार्याणि गृहे लक्ष्मीः कटाक्षकृत् ।

राजाश्रयं धनं भूमिगजवाजिसमन्वितम् ॥२४॥

महाराजप्रसादेन स्वेष्टसिद्धिः सुखावहा ।

22-24½: Acquisition of a kingdom (attainment of a high position in government), auspicious celebrations at home, gains of clothes and ornaments, recognition from the king (government), beneficence of the Ishta lord (इष्ट देवता), gains of wealth, land, conveyances, success in all ventures by the beneficence of the king (government) will be the beneficial effects in the Antardasa of Jupiter in the Dasha of the Moon, if Jupiter be posited in Kendra or Trikona to the Ascendant, be in his own sign or in his sign of exaltation.

ष.ष्ठाष्टमव्यये जीवे नीच वास्तङ्गते यदि ॥२५॥

पापयुक्तेऽशुभं कर्म गुरुपुत्रादिनाशनम् ।

स्थानभ्रंशो मनोदुःखमकस्मात्कलहो ध्रुवम् ॥२६॥

गृहक्षेत्रादिनाशश्च वाहनाम्बरनाशनम् ।

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभगेऽपि वा ॥२७॥

भोजनाम्बरपरवादि=लाभं सौख्यं करोति च ।

ब्रह्त्रादिसुखसम्पत्तिं धैर्यं वीर्यपराक्रमम् ॥२८॥

यज्ञव्रतविवाहादिराज्यश्रीधनसम्पदः ।

25-28½: Destruction of preceptor (and father etc.) and children, loss of position, mental agony, quarrels, destruction of house, conveyances and agricultural land, will be the evil effects in his Antardasa, if Jupiter be in the 6th, the 8th or the 12th, combust, in his sign of debilitation or be associated with malefic. Gains of cattle, grains, clothes and happiness from brothers, acquisition of property, valour, patience, oblations, celebrations like marriage etc., gain of a kingdom (attainment of a high position in government) etc., will be the favourable effects, if Jupiter be in 3rd or 11th from the lord of the Dasha, (the Moon).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा बलवर्जिते ॥२९॥

करोति कुत्सिनान्नं च विदेशगमनं तथा ।

भुक्त्यादौ शोभनं प्रोक्तमन्ते क्लेशकरं भवेत् ॥३०॥

द्वितीयद्यूननाथे च ह्यपमृत्युर्भविष्यति ।

तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ।

स्वर्णदानमिति प्रोक्तं सर्वकष्टनिवारकम् ॥३१॥

29-31. Effects like unpalatable food, journeys to places away from the homeland will be derived, if Jupiter be weak and be in the 6th, the 8th or the 12th from the Moon. There will be good effects at the commencement of the Antardasa and distress at its end. There will be premature death if Jupiter be the lord of 2nd or 7th from the Ascendant.

Remedial measures for obtaining relief from the above evil effects are recitation of Shiva Sahastranaam Japa (शिव सहस्त्र नाम जप) and giving gold in charity.

Effects of the Antardasa of Saturn

चन्द्रस्यान्तर्गते मन्दे लग्नात्केन्द्रत्रिकोणगे ।
स्वक्षेत्रे स्वांशगे चैव मन्दे तुङ्गांशसंयुते ॥३२॥
शुभदृष्टयुते वाऽपि लाभे वा बलसंयुते ।
पुत्रमित्रार्थसम्पत्तिः शूद्रप्रभुसमागमात् ॥३३॥
व्ययसायात्फलाधिक्यं गृहे क्षेत्रादिवृद्धिदम् ।
पुत्रलाभश्च कल्याणं राजानुग्रहवैभवम् ॥३४॥

32-34. Effects like birth of a son, friendship, gain of wealth and property, profits in business with the help of Sudras, increase in agricultural product, gains from son, riches and glory by the beneficence of the king (government), will be experienced in the Antardasa of Saturn in the Dasha of the Moon, if Saturn be in Kendra or Trikona from the Ascendant, or be in his own sign, in his own Navamsha in his sign of exaltation, aspected by or associated with benefices, or be in the 11th with strength.

षष्ठाष्टमव्यये मन्दे नीचे वा धनगेऽपि वा ।
तद्भुक्त्यादौ पुण्यतीर्थे स्नानं चैव तु दर्शनम् ॥३५॥
अनेकजनत्रासश्च शस्त्रपीडा भविष्यति ।

35-35½: Effects like visits to holy places, bathing in holy rivers etc., creation of troubles by many people and distress from enemies, will be derived in the Antardasa of Saturn if Saturn be in the 6th, the 8th, the 12th or the 2nd or be in his sign of debilitation.

दायेशात्केन्द्रराशिस्थे त्रिकोणे बलगेऽपि वा ॥३६॥
क्वचित्सौख्यं धनाप्तिश्च दारपुत्रविरोधकृत् ।
द्वितीयद्यूनरन्ध्रस्थे देहबाधा भविष्यति ॥३७॥
तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ।
कृष्णां गां महिषीं दद्याद्दानेमारोग्यमादिशेत् ॥३८॥

36-38. Effects like enjoyments, and gains of wealth some times while opposition or quarrels with wife and children at other times, will be realised, if Saturn be in Kendra or Trikona from the lord of the Dasha (the Moon) or be endowed with strength. If Saturn be in 2nd, the 7th or the 8th, there will be physical distress.

The remedial measures to be adopted for obtaining relief from the evil effects are Mrityunjaya Japa, giving in charity a black cow or female buffalo.

Effects of the Antardasa of Mercury

चन्द्रस्यान्तर्गते सौम्ये केन्द्रलाभत्रिकोणगे ।
स्वर्क्षे निजांशके सौम्ये तुङ्गे वा बलसंयुते ॥३९॥

धनागमो राजमानप्रियवस्त्रादिलाभकृत् ।

विद्याविनोदसद्गोष्ठी ज्ञानवृद्धिः सुखावहा ॥४०॥

सन्तानप्राप्तिः सन्तोषो वाणिज्याद्धनलाभ्कृत् ।

वाहनच्छत्रसंयुक्तनानालङ्कारलाभकृत् ॥४१॥

39-41. Effects like acquisition of wealth, recognition by the king (government), gain of clothes etc., discussions on Shastra (religious scriptures), gain of knowledge from society with learned and holy people, enjoyments, birth of children, satisfaction, profits in business, acquisition of conveyance and ornaments etc., will be experienced in the Antardasa of Mercury in the Dasha of the Moon, if Mercury be in Kendra or Trikona, in his own sign, in his own Navamsha, in his sign of exaltation, endowed with strength.

दायेशात्केन्द्रकोणे वा लाभे वा धनगेऽपि वा ।

विवाहो यज्ञदीक्षा च दानधर्मशुभादिकम् ॥४२॥

राजप्रीतिकरश्चैव विद्वज्जनसमागमः ।

मुक्तामणिप्रवालानि वाहनाम्बरभूषणम् ॥४३॥

आरोग्यप्रीतिसौख्यं च सोमपानादिकं सुखम् ।

42-43½: Effects like marriage, oblations (यज्ञ), charities, performance "of religious rites, close relations with the king (government), social contacts with men of learning, acquisition of pearls, corals, Mani (jewels), conveyances, clothes, ornaments, good health, affections, enjoyments, drinking of Soma rasa (सोम रस) and other tasty syrups etc., will be derived in the Antardasa of Mercury, if he be in Kendra or Trikona, the 11th or the 2nd from the lord of the Dasha (the Moon).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा नीचगेऽपि वा ॥४४॥

तद्भुक्तौ देहबाधा च कृर्षिगोभूमिनाशनम् ।

कारागृहप्रवेशाश्च दारपुत्रादिपीडनम् ॥४५॥

द्वितीयद्यूननाथे तु ज्वरपीडा महद्भयम् ।

छागदानं प्रकुर्वीत विष्णुसाहस्रकं जपेत् ॥४६॥

44-46. Pains in the body, loss in agricultural venture, imprisonment, distress to wife and children, will be the inauspicious effects, if Mercury be in the 6th, the 8th or the 12th from the lord of the Dasha (the Moon) or be in his sign of debilitation. If Mercury be the lord of the 2nd or 7th, there will be fear of fever.

The remedial measures to be adopted for obtaining relief from the evil effects are recitation of Vishnu Sahastranaam and giving a goat in charity.

Effects of the Antardasa of Ketu

चन्द्रस्यान्तर्गते केतौ केन्द्रलाभत्रिकोणगे ।
दुश्चिक्ये बलसंयुक्ते धनलाभं महत्सुखम् ॥४७॥
पुत्रदारादिसौख्यं च विधिकर्म करोति च ।
भुक्त्यादौ धनहानिः स्यान्मध्यगे सुखमाप्नुयात् ॥४८॥

47-48. Effects like gain of wealth, enjoyment, happiness to wife and children, religious inclination etc., will arise in the Antardasa of Ketu in the Dasha of the Moon, if Ketu be in a Kendra, Trikona or the 3rd from the Ascendant and be endowed with strength. There will be some loss of Wealth at the commencement of the Antardasa. Later all will be well.

दायेशात्केन्द्रलाभे वा त्रिकोणे बलसंयुते ।
क्वचित्फलं दशादौ तु दद्यात् सौख्यं धनागमम् ॥४९॥
गोमहिष्यादिलाभं च भुक्त्यन्ते चार्थनाशनम् ।

49-49½: Gain of wealth, cattle etc., will be the effects if Ketu be in Kendra, 9th, 5th or 11th from the lord of the Dasha (the Moon) and be equipped with strength. There will be loss of wealth at the end of the Antardasa.

पापयुक्तेऽथवा दृष्टे दायेशाद्रन्ध्ररिःफगे ॥५०॥
शत्रुतः कार्यहानिः स्यादकस्मात्कलहो ध्रुवम् ।
द्वितीयद्यूनराशिस्त्व्हे ह्यनारोग्यं महद्भयम् ॥५१॥
मृत्युञ्जयजपं कुर्यात् सर्वसम्पत्प्रदायकम् ।
ततः शान्तिमवाप्नोति शङ्करस्य प्रसादतः ॥५२॥

50-52: There will be obstacles in ventures due to interference by enemies and quarrels, if Ketu be in the 8th or the 12th from the lord of the Dasha (the Moon) or be aspected by or associated with malefic. If Ketu be in the 2nd or 7th there will be danger of affliction of the body with diseases.

Mrityunjaya Japa will give relief in all the evil effects and will ensure gain of wealth and property with the beneficence of lord Shiva.

Effects of the Antardasa of Venus

चन्द्रस्यान्तर्गते शुक्रे केन्द्रलाभत्रिकोणगे ।
स्वोच्चे स्वक्षेत्रगे वापि राज्यलाभं करोति च ॥५३॥
महाराजप्रसादेन वाहनाम्बरभूषणम् ।
चतुष्पाज्जिवलाभः स्याद्दारपुत्रादिवर्धनम् ॥५४॥
नूतनागारनिर्माणं नित्यं मिष्ठान्नभोजनं ।
सुगन्धपुष्पमाल्यादिरम्यस्त्र्यारोग्यसम्पदम् ॥५५॥

Effects like acquisition of a kingdom (attainment of a high position in government), gain of clothes, ornaments, cattle, conveyances etc., happiness to wife and children, construction of a new house, availability of sweet preparations everyday use of perfumes, affairs with beautiful women, sound health. etc., will be experienced in the Antardasa of Venus in the Dasha of the Moon, if Venus be in a Kendra, Trikona, the 11th, the 4th or the 9th from the Ascendant, or be in his sign of exaltation or in his own sign.

दशाधिपेन संयुक्ते देहसौख्यं महत्सुखम् ।

सत्कीर्तिसुखसम्पत्तिगृहक्षेत्रादिवृद्धिकृत् ॥५६॥

56. Physical soundness, good reputation, acquisition of more land and houses, will result, if Venus be with the lord of the Dasha (the Moon).

नीचे वाऽस्तङ्गते शुक्रे पापग्रहयुतेक्षिते ।

भूनाशः पुत्रमित्रादिनाशनं पत्निनाशनम् ॥५७॥

चतुष्पाज्जिवहानिः स्याद्राजद्वारे विरोधकृत् ।

57-57½: There will be loss of landed property, children, wife and cattle and opposition from government, if Venus be in his sign of debilitation, combust or be aspected by or associated with malefic.

धनस्थानगते शुक्रे स्वच्चे स्वक्षेत्रसंयुते ॥५८॥

निधिलाभं महत्सौख्यं भू लाभं पुत्रसम्भवम् ।

भाग्यलाभादिपैर्युक्ते भाग्यवृद्धिः करोत्यसौ ॥५९॥

महाराजप्रसादेन स्वेष्टसिद्धिः सुखावहा ।

देवब्राह्मणभक्तिश्च मुक्तविद्रुमलाभकृत् ॥६०॥

58-60- If Venus be in the 2nd in his sign of exaltation or in his own sign or be associated there with the lord of the 11th, there will be acquisition of an underground hidden treasure, gain of land, enjoyment, birth of a son etc. Advancement of good fortune, fulfilment of ambitions with the Beneficence of the king (government), devotion to deities and Brahmins, gain of jewels like pearls etc., will result if Venus be in conjunction with the lord of the 9th or 11th.

दायशाल्लाभगे शुक्रे त्रिकोणे केन्द्रगेऽपि वा ।

गृहक्षेत्राभिवृद्धिश्च वित्तलाभो महत्सुखम् ॥६१॥

61. Acquisition of more house property and agricultural land, gain of wealth and enjoyment will be the good effects if Venus be in Kendra or Trikona from the lord of the Dasha (the Moon).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा पापसंयुते ।

विदेशवासदुःखार्तिमृत्युचौरादिपीडनम् ॥६२॥

62. Deportation to foreign lands, sorrows, death and danger from thieves and snakes will be the results, if Venus be in the 6th, the 8th or the 12th from the lord of the Dasha (the Moon).

द्वितीयद्यूननाथे तु अपमृत्युभयं भवेत् ।
तद्दोषविनिवृत्त्यर्थं रुद्रजाप्यं च कारयेत् ॥६३॥
श्वेतां गां रजतं दद्याच्छन्तिमाप्नोत्यसंशयः ।
शङ्करस्य प्रसादेन नाऽत्र कार्या विचारणा ॥६४॥

63-64. There will be danger of premature death, if Venus be the lord of the 2nd or 7th.

The remedial measures to be adopted for obtaining relief from the evil effects are Rudra Japa and giving in charity a white cow and silver.

Effects of the Antardasa of the Sun

चन्द्रस्यान्तर्गते भानौ स्वोच्चे स्वक्षेत्रसंयुते ।
केन्द्रे त्रिकोणे लाभे वा धने वा सोदरालये ॥६५॥
नष्टराज्यधनप्राप्तिर्गृहे कल्याणशोभनम् ।
मित्रराजप्रसादेन ग्रामभूम्यादिलाभकृत् ॥६६॥
गर्भाधानफलप्राप्तिर्गृहे लक्ष्मीः कटाक्षकृत् ।
भुक्त्यन्ते देह आलस्यं ज्वरपीडा भविष्यति ॥६७॥

65-67. Recovery of the lost kingdom (high position in government) and wealth, happiness in the family, acquisition of village, and land with the kind assistance of the friends and the king (government), birth of a son, Beneficence of Goddess Lakshmi, will be the Beneficial results in the Antardasa of the Sun in the Dasha of the Moon, if the Sun be in his sign of exaltation, in his own sign, in Kendra or the 5th, the 9th, the 11th, the 2nd or the 3rd. At the end of the Antardasa, there is likelihood of attacks of fever and lethargy.

दायेशादपि रन्ध्रस्थे व्यये वा पापसंयुते ।
नृपचौराहिभीतिश्च ज्वररोगादिसम्भवः ॥६८॥
विदेशगमने चार्ति लभते न संशयः ।
द्वितीयद्यूननाथे तु ज्वरपीडा भविष्यति ॥६९॥
तद्दोषपरिहारार्थं शिवपूजां च कारयेत् ।
ततः शान्तिभवाप्नोति शाङ्करस्य प्रसादतः ॥७०॥

68-70. Danger from the government, thieves and snakes, affliction with fever and troubles in foreign journey are the likely results if the Sun be in the 8th or the 12th

from the lord of the Dasha. If the Sun be the lord of 2nd or the 7th, there will be sufferings from fever in his Antardasa.

Worship of Lord Shiva is the remedial measure to obtain relief from the above evil effects.

अथ कुजदशान्तर्दशाफलाध्यायः ॥५४॥

Chapter 54

Chapter 54. Effects of Antardasa in the Dasha of Mars

Effects of the Antardasa of Mars

कुजे स्वान्तर्गते विप्र लग्नात्केन्द्रत्रिकोणगे ।

लाभे वा शुभसंयुक्ते दुष्चिक्ये धनसंयुते ॥ १॥

लग्नाधिपेन संयुक्ते राजाऽनुग्रहवैभवम् ।

लक्ष्मीकटोक्षचिह्नानि नष्टराज्यार्थलाभकृत् ॥ २॥

पुत्रोत्सवादिसन्तोषो गृहे गोक्षीरसङ्कुलम् ।

1-2½: Effects like gains or wealth by the beneficence of the king (government), beneficence of Goddess Lakshmi, recovery of lost kingdom (reinstatement in high position) and wealth, birth of a son, will arise in the Antardasa of Mars in his own Dasha, if he be in Kendra, the 5th, the 9th, the 11th the 3rd or the 2nd or be associated with the lord of the Ascendant.

स्वोच्चे वा स्वर्क्षगे भौमे स्वांशे वा बलसंयुते ॥ ३॥

गृहक्षेत्राभिवृद्धिश्च गोमहिष्यादिलाभकृत् ।

महाराजप्रसादेन स्वेष्टसिद्धिः सुखावहा ॥ ४॥

3-4. Fulfilment of ambitions by the beneficence of the king (government) and acquisition of a house, land, cow, buffalo etc., will be the effects if Mars be in his sign of exaltation, in his own sign or in his own Navamsha, and be endowed with strength.

अथाऽष्टमव्यये भौमे पापदृग्योगसंयुते ।

मूत्रकृच्छ्रादिरोगश्च कष्टाधिक्यं व्रणाद्भयम् ॥ ५॥

चौराहिराजपीडा च धनधान्यपरुक्षयः ।

5-5½: Urinary troubles, wounds, danger from snakes and the king (government) will be the results, if Mars be in the 8th or the 12th or be associated with or aspected by malefic.

द्वितीये द्यूननाथे तु देहजाड्यं मनोव्यथा ॥ ६॥

तद्दोषपरिहारार्थं रुद्रजाप्यं च कारयेत् ।

अनड्वाहं प्रदद्याच्च कुजदोषनिवृत्तये ॥ ७॥

तेन तुष्टो भवेद् भौमः शङ्करस्य प्रसादतः ।

आरोग्यं कुरुते तस्य सर्वसम्पत्तिदायकम् ॥ ८॥

6-8: There will be mental agony and body pains if Mars be the lord of the 2nd or the 7th Lord Shiva will give relief by restoring health and providing gains of wealth and happiness. If the person concerned performs Rudra Japa and gives a red coloured bull in charity.

Effects of the Antardasa of Rahu

कुजस्यान्तर्गते राहौ स्वोच्चे मूलत्रिकोणगे ।

शुभैर्युक्ते शुभैर्दृष्टे केन्द्रलाभतृकोणगे ॥ ९॥

तत्काले राजसम्मानं गृहभूम्यादिलाभकृत् ।

कलत्रपुत्रलाभः स्याद्व्यवसायात्फलाधिकम् ॥ १०॥

गङ्गास्नानफलावाप्तिं विदेशगमनं तथा ।

9-10½: Effects like recognition from government, gain of house, land etc., happiness from son, extraordinary profits in business, bathing in holy rivers like Ganges and foreign journeys, will be the auspicious effects in the Antardasa of Rahu in the Dasha of Mars., if Rahu be in his Moola Trikona, in his sign of exaltation, in Kendra, the 11th, the 5th or the 9th from the Ascendant and be associated with benefices.

तथाऽष्टमव्यये राहौ पापयुक्तेऽथ वीक्षिते ॥ ११॥

चौराहिव्रणभीतिश्च चतुष्पाज्जीवनशनम् ।

वातपित्तरुजोभीतिः कारागृहनिवेशनम् ॥ १२॥

धनस्थानगते राहौ धननासं महद्भयम् ।

सप्तमस्थानगे वाऽपि ह्यपमृत्युभयं महत् ॥ १३॥

नागपूजां प्रकुर्वीत देवब्राह्मणभोजनं ।

मृत्युञ्जयजपं कुर्यादायुरारोग्यलब्धये ॥ १४॥

11-14. Danger from snakes, wounds, destruction of cattle, danger from animals, diseases due to imbalance of bile and wind, imprisonment, etc., will be the results if Rahu be in the 8th or the 12th from the Ascendant or be aspected by or associated with malefic. There will be loss of wealth if Rahu be in the 2nd and great danger of premature death if he be in the 7th.

The remedial measures to be adopted to obtain relief from the above evil effects are Naga Puja, offering food to Brahmins and Mrityunjaya Japa. They will help in the prolongation of longevity.

Effects of the Antardasa of Jupiter

कुजस्यान्तर्गते जीवे त्रिकोणे केन्द्रगेऽपि वा ।
लाभे वा धनसंयुक्ते तुङ्गांशे स्वांशगेपि वा ॥ १५॥
सत्कीर्ती राजसम्मानं धनधान्यस्य वृद्धिकृत् ।
गृहे कल्याणसम्पत्तिर्दारपुत्रादिलाभकृत् ॥ १६॥

15-16- Effects like good reputation and renown, honours by government; increase in wealth and grains, happiness at home. gain of property, happiness from wife and children etc., will be realised in the Antardasa of Jupiter in the Dasha of Mars, if Jupiter be in the 9th, the 5th, Kendra, the 11th or the 2nd from the Ascendant, or be in his exalted or own Navamsha.

दायेशात्केन्द्रराशिस्थे त्रिकोणे लाभगेऽपि वा ।
भाग्यकर्माधिपैर्युक्ते वाहनाधिपसंयुते ॥ १७॥
लग्नाधिपसमायुक्ते शुभांशे शुभवर्गगे ।
गृहक्षेत्राभिवृद्धिश्च गृहे कल्याणसम्पदः ॥ १८॥
देहारोग्यं महत्कीर्तिगृहे गोकुलसङ्ग्रहः ।
चतुष्पाज्जीवलाभः स्याद्व्यवसायात्फलाधिकम् ॥ १९॥
कलपुत्रसौख्यं च राजसम्मानवैभवम् ।

17-19½: Acquisition of a house, land, well-being, gain of property, sound health, good reputation, gains of cattle, success in business, happiness to wife and children, reverence from government, gain of wealth etc., will be beneficial, effects, if Jupiter be in Kendra, Trikona or the 11th from the lord of the Dasha (Mars), or be associated with the lord of the 9th, the 10th, the 4th or the Ascendant or being a benefice Navamsha etc.

षष्ठाष्टमव्यये जीवे नीचे वास्तङ्गते सति ॥ २०॥
पापग्रहेण संयुक्ते दृष्टे वा दुर्बले सति ।
चौराहिनृपभीतिश्च पित्तरोगादिसम्भवम् ॥ २१॥
प्रेतबाधा भृत्यनाशः सोदराणां विनाशनम् ।
द्वितीयद्यूननाथे तु ह्यपमृत्युज्वरादिकम् ।
तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ॥ २२॥

20-22. Danger from thieves, snakes, wrath of the king government), bilious diseases, oppression by goblins (प्रेत), loss of servants and co-born, will be evil effects, if Jupiter be in the 5th, the 8th or the 12th, or be in his sign of debilitation, be associated with or aspected by malefic or be otherwise weak. There will be suffering from fever or danger of premature death if Jupiter be the lord of the 2nd.

The remedial measure to be adopted to combat the above evil effects is recitation of Shiva Sahastranaam (शिव सहस्त्र नाम)

Effects of the Antardasa of Saturn

कुजस्यान्तर्गते मन्दे स्वर्क्षे केन्द्रत्रिकोणगे ।

मूलत्रिकोणकेन्द्रे वा तुङ्गांशे स्वांशगे सति ॥ २३॥

लग्नाधिपतिना वापि शुभदृष्टियुतेऽसिते ।

राज्यसौख्यं यशोवृद्धिः स्वग्रामे धान्यवृद्धिकृत् ॥ २४॥

पुत्रपौत्रसमायुक्तो गृहे गोधनसङ्ग्रहः ।

स्ववारे राजसम्मानं स्वमासे पुत्रवृद्धिकृत् ॥ २५॥

23-25. Effects like recognition from the king (government) increase in reputation, gain of wealth and grains, happiness from children and grandchildren, increase in the number of cows etc., will be experienced in the Antardasa of Saturn in the Dasha of Mars, if Saturn be in Kendra, Trikona, in his Moola-Trikona, in exalted or own Navamsha or be associated with the lord of the Ascendant or benefices. Results will generally fructify on Saturdays in the month of Saturn.

नीचादिक्षेत्रगे मन्दे तथाऽष्टव्ययराशिगे ।

म्लेच्छवर्गप्रभुभयं धनधन्यादिनाशनम् ॥ २६॥

निगडे बन्धनं व्याधिरन्ते क्षेत्रनाशकृत् ।

26-26½: Danger from Yavana kings (foreign dignitaries), loss of wealth, imprisonment, possibility of affliction with diseases, loss in agricultural production, will result, if Saturn be in his sign of debilitation or in an enemy sign or be in the 8th or the 12th.

द्वितीयद्यूननाथे तु पापयुक्ते महद्भयम् ॥ २७॥

धननाशश्च सञ्चारे राजद्वेषो मनोव्यथा ।

चौराग्निनृपपीडा च सहोदरविनाशनम् ॥ २८॥

बन्धुद्वेषः प्रमाद्यैश्च जीवहानिश्च जायते ।

अकस्माच्च मृतेर्भीतिः पुत्रदारादिपीडनम् ॥ २९॥

कारागृहादिभीदिश्च राजदण्डो महद्भयम् ।

27-29½: Effects like great danger, loss of life, wrath of king (government), mental agony, danger from thieves and fire, punishment by the king (government), loss of co-horns, dissensions amongst members of the family, loss of cattle, fear of death, distress to wife and children, imprisonment etc., will be felt, if Saturn be the lord of the 2nd or 7th and be associated with malefic.

दायेशात्केन्द्रराशिस्थे लाभस्थे वा त्रिकोणगे ॥ ३०॥

विदेशयानं लभते दुष्कीर्तिर्विविधा तथा ।

पापकर्मरतो नित्यं बहुजीवादिहिंसकः ॥ ३१॥

विक्रयः क्षेत्रहानिश्च स्थानभ्रंशो मनोव्यथा ।

रणे पराजयश्चैव मूत्रकृच्छ्रान्महद्भयम् ॥ ३२॥

30-32. There will be journey to foreign lands, loss of reputation, violent actions, loss from sale of agricultural lands, loss of position, agony, defeat in battle, urinary troubles etc., if Saturn be in Kendra, the 11th or the 5th from the lord of the Dasha (Mars).

Notes: Normally a good position of the Antardasa lord with reference to the Dasha lord brings about very auspicious results but in the case of Saturn in the Dasha of Mars, the effects will be very inauspicious according to sage Parāśara. This important fact is worth noting by the readers.

दायेशादथ रन्ध्रे वा व्यये वा पापसंयुते ।

तद्भुक्तौ मरणं ज्ञेयं नृपचौरादिपीडनम् ॥ ३३॥

वातपीडा च शूलादिज्ञातिश्त्रुभयं भवेत् ॥ ३४॥

तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ।

ततः सुखमवाप्नोति शङ्करस्य प्रसादतः ॥ ३५॥

33-35. Effects like death, danger from the king (government) and thieves, rheumatism, pains, danger from the enemy and members of the family, will be experienced if Saturn be in the 8th or the 12th from the lord of the Dasha and be associated with malefics.

There will be relief from the evil effects by the beneficence of lord Shiva if Mrityunjaya Japa is performed in the prescribed manner.

Effects of the Antardasa of Mercury

कुजस्यान्तर्गते सौम्ये लग्नात्केन्द्रत्रिकोणगे ।

सत्कथाश्चाऽजपादानं धर्मबुद्धिर्महद्यशः ॥ ३६॥

नीतिमार्गप्रसङ्गश्च नित्यं मिष्टान्नभोजनम् ।

वाहनाम्बरपश्वादिर्राजकर्म सुखानि च ॥ ३७॥

कृषिकर्मफले सिद्धिर्वारणाम्बरभूषणम् ।

36-37½: Effects like association with pious and holy persons, performance of Ajapa Japa (अजपा जप), charities, observance of religious rites, gain of reputation, inclination towards diplomacy, availability of sweetish preparations, acquisition of conveyances, clothes and cattle etc., conferment of authority in the king's retinue (attainment of position of authority in government), success in agricultural projects, etc., will be experienced in the Antardasa of Mercury in the Dasha of Mars, if Mercury be in Kendra or Trikona from the Ascendant.

नीचे वास्तङ्गते वापि षष्ठाष्टव्ययगेऽपि वा ॥ ३८॥

हृद्रोगं मानहानिश्च निगडं बन्धुनाशनम् ।

दारपुत्रार्थनाशः स्याच्चतुष्पाज्जीवनाशनम् ॥ ३९॥

38-39. Diseases of heart, imprisonment, loss of kinsmen, distress to wife and children, destruction of wealth and cattle etc., will result, if Mercury be in his sign of debilitation, combust or be in the 6th, the 8th or the 12th (from the Ascendant).

दशाधिपेन संयुक्ते शत्रुवृद्धिर्महद्भयम् ।

विदेशगमनं चैव नानारोगास्तथैव च ॥ ४०॥

राजद्वारे विरोधश्च कलहः स्वजनैरपि ।

40-40½: There will be journeys to foreign lands, increase in the number of enemies, affliction with many kind of ailments, antagonism with the king (government), quarrels with kinsmen etc., if Mercury be associated with the lord of the Dasha (Mars).

दायेशात्केन्द्रत्रिकोणे वा स्वोच्चे युक्तार्थलाभकृत् ॥ ४१॥

अनेकधननाथत्वं राजसम्मनमेव च ।

भूपालयोगं कुरुते धनम्बरविभूषणम् ॥ ४२॥

भूरवाद्यमृदङ्गादि सेनापत्यं महत्सुखम् ।

विद्याविनोदविमला वस्त्रवाहनभूषणम् ॥ ४३॥

दारपुत्रादिविभवं गृहे लक्ष्मीः कटाक्षकृत् ।

41-43½: Fulfilment of all ambitions, gain of wealth and ins, recognition by the king (government), acquisition of a kingdom (attainment of a high position in government), gain of clothes and ornaments, attachment to many kind of musical instruments, attainment of the position of a commander of army, discussions on Shastras and Puranas (शास्त्र-पुराण - religious scripts), gain of riches to wife and children and beneficence

Goddess Lakshmi will be the very auspicious results if Mercury be in Kendra, Trikona or in his sign of exaltation from the lord of the Dasha (Mars).

दायेशात्षष्ठरिःफस्थे रन्ध्रे वा पापसंयुते ॥ ४४॥

तद्दाये मानोहानिः स्यात्क्रूरबुद्धिस्तु क्रूरवाक् ।

चौराग्निनृपपीडा च मार्गे दस्युभयादिकम् ॥ ४५॥

अकस्मात्कलहश्चैव बुधमुक्तौ न संशयः ।

44-45½: Effects like defamation, sinful thinking, harsh speech, danger from the thieves, fire and the king (government), quarrels without reason, fear of attacks by thieves and dacoits during travels, will be derived if Mercury be in the 6th, the 8th, he 12th from Mars or be associated with malefic.

द्वितीयद्यूननाथे तु महाव्याधिर्भयङ्करः ॥ ४६॥

अश्वदानं प्रकुर्वीत विष्णोर्नामसहस्रकम् ।

सर्वसम्पत्प्रदं विप्र सर्वारिष्टप्रशान्तये ॥ ४७॥

46-47: There will be possibility of critical illness in the Antardasa of Mercury if he be the lord of the 2nd or the 7th.

A remedial measure to obtain relief from these evil effects is recitation of Vishnu Sahastranaam and giving a horse in charity.

Effects of the Antardasa of Ketu

कुजस्यान्तर्गते केतौ त्रिकोणे केन्द्रगेऽपि वा ।

दिश्चिक्ये लाभगे वाऽपि शुभयुक्ते शुभेक्षिते ॥ ४८॥

राजानुग्रहशान्तिश्च बहुसौख्यं धनागमः ।

किञ्चित्फलं दशादौ तु भूलाभः पुत्रलाभकृत् ॥ ४९॥

राजसंलाभकार्याणि चतुष्पाज्जीवलाभकृत् ।

48-49½: Beneficence of the king (government), gain of wealth, little gains of land at the commencement of the Dasha and substantial later, birth of a son, conferment of authority by government, gain of cattle, etc., will be the results in the Antardasa of Ketu in the Dasha of Mars, if Ketu be in Kendra,

Trikona, the 3rd or the 11th (from the Ascendant) or be associated with or aspected by benefices.

योगकारकसंस्थाने बलवीर्यसमन्विते ॥ ५०॥

पुत्रलाभो यशोवृद्धिर्गृहे लक्ष्मीः कटाक्षकृत् ।

भृत्यवर्गधनप्राप्तिः सेनापत्यं महत्सुखम् ॥ ५१॥

भूपालमित्रं कुरुते यागाम्बरादिभूषणम् ।

50-51½: Birth of a son, increase in reputation, beneficence of Goddess Lakshmi, gains of wealth from employees, attainment of the position of a commander of army, friendship with the king (cordial relations with high government officials), performance of oblations, gains of clothes and ornaments, etc. will be the beneficial effects, if Ketu be a yoga-karaka and be endowed with strength.

Notes: Ketu assumes the role of a yoga-karaka if he is associated with a yoga-karaka planet (lord of a Kendra and Trikona).

दायेशात्षष्ठरिःफस्थे रन्ध्रे वा पापसंयुते ॥ ५२॥

कलहो दन्तरोगश्च चौरव्याघ्रादिपीडनम् ।

ज्वरातिसारकुष्ठादिदारपुत्रादिपीडनम् ॥ ५३॥

द्वितीयसप्तमस्थाने देहे व्याधिर्भविष्यति ।

अपमानमनस्तापो धनधान्यादिप्रच्युतिम् ॥ ५४॥

52-54. Effects like quarrels, oath trouble, distress from thieves and tigers, fever, dysentery, leprosy and distress to wife and children, etc., will be experienced if Ketu be in the 6th, the 8th or the 12th from the lord of the Dasha (Ma). If Ketu be in the 2nd or the 7th from the Ascendant there will be diseases, disgrace, agony and loss of wealth.

Notes: No remedial measures have been prescribed here. Perhaps recitation of Vishnu Sahastranaam and giving a goat in charity will give relief from the evil effects.

Effects of the Antardasa of Venus

कुजस्यान्तर्गते शुक्रे केन्द्रलाभत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे वाऽपिशुभस्थानाधिपेऽथवा ॥ ५५॥
राज्यलाभो महत्सौख्यं गजाश्वाम्बरभूषणम् ।
लग्नाधिपेन सम्बन्धे पुत्रदारादिवर्धनम् ॥ ५६॥
आयुषो वृद्धिरैश्वर्यं भाग्यवृद्धिसुखं भवेत् ।

55-56½: Effects like acquisition of kingdom (attainment of a high position in government), great enjoyment and comfort of luxuries, gain of elephants, horses, clothes etc., will be derived in the Antardasa of Venus in the Dasha of Mars, if Venus be in Kendra to the Ascendant, be in his sign of exaltation, or in his own sign or be the lord of the Ascendant, the 5th or the 9th. If Venus be related to the lord of the Ascendant, there will be happiness to wife and children, opulence and glory and increased good fortune.

दायेशात्केन्द्रकोणस्थे लाभे वा धनगेऽपि वा ॥ ५७॥
तत्काले श्रियमाप्नोति पुत्रलाभं महत्सुखम् ।
स्वप्रभोश्च महत्सौख्यं धनवस्त्रादिलाभकृत् ॥ ५८॥
महारजप्रसादेन ग्रामभूम्यादिलाभदम् ।
भुक्त्यन्ते फलमाप्नोति गीतनृत्यादिलाभकृत् ॥ ५९॥
पुण्यतीर्थस्नानलाभं कर्माधिपसमन्विते ।
पुण्यधर्मदयाकूपतडागं कारयिष्यति ॥ ६०॥

57-60. Gain of property, celebrations on the birth of a son, gain of wealth from the employer, acquisition of a house, land, villages etc. by the beneficence of the sovereign, will be the results if Venus be in the 5th, the 9th, the 11th or the 2nd from the lord of the Dasha (Mars). In the last part of the Dasha there will be functions of songs and dances and bathing in holy waters. If Venus be connected with or related to the lord of the 10th, there will be construction of wells, reservoirs etc., and performance of religious, charitable and pious deeds.

दायेशाद्रन्ध्ररिष्फस्थे षष्ठे वा पापसंयुते ।

करोति दुःखबाहुल्यं देहपीडां धनक्षयं ॥ ६१॥

राजचौरादिभीतिञ्च गृहे कलहमेव च ।

दारपुत्रादिपीडां च गोमहिष्यादिनाशकृत् ॥ ६२॥

61-62. There will be sorrows, physical distress, loss of wealth, danger from thieves, and the king (government), dissensions in the family, distress to wife and children and destruction of cattle, if Venus be in the 6th, the 8th or the 12th from the lord of the Dasha (Mars) or be associated with malefic.

द्वितीयद्यूननाथे तु देहबाधा भविष्यति ।

श्वेतां गां महिषीं दद्यादायुरारोग्यवृद्धये ॥ ६३॥

63. If Venus be the lord of the 2nd or the 7th, there will he pains in the body in his Antardasa.

For regaining good health, the remedial measure to be adopted is giving a cow or female buffalo in charity.

Effects of the Antardasa of the Sun

कुजस्यान्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रकेन्द्रगे ।

मूलत्रिकोणलाभे वा भाग्यकर्मेशसंयुते ॥ ६४॥

तद्भुक्तौ वाहनं कीर्तिं पुत्रलाभं च विन्दति ।

धनधान्यसमृद्धिः स्याद् गृहे कल्याणसम्पदः ॥ ६५॥

क्षेमारोग्यं महद्धैर्यं राजपूज्यं महत्सुखम् ।

व्यवसायात्फलाधिक्यं विदेशे राजदर्शनम् ॥ ६६॥

64-66. Effects like acquisition of conveyances, gain of reputation, birth of a son, growth of wealth, amicable atmosphere in the family, sound health, potency, recognition by the king (government), extraordinary profits in business and audience with the king (meeting with high officials of government) etc., will be experienced in the Antardasa of the Sun in the Dasha of Mars, if the Sun be in his sign of exaltation, in his own sign or be in Kendra, Trikona or the 11th along with the lords of the 10th and the 11th.

दायेशात्षष्ठरिष्फे वा व्यये वा पापसंयुते ।

देहपीडा मनस्तापः कार्यहानिर्महद्भयम् ॥ ६७॥

शिरोरोगो ज्वरादिश्च अतिसारमथापि वा ।

67-67½: Distress to the body, agony, failure in ventures, possibilities of suffering from troubles in the forehead, fever, dysentery etc., will be the effects, if the

Sun be in the 6th, the 8th or the 12th from the lord, of the Dasha (Mars) or be associated with malefic.

द्वितीयद्यूननाथे तु सर्पज्वरविषाद्भयम् ॥ ६८॥

सुतपीडाभयं चैव शान्ति कुर्याद्यथाविधि ।

देहारोग्यं प्रकुरुते धनधान्यचयं तथा ॥ ६९॥

68-69: There will be attacks of fever, danger from snakes and poison and distress to son if the Sun be the lord of the 2nd or the 7th.

The remedial measure to gain good health and wealth is to perform worship of the Sun in the prescribed manner.

Effects of the Antardasa of the Moon

कुजस्यान्तर्गते चन्द्रे स्वोच्चे स्वक्षेत्रकेन्द्रगे ।

भार्यवाहनकर्मेशलग्नाधिपसमन्विते ॥ ७०॥

करोति विपुलं राज्यं गन्धमाल्याम्बरादिकम् ।

तडागं गोपुरादीनां पुण्यधर्मादिसङ्ग्रहम् ॥ ७१॥

विवाहोत्सवकर्माणि दारपुत्रादिसौख्यकृत् ।

पितृमातृसुखावाप्तिं गृहे लक्ष्मीः कटाक्षकृत् ॥ ७२॥

महारजप्रसादेन स्वेष्टसिद्धिसुखादिकम् ।

पूर्णे चन्द्रे पूर्णफलं क्षीणे स्वल्पफलं् भवेत् ॥ ७३॥

70-73. Acquisition of more kingdom(promotion to a higher position in government), gain of perfumes, clothes, construction of reservoirs, shelters for cows etc., celebrations of auspicious functions like marriage etc., happiness to wife and children, good relations with parents, acquisition of property by the beneficence of the sovereign, success in the desired project, will be the effects in the Antardasa of the Moon in the Dasha of Mars if the Moon be in her sign of exaltation or in her own sign or be in Kendra or be in the 9th, the 4th or the 10th or the Ascendant along with the lords of those houses. The go effects will be realised in full if the Moon be waxing. Waning Moon will reduce the impact of the effects to some extent.

नीचारिस्थऽष्टमे षष्ठे दायेशाद्रिपुरन्ध्रके ।

मरणं दारपुत्राणां कष्टं भूमिविनाशनम् ॥ ७४॥

पशुधान्यक्षयश्चैव चौरादिरणभीतिकृत् ।

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥ ७५॥

देहजाड्यं मनोदुःखं दुर्गा लक्ष्मीजपं चरेत् ।

श्वेतां गां महिषीं दद्यादनेमारोग्यमादिशेत् ॥ ७६॥

74-76. The effects like death, distress to wife and children, loss of lands, wealth and cattle and danger of a war etc., will be experienced, if the Moon be in his sign of debilitation or his enemy sign or be in the 6th, the 8th or the 12th from the Ascendant of the lord of the Dasha (Mars). There will be possibility of premature death, distress to the body and men agony, if the Moon be the lord of the 2nd or the 7th.

The remedial measures to be adopted to obtain relief from the above evil effects are recitation of mantras of the Goddess Durga and the Goddess Lakshmi.

अथ रह्वन्तर्दशाफलाध्यायः ॥ ५५॥

Chapter 55. Effects of Antardasa in the Dasha of Rahu

Effects of the Antardasa of Rahu

कुलीरे वृश्चिके राहौ कन्यत्यां चापगेऽपि वा ।
तद्भुक्तो राजसम्मानं वस्त्रवाहनभूषणम् ॥ १॥
व्यवसायात्फलाधिक्यं चतुष्पाज्जीवलाभकृत् ।
प्रयाणं पश्चिमे भागे वाहनाम्बरलाभकृत् ॥ २॥
लग्नादुपचये राहौ शुभग्रहयुतेक्षिते ।
मित्रांशे तुङ्गभागांशे योगकारकसंयुते ॥ ३॥
राज्यलाभं महोत्साहं राजप्रीतिं शुभावहम् ।
करोति सुखसम्पत्तिं दारपुत्रादिवर्द्धनम् ॥ ४॥

1-4. Effects like acquisition of a kingdom (attainment of a high position in government), enthusiasm, cordial relations with the king (government), happiness from wife and children and increase in property will be derived in the Antardasa of Rahu in the Dasha of Rahu, if Rahu be in Cancer, Scorpio, Virgo or Sagittarius and be in the 3rd, he 6th, the 10th or the 11th from the Ascendant, or be associated with yoga-karaka planet in his sign of exaltation.

लग्नाष्टमे व्यये राहौ पापयुक्तेऽथ वीक्षिते ।
चौरादिव्रणपीडा च सर्वत्रैवं भवेद्द्विज ॥ ५॥
राजद्वारजनद्वेष इष्टबन्धुविनाशनम् ।
दारपुत्रादिपीडा च भवत्येव न संशयः ॥ ६॥

5-6: There will be danger from thieves, distress from wounds, antagonism with government officials, destruction, of kinsmen, distress to wife and children, if Rahu be in the 8th or the 12th from the Ascendant or be associated with malefic.

द्वितीयद्यूननाथे वा सप्तमस्थानमाश्रिते ।
सदा रोगो महाकष्टं शान्तिं कुर्याद्यथाविधि ।
आरोग्यं सम्पदश्चैव भविष्यन्ति तदा द्विज ॥ ७॥

7. If Rahu be the lord of the 2nd or the 7th or be in any of those houses, there will be distress and diseases.

To obtain relief from the above evil effects Rahu should be worshipped (by recitation of his mantras) and by giving in charity things connected with or ruled by Rahu.

Effects of the Antardasa of Jupiter

राहुरन्तर्गते जीवे लग्नात्केन्द्रत्रिकोणगे ।
स्वोच्चे स्वक्षेत्रगे वापि तुङ्गस्वर्क्षांशगेऽपि वा ॥ ८॥
स्थानलाभं मनोधैर्यं शत्रुनाशं महत्सुखम् ।
राजप्रीतिकरं सौख्यं जनोऽतीव समश्नुते ॥ ९॥
दिनेदिने वृद्धिरपि सितपक्षे शशी यथा ।
वाहनादिधनं भूरि गृहे गोधनसङ्कुलम् ॥ १०॥
नैर्ऋत्ये पश्चिमे भागे प्रयाणं राजदर्शनम् ।
युक्तकार्यार्थसिद्धिः स्यात्स्वदेशे पुनरेष्यति ॥ ११॥
उपकारो ब्राह्मणानां तीर्थयात्रादिकर्मणाम् ।
वाहनग्रामलाभश्च देवब्राह्मणपूजनम् ॥ १२॥
पुत्रोत्सवादिसन्तोषो नित्यं मिष्ठान्नभोजनम् ।

8-12½: Effects like gain of position, patience, destruction of foes, enjoyment, cordial relations with the king (government). regular increase in the wealth and property like the growth of the Moon of the bright half of the month (Shukla Paksha), gain of conveyance and cows, audience with the king (high government officials) by performing journey to the West or South East, success in the desired ventures, return to homeland doing good for Brahmins, visit to holy places, gain of a village devotion to deities and Brahmins, Happiness from wife, children and grandchildren, availability of sweetish preparations daily etc., will be derived, in the Antardasa of Jupiter in the Dasha or Rahu, if Jupiter be in his sign of exaltation, in his own sign, in his own Navamsha or exalted Navamsha, or be in Kendra or Trikona with reference to the Ascendant.

नीचे वाऽस्तङ्गते वापि षष्ठाष्टव्ययराशिगे ॥ १३॥
शत्रुक्षेत्रे पापयुक्ते धनहानिर्भविष्यति ।
कर्मविघ्नो भवेत्तस्य मानहानिश्च जायते ॥ १४॥
कलत्रपुत्रपीडा च हृद्रोगो राजकारकृत् ।

13-14½: Loss of wealth, obstacles in work, defamation, distress to wife and children, heart disease, entrustment of governmental authority) etc., will result if Jupiter be in his sign of debilitation, combust, in the 6th, the 8th or the 12th from the Ascendant or in an enemy sign or be associated with malefic.

Notes: With so many evil effects as a result of the inauspicious position of Jupiter, it is difficult to believe that a good effect like getting a position of authority is possible. There is perhaps some mistake in the original text. It appears that there will be punishment by government in such circumstances.

दायेशात्केन्द्रकोणे वा लाभे वा धनगेऽपि वा ॥ १५॥

दुश्चिक्ये बलसम्पूर्णे गृहक्षेत्रादिवृद्धिकृत् ।

भोजनाम्बरपश्वादिदानधर्मजपादिकम् ॥ १६॥

भुक्त्यन्ते राजकोपाच्च द्विमासं देहपीडनम् ।

ज्येष्ठभ्रातुर्विनाशश्च मातृपित्रादिपीडनम् ॥ १७॥

15-17: There will be gains of land, good food, gains of cattle etc., inclination towards charitable and religious work, etc. if Jupiter be in Kendra, Trikona, the 11th, the 2nd or the 3rd from the lord of the Dasha (Rahu) and be endowed with strength.

दायेशात्षष्ठरन्ध्रे वा रिःफे वा पापसंयुते ।

तद्भुक्तौ धनहानिः स्याद्देहपीडा भविष्यति ॥ १८॥

द्वितीयद्यूननाथे वा ह्यपमृत्युर्भविष्यति ।

स्वर्णस्य प्रतिमादानं शिवपूजं च कार्यते ॥ १९॥

स्र्/ईशम्भोश्च प्रसादेन ग्रहस्तुष्टो द्विजोत्तम ।

देहारोग्यं प्रकुरुते शान्तिं कुर्याद्विचक्षणम् ॥ २०॥

18-20. Loss of wealth and distress to body will result if Jupiter be in the 6th the 8th or the 12th from the lord of the Dasha (Rahu) or be associated with malefic. There will be danger of premature death if Jupiter be the lord of the 2nd and the 7th.

The person will get relief from the above evil effects and enjoy good health, the, beneficence of the lord Shiva if he worships His idol made of gold.

Effects of the Antardasa of Saturn

राहोरन्तर्गते मन्दे लग्नात्केन्द्रत्रिकोणगे ।

स्वोच्चे मूलत्रिकोणे वा दुश्चिक्ये लाभराशिगे ॥ २१॥

तद्भुक्तौ नृपतेः सेवा राजप्रीतिकरी शुभा ।

विवाहोत्सवकार्याणि कृत्वा पुण्यानि भूरिशः ॥ २२॥

आरामकरणे युक्तो तडागं कारयिष्यति ।

शूद्रप्रभुवशादिष्टलाभो गोधनसङ्ग्रहः ॥ २३॥

प्रयाणं पश्चिमे भागे प्रभुमूलाद्धनक्षयः ।

देहालस्यं फलाल्पत्वं स्वदेशे पुनरेष्यति ॥ २४॥

21-24. Effects like pleasure of the king for devotion in his service, auspicious functions like celebration of marriage etc., at home, construction of a garden, reservoir etc., gain of wealth and cattle from well to do persons belonging to Sudra class, loss of wealth caused by the king (government officials), during journey to the West, reduction in income due to lethargy, return to homeland, will be derived in the Antardasa of Saturn in the Dasha of Rahu, if Saturn be in Kendra, Trikona in his sign Of exaltation, in his own sign, in his Moola-Trikona, the 3rd or the 11th.

नीचारिक्षेत्रगे मन्दे रन्ध्रे वा व्ययगेऽपि वा ।

नीचारिराजभीतिश्च दारपुत्रादिपीडनम् ॥ २५॥

आत्मबन्धुमनस्तापं दायादजनविग्रहम् ।

व्यवहारे च कलहमकस्माद्भूषणं लभेत् ॥ २६॥

25-26. Danger from menials, king and enemies, distress to wife and children, distress to kinsmen, disputes with the co-parceners, disputes in dealings with others, but sudden gain of ornaments, will result if Saturn be in his sign of debilitation, enemy's sign or be in the 8th, or the 12th from the Ascendant.

Note: It is not clear how there can be sudden gain of ornaments when the Antardasa lord is badly placed.

दायेशात्षष्ठरिष्फे वा रन्ध्रे वा पापसंयुते ।

हृद्रोगो मानहानिश्च विवादः शत्रुपीडनम् ॥ २७॥

अन्यदेशादिसञ्चारो गुल्मवद्वयाधिभाग्भवेत् ।

कुभोजनं कोद्रवादि जातिदुःखाद्भयं भवेत् ॥ २८॥

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ।

कृष्णां गां महिषीं दद्याद्दानेमारोग्यमादिशेत् ॥ २९॥

27-29: There will be heart disease, defamation, quarrels, danger from enemies, foreign journeys, affliction with Gulma (enlargement of skin), unpalatable food and sorrows etc., if Saturn be in the 6th, the 8th or the 12th from the lord of the Dasha (Rahu). Premature death is likely if Saturn be lord of the 2nd or the 7th.

Remedial measure to obtain relief from the above evil effects and to regain good health, is giving a black cow or she- buffalo in charity.

Effects of the Antardasa of Mercury

राहोरन्तर्गते सौम्ये भाग्ये वा स्वर्क्षगेऽपि वा ।

तुङ्गे वा केन्द्रराशिस्थे पुत्रे वा बलगेऽपि वा ॥ ३०॥

राजयोगं प्रकुरुते गृहे कल्याणवर्द्धनम् ।

व्यापारेण धनप्राप्तिविद्यावाहनमुत्तमम् ॥ ३१॥

विवाहोत्सवकार्याणि चतुष्पाज्जीवलाभकृत् ।

सौम्यमासे महत्सौख्यं स्ववारे राजदर्शनम् ॥ ३२॥

सुगन्धपुष्पशय्यादि स्त्रीसौख्यं चातिरोभनम् ।

महाराजप्रसादेन धनलाभो महद्यशः ॥ ३३॥

30-33. Auspicious effects like Raja yoga, well-being in the family, profits and gain of wealth in business, comforts of conveyances, marriage and other auspicious functions, increase in the number of cattle, gain of perfumes, comforts of bed, omen, etc. will be derived in the Antardasa of Mercury in the Dasha of Rahu, if Mercury be in his sign of exaltation, in Kendra or in the 5th and be endowed with strength. Good results like Raja yoga, beneficence of the king and gain of wealth and reputation, will be realised particularly on Wednesday in the month of Mercury.

दायेशात्केन्द्रलाभे वा दुश्चिक्ये भाग्यकर्मगे ।

देहारोग्यं हृदुत्साह इष्टसिद्धिः सुखावहा ॥ ३४॥

पुण्यश्लोकादिकीर्तिश्च पुराणश्रवणादिकम् ।

विवाहो यज्ञदीक्षा च दानधर्मदयादिकम् ॥ ३५॥

34-35. Sound health, Ishta Siddhi, attending discourse on Puranas and ancient history, marriage, offering of oblations, charities, religious inclination and sympathetic attitude towards others, will result if Mercury be in Kendra, the 11th, the 3rd the 9th or the 10th from the lord of the Dasha (Rahu).

षष्ठाष्टमव्यये सौम्ये मन्देनापि युतेक्षिते ।

दायेशात्षष्ठरिःफे वा रन्ध्रे वा पापसंयुते ॥ ३६॥

देवभाह्मणनिन्दा च भोगभाग्यविवर्जितः ।

सत्यहीनश्च दुर्बुद्धिश्चौराहिनृपपीडनम् ॥ ३७॥

अकस्मात्कलहश्चैव गुरुपुत्रादिनाशनम् ।

अर्थव्ययो राजकोपो दारपुत्रादिपीडनम् ॥ ३८॥

36-38. There will be opprobrium (निन्दा) of deities and Brahmins by the native, loss of fortune, speaking lies, unwise actions, fear from snakes, thieves and the government, quarrels, distress to wife and children, etc., if Mercury be in the 6th, the 8th or the 12th, or be aspected by Saturn.

द्वितीयद्यूननाथे वा ह्यपमृत्युभयं वदेत् ।

तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ॥ ३९॥

39. If Mercury be the lord of the 2nd or the 7th, there will be fear of premature death.

Remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahastranaam.

Effects of the Antardasa of Ketu

राहोरन्तर्गते केतौ भ्रमणं राजतो भयम् ।

वातज्वरादिरोगश्च चतुष्पाज्जीवहानिकृत् ॥ ४०॥

अष्टमाधिसंयुक्ते देहजाड्यं मनोव्यथा ।

शुभयुक्ते शुभैर्दृष्टे देहसौख्यं धनागमः ।

राजसम्मानभूषाप्तिर्गृहे शुभकरो भवेत् ॥ ४१॥

40-41. During the Antardasa of Ketu in the Dasha of Rahu, there will be journeys to foreign countries, danger from the king (government), rheumatic fever etc., and loss of cattle. If Ketu be in conjunction with the lord of the 8th, there will be distress to the body and mental tension. Enjoyment, gain of wealth, recognition by the king (government), acquisition of gold etc., will be the results if Ketu be associated with or aspected by benefices.

लग्नाधिपेन सम्बन्धे इष्टसिद्धिः सुखावहा ।

लग्नाधिपसमायुक्ते लाभो वा भवति ध्रुवम् ॥ ४२॥

चतुष्पाज्जिवलाभः स्यात्केन्द्रे वाथ त्रिकोणगे ।

42-42½: There will be Ishta Siddhi (इष्ट सिद्धि) if Ketu be related to the lord of the Ascendant. If he be associated with the lord of the Ascendant there will definitely be gain of wealth. There will also definitely be increase in the number of cattle, if Ketu be in a Kendra or Trikona (from the Ascendant).

रन्ध्रस्थानगते केतौ व्यये वा बलवर्जिते ॥ ४३॥

तद्भुक्तौ बहुरोगः स्याच्चोराहिव्रणपीडनम् ।

पितृमातृवियोगश्च भातृद्वेषो मनोरुजा ॥ ४४॥

द्वितीयद्यूननाथे तु देहबाधा भविष्यति ।

तद्दोषपरिहारार्थं छागदानं च कारयेत् ॥ ४५॥

43-45, Effects like danger from thieves, and snakes, distress from wounds, separation from parents, antagonistic relations with kinsmen, mental agony etc., will, be derived if Ketu be without strength in the 8th or the 12th from the Ascendant. If Ketu be lord of the 2nd or the 7th, there will be distress to the body.

The remedial measure to obtain relief from the above evil effects is giving a goat in charity.

Effects of the Antardasa of Venus

राहोरन्तर्गते शुक्रे कग्नात्केन्द्रत्रिकोणगे ।

लाभे वा बलसंयुक्ते योगप्राबल्यमादिशेत् ॥ ४६॥

विप्रमूलाद्धनप्राप्तिर्गोमहिष्यादिलाभकृत् ।

पुत्रोत्सवादिसन्तोषो गृहे कल्याणसम्भवः ॥ ४७॥

सम्मानं राजसम्मनं राज्यलाभो महत्सुखम् ।

46-47½, Effects like gains of wealth through Brahmin, increase in the number of cattle, celebrations for the birth of a son, well-being, recognition from government, acquisition of a kingdom (attainment of a high position in government), great enjoyment and comforts etc., will be experienced in the Antardasa of Venus in the Dasha of Rahu if Venus be with strength in a Kendra, Trikona or the 11th from the Ascendant.

स्वोच्चे वा स्वर्क्षगे वापि तुङ्गांशे स्वांशगेऽपि वा ॥ ४८॥

नूतनं गृहनिर्माणं नित्यं मिष्ठान्नभोजनं ।

कलत्रपुत्रविभवं मित्रसङ्गः सुभोजनम् ॥ ४९॥

अन्नदानं प्रियं नित्यं दानधर्मादिसङ्ग्रहः ।

महाराजप्रसादेन वाहनाम्बरभूषणं ॥ ५०॥

व्यवसायात्फलाधिक्यं विवाहो मौञ्जिबन्धनम् ।

48-50½: Construction of a new house, availability of sweet preparations, happiness from wife and children, association with friend s, giving of grains etc., in charity, beneficence of the king (government), gain of conveyances and clothes extraordinary profits in business, celebration of upanayana (उपनयन) ceremony of wearing the sacred thread (जनेऊ), etc., will be the auspicious results, if Venus be in his sign of exaltation, in his own sign, in his exalted Navamsha, or in his own Navamsha.

षष्ठाष्टमव्यये शुक्रे नीचे शत्रुगृहे स्थिते ॥ ५१॥

मन्दारफणिसंयुक्ते तद्भुक्तौ रोगमादिशेत् ।

अकस्मात्कलहं चैव पितृपुत्रवियोगकृत् ॥ ५२॥

स्वबन्धुजनहानिश्च सर्वत्र जनपीडनम् ।

दायादकलहश्चैव स्वप्रभोः स्वस्य मृत्युकृत् ॥ ५३॥

कलत्रपुत्रपीडा च शूलरोगादिसम्भवः ।

51-53½: There will be diseases, quarrels, separation from the son or father, distress to kinsmen, disputes with coparceners, danger of death to self or employer, unhappiness to wife and children, pain in the stomach etc., if Venus be in the 6th, the 8th or the 12th from the Ascendant, be in his sign of debilitation or an enemy's sign, or be associated with Saturn, Mars or Rahu.

दायेशात्केन्द्रराशिस्थे त्रिकोणे वा समन्विते ॥ ५४॥

लाभे वा कर्मराशिस्थे क्षेत्रपालमहत्सुखम् ।

सुगन्धवस्त्रशय्यादि गानवाद्यसुखं भवेत् ॥ ५५॥

छत्रचामरभूषाप्तिः प्रियवस्तुसमन्विता ।

54-55½ Enjoyments from perfumes, bed, music etc., gain of a desired object, fulfilment of desires, will be the results, if Venus be in a Kendra, Trikona, the 11th or the 10th from the lord of the Dasha (Rahu).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा पापसंयुते ॥ ५६॥

विप्राहिनृपचौरादिमूत्रकृच्छ्रान्महद्भयम् ।

प्रमेहाद्रौधिरो रोगः कुत्सितान्नं शिरोव्यथा ॥ ५७॥

कारागृहप्रवेशश्च राजदण्डाद्धनक्षयः ।

द्वितीयद्यूननाथे वा दारपुत्रादिनाशनम् ॥ ५८॥

आत्मपीडा भयं चैव ह्यपमृत्युभयं भवेत् ।

दुर्गालक्ष्मीजपं कुर्यात् ततःसुखमवाप्नुयात् ॥ ५९॥

56-59. Effects like danger from the wrath of Brahmins, makes and the king (government), possibility of affliction with diseases like stoppage of urine, diabetes, pollution of blood, anaemia, availability of only coarse food, nervous disorder, imprisonment, Joss of wealth as a result of penalties or fines imposed by government, will be derived if Venus be associated with malefic in the 6th, the 8th or the 12th from the lord of the Dasha (Rahu). There will be distress to wife and children, danger of premature death to self if Venus be lord of the 2nd or the 7th.

Remedial measures to obtain relief from the above evil effects are worship of Goddess Durga and Goddess Lakshmi.

Effects of the Antardasa of the Sun

राहोरन्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रकेन्द्रगे ।

त्रिकोणे लाभगे वाऽपि तुङ्गांशे स्वांशगेऽपि वा ॥ ६०॥

शुभग्रहेण सन्दृष्टे राजप्रीतिकरं शुभम् ।

धनधान्यसमृद्धिश्च ह्यल्पमान सुखवाहम् ॥ ६१॥

अल्पग्रामाधिपत्यं च स्वल्पलाभो भविष्यति ।

60-61½: Effects like cordial relations with the king (government), increase in wealth and grains, some popularity respect, some possibility of becoming head of a village, etc., will be experienced in the Antardasa of the Sun in the Dasha of Rahu, if the Sun be in his sign of exaltation, in his own sign, the 11th, a Kendra or Trikona (from the Ascendant) or be in his exalted or own Navamsha.

भाग्यलग्नेशसंयुक्ते कर्मेशेन निरीक्षिते ॥ ६२॥

राजाश्रयो महाकीर्तिर्विदेशगमनं तथा ।

देशाधिपत्ययोगश्च गजश्चाम्बरभूषणम् ॥ ६३॥

मनोऽभिष्टप्रदानं च पुत्रकल्याणसम्भवम् ।

62-63½: There will be good reputation and encouragement and assistance by government, journeys to foreign countries, acquisition of the Sovereignty of the country, gains of elephants, horses, cloths, ornaments, fulfilment of ambitions, happiness to children etc., if the Sun be associated with or aspected by the lords of the Ascendant, the 9th, or the 10th.

दयेशाद्रिःफरन्ध्रस्थे षष्ठे वा नीचगेऽपि वा ॥ ६४॥

ज्वरातिसाररोगश्च कलहो राजविग्रहः ।

प्रयाणं शत्रुवृद्धिश्च त्रिपचौराग्निपीडनम् ॥ ६५॥

64-65. Fevers, dysentery, other diseases, quarrels, antagonism with the king (government), travels, danger from foes thieves, fire etc., will be the results if the Su n be in his Sign of debilitation or be in the 6th, the 8th or the 12th from the lord of the Dasha (Rahu).

दायेशात्केन्द्रकोणे वा दश्चिक्ये लाभगेऽपि वा ।

विदेशे राजसम्मानं कल्याणं च शुभावहम् ॥ ६६॥

66. Well-being in every way and recognition from the kings (high dignitaries) in foreign countries will be the results, if the Sun be in a Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Rahu).

द्वितीयद्यूननाथे तु महारोगो भविष्यति ।

सूर्यप्रणामं शान्तिं च कुर्यादारोग्यसम्भवाम् ॥ ६७॥

67. There will be danger of critical illness, if Sun be the lord of the 2nd or the 7th.

Worship of the Sun is the remedial measure recommended to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

राहोरन्तर्गते चन्द्रे स्वक्षेत्रे स्वोच्चगेऽपि वा ।

केन्द्रत्रिकोणलाभे वा मित्रर्क्षे शुभसंयुते ॥ ६८॥

राजत्वं राजपूज्यत्वं धनार्थं धनलाभकृत् ।

आरोग्यं भूषणं् चैव मित्रस्त्रीपुत्रसम्पदः ॥ ६९॥

पूर्णे चन्द्रे फलं पूर्णं राजप्रीत्या शुभावहम् ।

अश्ववाहनलाभः स्यद्गृहक्षेत्रादिवृद्धिकृत् ॥ ७०॥

68-70. Effects like acquisition of kingdom (attainment of a high position in government), respect from the king (high officials of government), gains of wealth, sound health, gains of garments and ornaments, happiness from children, comforts of conveyances, increase in house and landed property etc., will be derived, in the Antardasa of the Moon in the Dasha of Rahu, if the Moon be in his sign of exaltation, in his own sign, Kendra, Trikona or the 11th, or in a friendly sign aspected by benefices.

दायेशात्सुखभाग्यस्थे केन्द्रे वा लाभगेऽपि वा ।

लक्ष्मीकटाक्षचिह्नानि गृहे कल्याणसम्भवः ॥ ७१॥

सर्वकार्यसिद्धिः स्याद्धनधान्यसुखावहा ।

सत्कीर्तिलाभसम्मानं देव्याराधनमाचरेत् ॥ ७२॥

71-72. Beneficence of the Goddess Lakshmi, success all round, increase in wealth and grains, good reputation, worship of deities, will be the results, if the Moon be in the 5th, the 9th, Kendra or the 11th from the lord of the Dasha (Rahu).

दायेशात्षष्ठरन्ध्रस्थे व्यये वा बलवर्जिते ।

पिशाचक्षुद्रव्याघ्राद्व्यिसर्गृहक्षेत्रार्थनाशनम् ॥ ७३॥

मार्गे चौरभयं चैव व्रणाधिक्य महोदयम् ।

द्वितीयद्यूननाथे तु अपमृत्युस्तदा भवेत् ॥ ७४॥

श्वेतां गां महिषीं दद्याद् विप्रायारोग्यसिद्धये ।

ततः सौख्यमवाप्नोति चन्द्रग्रहप्रसादतः ॥ ७५॥

73-75: There will be creation of disturbances at home and in the agricultural activities by evil spirits, leopards and other wild animals, danger from thieves during journeys and stomach disorders, if the Moon be bereft of strength in the 6th, the 8th or the 12th from the lord of the Dasha (Rahu). There will be possibility of premature death if the Moon be the lord of the 2nd or the 12th.

The remedial measure to obtain relief from the above evil effects is to give in charity a white cow or female buffalo.

Effects of the Antardasa of Mars

राहोरन्तर्गते भौमे लग्नाल्लाभत्रिकोणगे ।

केन्द्रे वा शुभसंयुक्ते स्वोच्चे स्वक्षेत्रगेऽपि वा ॥ ७६॥

नष्टराज्यधनप्राप्तिर्गृहक्षेत्राभिवृद्धिकृत् ।

इष्टदेवप्रसादेन सन्तानसुखभाग्भवेत् ॥ ७७॥

क्षिप्रभोज्यान्महत्सौख्यं भूषणश्चाम्बरादिकृत् ।

76-77½: Effects like recovery of lost kingdom (reinstated in a high position in government) and lost wealth, property at home and increase in agricultural production,

gain of wealth, blessings by the household deity (इष्ट देव), happiness from children, enjoyment of good food etc., will be derived in the Antardasa of Mars in the Dasha of Rahu if Mars be in the 11th, the 5th, the 9th or Kendra from the Ascendant, be aspected by benefices, or be in his sign of exaltation, or in his Sign.

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभगेऽपि वा ॥ ७८॥

रक्तवस्त्रादिलाभः स्यात्प्रयाणं राजदर्शनम् ।

पुत्रवर्गेषु कल्याणं स्वप्रभोश्च महत्सुखम् ॥ ७९॥

सेनपत्यं महोत्साहो भ्रातृवर्गधनागमः ।

78-79½: There will be acquisition of red coloured garments, journeys, audience with the king (meetings with high officials Government), well-being of children and employer, attain of position of a commander of the army, enthusiasm and of wealth through kinsmen, if Mars be in Kendra, the 5th, 9th, the 3rd or the 11th from the lord of the Dasha (Rahu).

दायेशाद्रन्ध्ररिःफे वा षष्ठे पापसमन्विते ॥ ८०॥

पुत्रदारादिहानिश्च सूदराणां च पीडनम् ।

स्थानभ्रंशो बन्धुवर्गदारपुत्रविरोधनम् ॥ ८१॥

चौराहिव्रणभीतिश्च स्वदेहस्य च पीडनम् ।

आदौ क्लेशकरं चैव मध्यान्ते सौखमाप्नुयात् ॥ ८२॥

80-82. Distress to wife, children and co-borns, lo: position antagonistic relations with children, wife and, close relations, danger from thieves, wounds and pain in body, etc., will result if Mars be in the 6th, the 8th or the 12th from the lord of the Dasha (Rahu) aspected by malefic.

द्वितीयद्यूननाथे तु देहालस्यं महद्भयम् ।

अनड्वाहं च गां दद्यादारोग्यसुखलब्धये ॥ ८३॥

83. There will be lethargy and danger of death, if Mars be the lord of the 2nd or the 7th.

Remedial measure to obtain relief from the above effects is giving a cow or a bull in charity.

अथ जीवान्तर्दशाफलाध्यायः ॥ ५६॥

Chapter 56. Effects of the Antardasa in the Dasha of Jupiter

Effects of the Antardasa of Jupiter

स्वोच्चे स्वक्षेत्रगे जीवे लग्नात्केन्द्रत्रिकोणगे ।

अनेकराजधीशो वा सम्पन्नो राजपूजितः ॥ १॥

मोमहिष्यादिलाभश्च वस्त्रवाहनभूषणम् ।

नूतनस्थाननिर्माणं हर्म्यप्राकारसंयुतम् ॥ २॥

गजान्तैश्वर्यसम्पत्तिर्भाग्यकर्मफलओदयः ।

ब्राह्मणप्रभुसम्मानं समानं प्रभुदर्शनम् ॥ ३॥

स्वप्रभोः स्वफलाधिक्य दारपुत्रादिलाभकृत् ।

1-3½: Effects like sovereignty over many kings, very well endowed with riches, revered by the king, gains of cattle, clothes, ornaments, conveyances. construction of a new house, and a decent mansion, opulence and glory, dawn of fortune, success in ventures, meetings with Brahmins and the king, extraordinary profits from the employer and happiness to wife and children, will be experienced in the Antardasa of Jupiter in his own Dasha, if Jupiter he in his sign of exaltation, in his own sign, in Kendra or Trikona from the Ascendant.

नीचांशे नीचराशिस्थे षष्ठाष्टमव्ययराशिगे ॥ ४॥

नीचसङ्गो महादुःखं दायादजनविग्रहः ।

कलहो न विचारोस्य स्वप्रभुष्वपमृत्युकृत् ॥ ५॥

पुत्रदारवियोगश्च धनधान्यार्थहानिकृत् ।

4-5½: Association with the menials, great distress, slander by coparceners, wrath of the employer, danger of premature death, separation from wife and children and loss of wealth and grains, will be the remits, if Jupiter be in his sign of debilitation, in his debilitated Navamsha, or in the 6th, the 8th or the 12th from the Ascendant.

सप्तमाधिपदोषेण देववाधा भविष्यति ॥ ६॥

तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ।

रुद्रजाप्यं च गोदानं कुर्यात् स्वाऽभीष्टलब्धये ॥ ७॥

6-7. There will be pains in the body if Jupiter be the lord of the 7th (or 2nd).

The remedial measure to obtain relief from the above evil effects and to get fulfilment of ambitions is recitation of Rudra Japa and Shiva Sahastranaam.

Effects of the Antardasa of Saturn

जीवस्यान्तर्गते मन्दे स्वोच्चे स्वक्षेत्रमित्रभे ।

लग्नात्केन्द्रत्रिकोणस्थे लाभे वा बलसंयुते ॥ ८॥

राज्यलाभो महत्सौख्यं वस्त्राभरणसंयुतम् ।

धनधान्यादिलाभश्च स्त्रीलाभो बहुसौख्यकृत् ॥ ९॥

वाहनाम्बरपश्वादिभूलाभः स्थानलाभकृत् ।

पुत्रमित्रादिसौख्यं च नरवाहनयोगकृत् ॥ १०॥

नीलवस्त्रादिलाभश्च नीलाश्वं लभते च सः ।

पश्चिमां दिशमाश्रित्य प्रयाणं राजदर्शनम् ॥ ११॥

अनेकयानलाभं च निर्दिशेन्मन्दभुक्तिषु ।

8-11½: Effects like acquisition of a kingdom (attainment of high position in government), gain of clothes, ornaments, wealth, grains, conveyances, cattle and position, happiness from son, and friends etc., gains specially of a blue coloured horse, journey to the west, audience with the king and receipt of wealth from him,, will be derived in the Antardasa of Saturn in the Dasha of Jupiter, if Saturn be in his sign of exaltation, in his own sign, Kendra or Trikona endowed with strength.

लग्नात्षष्ठाष्टमे मन्दे व्यये नीचेऽस्तगेऽप्यरौ ॥ १२॥

धनधान्यादिनाशश्च ज्वरपीडा मनोरुजः ।

स्त्रीपुत्रादिषु पीडा वाव्रणार्त्यादिकमुद्भवेत् ॥ १३॥

गृहे त्वशुभकार्याणि भ्रत्यवर्गादिपीडनम् ।

गोमहिष्यादिहानिश्च बन्धुद्वेषी भविष्यति ॥ १४॥

12-14. Loss of wealth, affliction with fever, mental agony, infliction of wounds to wife and children, inauspicious events at home, loss of cattle and employment, antagonism with kinsmen etc., will be results if Saturn be in the 6th, the 8th or the 12th from the Ascendant, be combust or be in an enemy's sign.

दायेशात्केन्द्रकोणस्थे लाभे वा धनगेऽपि वा ।

भूराभश्चार्थलाभश्च पुत्रलाभसुखं भवेत् ॥ १५॥

गोमहिष्यादिलाभश्च शूद्रमूलाद्धनं तथा ।

15-15½: There will be gain of land, house, son and cattle, acquisition of riches and Property through the enemy, etc., if Saturn be in Kendra, Trikona, the 11th or the 2nd from the lord of the Dasha (Jupiter).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा पापसंयुते ॥ १६॥

धनधान्यादिनाशश्च बन्धुमित्रविरोधकृत् ।

उद्योगभङ्गो देहार्तिः स्वजनानां महद्भयम् ॥ १७॥

16-17. Effects like loss of wealth, antagonistic relations with kinsmen, obstacles in industrial ventures, pains in the body, danger from the members of the family etc., will be realised if Saturn be in the 6th, the 8th or the 12th from the lord of the Dasha (Jupiter) or be associated with a malefic.

द्विसप्तमाधिपे मन्दे ह्यपमृत्युर्भविष्यति ।

तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ॥ १८॥

कृष्णां गां महिषीं दद्यादनेनारोग्यमादिशेत् ।

मन्दग्रहप्रसादेन सत्यं सत्यं द्विजोत्तम ॥ १९॥

18-19: There will be fear of premature death, if Saturn be lord of the 2nd or the 7th.

The remedial measures to obtain relief from these evil effects and to enjoy sound health are recitation of Vishnu Sahastranaam and giving in charity a black cow or female buffalo.

Effects of the Antardasa of Mercury

जीवस्यान्तर्गते सौम्ये केन्द्रलाभत्रिकोणगे ।

स्वोच्चे वा स्वर्क्षगे वापि दशाधिपसमन्विते ॥ २०॥

अर्थलाभो देहसौख्यं राज्यलाभो महत्सुखम् ।

महाराजप्रसादेन स्वेष्टसिद्धिः सुखावहा ॥ २१॥

वाहनाम्बरपश्वादिगोधनैस्सङ्कुलं गृहम् ।

20-21½: Effects like gains of wealth, bodily felicity, acquisition of a kingdom (attainment of a high position in government), fulfilment of ambitions by the beneficence of the king (government), gain of conveyances, clothes and cattle etc., will be derived in the Antardasa of Mercury in the Dasha of Jupiter, if Mercury be in his sign of exaltation, in his own sign or in Kendra, Trikona or be associated with the lord of the Dasha (Jupiter).

महीसुतेन सन्दृष्टे शत्रुवृद्धिः सुखक्षयः ॥ २२॥

व्यवसायात्फलं निष्टं ज्वरातीमारपीडनम् ।

22-22½: There will be increase in the number of enemies, loss of enjoyment and comforts, loss in business, affliction with fever and dysentery, if Mercury be aspected by Mars.

दायेशाद्भाग्यकोणे वा केन्द्रे वा तुङ्गराशिगे ॥ २३॥

स्वदेशे धनलाभश्च पितृमातृसुखावहा ।

गजवाजिसमायुक्तो राजमित्रप्रसादतः ॥ २४॥

23-24. Gains of wealth in his own country, happiness from parents, acquisition of conveyances by the beneficence of the king (government), will result if Mercury be in Kendra, the 5th or the 9th from the lord of the Dasha or be in his sign of exaltation

दायेशात्षष्ठरन्ध्रस्थे व्यये वा पापसंयुते ।

शुभदृष्टिविहीने च धन्धान्यपरिच्युतिः ॥ २५॥

विदेशगमनं चैव मार्गे चौरभयं तथा ।

व्रणदाहाक्षिरोगश्च नानादेशपरिभ्रमः ॥ २६॥

25-26: There will be loss of wealth, journeys to foreign countries, danger from thieves, while travelling, wounds, burning sensations, eye troubles, wanderings in foreign lands, if Mercury be in the 6th, the 8th or the 12th from the lord of Dasha (Jupiter) or be associated with a malefic without the aspect of a benefice.

लग्नात्षष्ठाष्टमभावे वा व्यये वा पापसंयुते ।

अक्समात्कलहश्चैव गृहे मिष्ठुरभावणम् ॥ २७॥

चतुष्पाज्जीवहानिश्च व्यवहारे तथैव च ।

अपमृत्युभयं चैव शत्रूणां कलहो भवेत् ॥ २८॥

27-28. Distress without reason, anger, loss of cattle, loss in business, fear of premature death etc., will be the results if Mercury be associated with a malefic or malefic in the 6th, the 8th or the 12th from the Ascendant.

शुभदृष्टे शुभैर्युक्ते दारसौख्यं धनागमः ।

आदौ शुभं देहसौख्यं वाहनाम्बरलाभकृत् ॥ २९॥

अन्ते तु धनहानिश्चेत्स्वात्मसौख्यं न जायते ।

29-29½: There will be enjoyment, gains of wealth, conveyances and clothes at the commencement of the Antardasa, even if Mercury be associated with, a malefic but aspected by a benefice. At the end of the Dasha, however, there will be loss of wealth and bodily distress.

द्वितीयद्यूननाथे वा ह्यपमृत्युर्भविष्यति ॥ ३०॥

तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ।

आयुर्वृद्धिकरं चैव सर्वसौभाग्यदायकम् ॥ ३१॥

30-31: Premature death may be expected if Mercury be the lord of the 2nd or the 7th. The most effective and beneficial remedial measure for prolongation - of

longevity and to obtain relief from other evil effects is recitation, of Vishnu Sahastranaam.

Effects of the Antardasa of Ketu

जीवस्यान्तर्गते केतौ शुभग्रहसमन्विते ।
अल्पसौख्यधनव्याप्तिः कुत्सितान्नस्य भोजनम् ॥ ३२॥
परान्नं चैव श्राद्धान्नं पापमूलाद्धनानि च ।

32-32½: Moderate enjoyment, moderate gain of wealth, coarse food or food given by others, food given at the time of death ceremonies and acquisition of wealth through undesirable means, will be the results in the Antardasa of Ketu in the Dasha of Jupiter, if Ketu be associated with or aspected by benefice.

दायेशाद्रिपुरन्ध्रस्थे व्यये वा पापसंयुते ॥ ३३॥
राजकोपो धनच्छेदो बन्धनं रोगपीडनम् ।
बलाहानिः पितृद्वेषो भ्रातृद्वेषो मनोरुजम् ॥ ३४॥

33-34. Effects like loss of wealth by the wrath of the king, imprisonment, diseases, loss of physical strength, antagonism with father and brother and mental agony, will be experienced if Ketu be in the 6th, the 8th or the 12th from the lord of the Dasha or he associated with malefic.

दायेशात्सुतभाग्यस्थे वाहने कर्मगेऽपि वा ।
नरवाहनयोगश्च गजाश्वाम्बरसङ्कुलम् ॥ ३५॥
महाराजप्रसादेन स्वेष्टकार्यार्थलाभकृत् ।
व्यवसायात्फलाधिक्यं गोमहिष्यादिलाभकृत् ॥ ३६॥
यवनप्रभुमूलाद्वा धनवस्त्रादिलाभकृत् ।

35-36½: Acquisition of a palanquin (motor car), elephants, etc., beneficence of the king, success in the desired spheres, profits in business, increase in the number of cattle, gain of wealth, clothes etc. from a Yavana king (Muslim dignitary), will be the auspicious effects if Ketu be in the 5th, the 9th, the 4th or the 10th from the lord of the Dasha (Jupiter).

द्वितीयद्यूननाथे तु देहवाधा भविष्यति ॥ ३७॥
छागदानं प्रकुर्वीत मृत्युञ्जयजपं चरेत् ।
सर्वदोषोपशमनीं शान्तिं कुर्याद्विधानतः ॥ ३८॥

37-38: There will be physical distress if Ketu be the lord of the 2nd or the 7th (or in the 2nd or the 7th).

The remedial measure to obtain relief from the above evil effects is performance of Mrityunjaya Japa in the prescribed manner.

जीवस्यान्तर्गते शुक्रे भाग्यकेन्द्रेशसंयुते ।

लाभे वा सुतराशिस्थे स्वक्षेत्रे शुभसंयुते ॥ ३९॥

नरवाहनयोगश्च गजाश्वाम्बरसंयुतः ।

महारजप्रसादेन लाभाधिक्यं महत्सुखम् ।

नीलाम्बराणां रक्तानां लाभश्चैव भविष्यति ॥ ४०॥

पूर्वस्यां दिशि विप्रेन्द्र प्रयाणं धन्लाभदम् ।

कल्याणं च महाप्रीतिः पितृमातृसुखावहा ॥ ४१॥

देवतागुरुभक्तिश्च अन्नदानं महत्तथा ।

तडागगोपुरादीनि दिशेत् पुण्यानि भूरिशः ॥ ४२॥

षष्ठाष्टमव्यये नीचे दायेशाद्वा तथैव च ।

कल्हो बन्धुवैषम्यं दारपुत्रादिपीडनम् ॥ ४३॥

39-43. Effects like acquisition of conveyances like palanquin, elephants etc., gain of wealth by the beneficence of the king, enjoyment, gain of blue and red articles, extraordinary income from journeys to the East, well-being in the family, happiness from parents, devotion to deities, construction of reservoirs, charities etc., will be derived in the Antardasa of Venus if he be in Kendra, Trikona, the 11th from the Ascendant or be in his own sign, and be aspected by a benefice or benefices.

मन्दारराहुसंयुक्ते कलहो राजतो भयम् ।

स्त्रीमूलात्कलहश्चैव श्वसुरात्कलहस्तथा ॥ ४४॥

सोदरेण विवादः स्याद्धनधान्यपरिच्युतिः ।

44-44½: Evil effects like quarrels, antagonism with kinsmen, distress to wife and children, will be felt if Venus be in the 6th, the 8th or the 12th from the lord of the Dasha of Ascendant or be in his sign of debilitation. There will be quarrels, danger from the king, antagonism with the wife, disputes with the father-in-law and brothers, loss of wealth etc., if Venus be associated with Saturn or Rahu or with both.

दायेशात्केन्द्रराशिस्थे धने वा भाग्यगेऽपि वा ॥ ४५॥

धनधान्यादिलाभश्च स्र्/ईलाभो राजदर्शनम् ॥ ४६॥

वाहनं पुत्रलाभश्च पशुवृद्धिर्महत्सुखम् ।

गीतावाद्यप्रसङ्गादिर्विद्वज्जनसमागमः ॥ ४७॥

दिव्यान्नभोजनं सौख्यं स्वबन्धुजनपोषकम् ।

45-47½: There will be gain of wealth, happiness from wife, meeting with the king, increase in the number of children, conveyances and cattle, enjoyment of music,

society with men of learning, availability of sweetish preparations, giving help and assistance to kinsmen etc., if Venus be in Kendra, Trikona or the 2nd from the lord of the Dasha (Jupiter).

द्विसप्तमाधिपे शुक्रे तद्दशानां धनक्षतिः ॥ ४८॥

अपमृत्युभयं तस्य स्त्रीमूलादौषधादितः ।

तस्य रोगस्य शान्त्यर्थं शान्तिकर्म समाचरेत् ॥ ४९॥

श्वेतां गां महिषीं दद्यादायुरारोग्यवृद्धये ।

शुक्रग्रहप्रसादेन ततः सुखमवाप्नुयात् ॥ ५०॥

48-50. Loss of wealth, fear of premature death, antagonism with wife etc., will be experienced if Venus be the lord of the, 2nd or the 7th.

The remedial measure to obtain relief from the evil effects is giving a tawny coloured cow or female buffalo in charity.

Effects of the Antardasa of the Sun

जीवस्यान्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रगेऽपि वा ।

केन्द्रे वाऽथत्रिकोणे च दुश्चिक्ये लाभगेऽपि वा ॥ ५१॥

धने वा बलसंयुते दायेशाद्वा तथैव च ।

तत्काले धनलाभः स्याद्राजसम्मानवैभवम् ॥ ५२॥

वाहनाम्बरपश्वादिभूषणं पुत्रसम्भवः ।

मित्रप्रभुवशादिष्टं सर्वकार्ये शुभावहम् ॥ ५३॥

51-53. Gain of wealth, reverence, happiness and acquisition of conveyance, clothes, ornaments etc., birth of children, cordial relations with the king (government), success in ventures, etc., will be the auspicious results in the Antardasa of the Sun in the Dasha of Jupiter, if the Sun be in his sign of exaltation, in his own sign, in Kendra, Trikona, the 3rd, the 11th or the 2nd from the Ascend ant and be endowed with strength.

लग्नादष्टमव्यये सूर्ये दायेशाद्वा तथैव च ।

शिरोरोगादिपीडा च ज्वरपीडा तथैव च ॥ ५४॥

सत्कर्मसु तदा हीनः पापकर्मचयस्तथा ।

सर्वत्र जनविद्वेषो ह्यात्मबन्धुवियोगकृत् ॥ ५५॥

अकस्मात्कलहश्चैव जीवस्यान्तर्गते रवौ ।

54-55½, Effects like nervous disorder, fever, laziness or reluctance in the performance of good deeds, indulgence in sins, antagonistic attitude towards all, separation from kinsmen and distress without reasons, will be experienced, if the Sun be in the 6th, the 8th or the 12th from the Ascendant or the lord of the Dasha (Jupiter).

द्वितीयद्यूननाथे तु देहपीडा भविष्यति ॥ ५६॥

तद्दोषपरिहारार्थमादित्यहृदयं जपेत् ।

सर्वपीडोपशमनं श्रीसूर्यस्य प्रसादतः ॥ ५७॥

56-57: There will be physical distress if the Sun be the lord of the 2nd or the 7th.

The remedial measure to obtain relief from the above evil effects and to enjoy good health is recitation of Aditya Hridaya Path (आदित्य हृदय पाठ).

Effects of the Antardasa of the Moon

जीवस्यान्तर्गते चन्द्रे केन्द्रे लाभत्रिकोणगे ।

स्वोच्चे वा स्वर्क्षराशिस्थे पूर्णे चैव बलैर्युते ॥ ५८॥

दायेशाच्छुभराशिस्थे राजसम्मानवैभवम् ।

दारपुत्रादिसौख्यं च क्षीराणं भोजनं तथा ॥ ५९॥

सत्कर्म च तथा कीर्तिः पुत्रपौत्रादिवृद्धिदा ।

महाराजप्रसादेन सर्वसौख्यं धनागमः ॥ ६०॥

58-60½: Effects like reverence from the king (government), opulence and glory, happiness from wife and children, availability of good food, gain of reputation by performance or good of deeds; increase in the number of children and grandchildren, an comforts by the beneficence the king (government), religious and charitable inclinations, etc., will be derived in the Antardasa of the Moon in the Dasha of Jupiter, if the Moon be in Kendra, Trikona or the 11th from the Ascendant, be in her sign of exaltation or in her own sign and be full and strong and in an auspicious house from the lord of the Dasha (Jupiter).

अनेकजनसौख्यं च दानधर्मादिसङ्ग्रहः ।

षष्ठाष्टमव्यये चन्द्रे स्थिते वा पापसंयुते ॥ ६१॥

दायेशात्षष्ठरन्ध्रे वा व्यये वा बलवर्जिते ।

मानार्थबन्धुहानिश्च विदेशपरिविच्युतिः ॥ ६२॥

नृपचौरादिपीडा च दायादजनविग्रहः ।

मातुलादिवियोगश्च मातृपीडा तथैव च ॥ ६३॥

61-63. There will be loss of wealth and kinsmen, wanderings in foreign lands, danger from the king (government) and thieves, quarrels with co-parceners, separation from maternal uncle, distress to mother etc., if the Moon be weak or associated with malefics, or, be in the 6th, the 8th or the 12th from the Ascendant or the lord of the. Dasha (Jupiter).

द्वितीयषष्ठयोरीशे देहपीडा भविष्यति ।

तद्दोषपरिहारार्थं दुर्गापाठं च कारयेत् ॥ ६४॥

64. Physical distress will be experienced if the Moon be the lord of the 2nd or the 7th.

The remedial measure to obtain relief from the above evil effects is Durga Saptashati Patha (दुर्गा शप्तशती पाठ).

Effects of the Antardasa of Mars

जीवस्यान्तर्गते भौमे लग्नात्केन्द्रत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे वापि तुङ्गांशे स्वांशगेऽपि वा ॥ ६५॥
विद्याविवाहकार्याणि ग्रामभूम्यादिलाभकृत् ।
जनसामर्थ्यमाप्नोति सर्वकार्यार्थसिद्धिदम् ॥ ६६॥

65-66. Effects like celebration of functions such as marriage etc., gain of land villages, growth of strength and valour, success in all ventures, will be derived in the Antardasa of Mars in the Dasha of Jupiter, if Mars be in his sign of exaltation, in his own sign, in his exalted or own Navamsha.

दायेशात्केन्द्रकोणस्थे लाभे वा धनगेऽपि वा ।
शुभयुक्ते शुभैर्दृष्टे धनधान्यादिसम्पदः ॥ ६७॥
मिष्ठान्नदानविभवं राजप्रीतिकरं शुभम् ।
स्त्रीसौख्यं च सुतवाप्तिः पुण्यतीर्थफलं तथा ॥ ६८॥

67-68. There will be gain of wealth and grains, availability of good sweetish preparations, pleasure of the king (government), happiness from wife and children and other auspicious effects, if Mars be in Kendra, Trikona, the 11th or the 2nd and be associated with or aspected by benefices.

दायेशाद्रन्ध्रभावे वा व्यये वा नीचगेऽपि वा ।
पापयुतेक्षिते वापि धान्यार्थगृहनाशनम् ॥ ६९॥
नानरोगभयं दुःखं नेत्ररोगादिसम्भवः ।
पूर्वार्द्धे कष्टमधिकमपरार्द्धे महत्सुखम् ॥ ७०॥
द्वितीयद्यूननाथे तु देहजाड्यं मनोरुजः ।
वृषभस्य प्रदानं तु सर्वसम्पत्प्रदायकम् ॥ ७१॥

69-71. Loss of wealth and house, eye trouble and other inauspicious effects will be the results, if Mars be in the 8th or the 12th from the lord of the Dasha (Jupiter) or be in his sign of debilitation associated with or aspected by malefic. The effects will be particularly adverse at the commencement of the Antardasa. There will be some mitigation of evil effects later.

There will be physical distress and mental agony if Mars be the lord of the 2nd or the 7th.

Remedial measure to obtain relief from the above evil effects and get gains of wealth and property is to give a bull in charity.

Effects of the Antardasa of Rahu

जीवस्यान्तर्गते राहौ स्वोच्चे वा केन्द्रगेऽपि वा ।

मूलत्रिकोणे भाग्ये च केन्द्राधिपसमन्विते ॥ ७२॥

शुभयुतेक्षिते वापि योगप्रीतिं समादिशेत् ।

भुक्त्यादौ पञ्चमासांश्च धनधान्यादिकं लभेत् ॥ ७३॥

देशग्रामाधिकं च यवनप्रभुदर्शनम् ।

गृहे कल्याणसम्पत्तिर्बहुसेनाधिपत्यकम् ॥ ७४॥

दूरयात्रादिगमनं पुण्यधर्मादिसङ्ग्रहः ।

सेतुस्नानफलावाप्तिरिष्टसिद्धिः सुखावहा ॥ ७५॥

72-75. Effects like attachment to yoga, gain of wealth and grains during the first live months, sovereignty over a village or a country, meeting with a foreign king (high dignitary), well-being in the family, journeys to distant lands, bathing in holy places, will be derived in the Antardasa of Rahu in the Dasha of Jupiter, if Rahu be in his sign of exaltation, in his own sign, in his Moola-Trikona or be in Kendra or Trikona from the Ascendant or be aspected by the lord of Kendra or be associated with or aspected by a benefice.

दायेषाद्रन्ध्रभावे वा व्यये वा पापसंयुते ।

चौराहिव्रणभीतिश्च राजवैषम्यमेव च ॥ ७६॥

गृहे कर्मकलापेन व्याकुलो भवति ध्रुवम् ।

सोदरेण विरोधः स्याद्दायादजनविग्रहः ॥ ७७॥

गृहे त्वशुभकार्याणि दुःस्वप्नादिभयं ध्रुवम् ।

अकस्मात्कलहश्चैव क्षुद्रशून्यादिरोगकृत् ॥ ७८॥

76-78. Danger from thieves, snakes, the king (government), wounds, troubles in domestic affairs, antagonism with co-born and coparceners, bad dreams, quarrels without reason danger from diseases etc., will result if Rahu be associated with a malefic in the 8th or the 12th from the lord of the Dasha (Jupiter).

द्विसप्तमस्थिते राहौ देहवाधां विनिर्दिशेत् ।

तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ॥ ७९॥

छागदानं प्रकुर्वीत सर्वसौख्यमवाप्नुयात् ।

देवपूयप्रसादेन राहुतुष्ट्या द्विजोत्तम ॥ ८०॥

79-80: There will be physical distress if Rahu be in the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving goat in charity.

अथ शन्यन्तर्दशाफलाध्यायः ॥ ५७॥

Chapter 57. Effects of the Antardasa of Saturn

Effects of the Antardasa of Saturn

मूलत्रिकोणे स्वर्क्षे वा तुलायामुच्चगेऽपि वा ।
केन्द्रत्रिकोणलाभे वा राजयोगादिसंयुते ॥ १॥
राज्यलाभो महत्सौख्यं दारपुत्रादिवर्धनम् ।
वाहनत्रयसंयुक्तं गजाश्वाम्बरसङ्कुलम् ॥ २॥
महाराजप्रसादेन सेनापत्यादिलाभकृत् ।
चतुष्पाज्जीवलाभः स्याद्ग्रामभूम्यादिलाभकृत् ॥ ३॥

1-3. Effects like acquisition of a kingdom (attainment of a high position in government), happiness from, wife and children, acquisition of conveyances like elephants, gain of clothes, attainment of the position of a commander of the army by the beneficence of the king, acquisition of cattle, villages and land etc., will be derived in .the Antardasa of Saturn in the Dasha of Saturn, if Saturn be in his own sign, in his sign of exaltation or in deep exaltation, or be in Kendra or Trikona from the Ascendant, or be a yoga-karaka.

तथाऽष्टमे व्यये मन्दे नीचे वा पापसंयुते ।
तद्भुक्त्यादौ राजभीतिर्विषशस्त्रादिपीडनम् ॥ ४॥
रक्तस्त्रावो गुल्मरोगो ह्यतिमारादिपीडनम् ।
मध्ये चौरादि भीतिश्च देशत्यागो मनोरुजः ॥ ५॥
अन्ते शुभकरी चैव शनेरन्तर्दशा द्विज ।

4-5½: Fear or danger from the king (government) getting inflicted with injuries with some weapon, bleeding gums, dysentery etc., will be the evil effects at the commencement of the Dasha, if Saturn be in the 8th or the 12th from the Ascendant or be associated with malefic in his sign of debilitation. There will be danger from thieves etc., going away from the house land, mental agony etc. in the middle portion of the Dasha. The last part of the Dasha will yield beneficial results.

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥ ६॥
तद्दोषपरिहारार्थं म्रृत्युञ्जयजपं चरेत् ।

ततः शान्तिमवाप्नोति शङ्करस्य प्रसादतः ॥ ७॥

6-7: There will be danger of premature death, if Saturn be the lord of the 2nd or the 7th. Lord Shiva will afford protection and render relief if Mrityunjaya Japa is performed in the prescribed manner.

Effects or the Antardasa or Mercury

मन्दस्यान्तर्गते सौम्ये त्रिकोणे केन्द्रगेऽपि वा ।
सम्मानं च यशः कीर्तिं विद्यालाभं धनागमम् ॥ ८॥
स्वदेशे सुखमाप्नोति वाहनादिफलैर्युतम् ।
यज्ञादिकर्मसिद्धिश्च राजयोगादिसम्भवम् ॥ ९॥
देहसौख्यं हृदुत्साहं गृहे कल्याणसम्भवम् ।
सेतुस्नानफलावाप्तिस्तीर्थयात्रादिकर्मणा ॥ १०॥
वाणिज्याद्धनलाभश्च पुराणश्रवणादिकम् ।
अन्नदानफलं चैव नित्यं मिष्ठान्नभोजनम् ॥ ११॥

8-11. Effects like reverence from the people, good reputation, gain of wealth, comforts of conveyances etc., inclination towards performance of religious sacrifices (यज्ञ), Raja-yoga, bodily felicity, enthusiasm, well-being in the family, pilgrimage to holy places, performance of religious rites, listening to Puranas religious scriptures), charities, availability of sweetish preparations, etc., will be derived in the Antardasa of Mercury in the Dasha of Saturn, if Mercury be in a Kendra or Trikona (from the Ascendant).

षष्ठाष्टमव्यये सौम्ये नीचे वास्तङ्गते सति ।
रव्यारफणिसंयुक्ते दायेशाद्वा तथैव च ॥ १२॥
नृपाभिषेकमर्थाप्तिर्देशग्रामाधिपत्यता ।
फलमीदृशमादौ तु मध्यान्ते रोगपीडनम् ॥ १३॥
नष्टानि सर्वकार्याणि व्याकुलत्वं महद्भयम् ।

12-13½: Acquisition of a kingdom (attainment of a high position in Government), gain of wealth, headship of a village, will be the effects at the commencement of the Dasha, if Mercury be in the 6th, the 8th or the 12th, from the Ascendant or the lord of the Dasha (Saturn) or be associated with the Sun, Mars and Rahu. Affliction with diseases, failure in all ventures, anxiety and feeling of danger etc., will be experienced in the middle portion and last part of the Dasha.

Note: It is difficult for us to believe that very good effects at the commencement of the Dasha can be expected with Mercury so inauspiciously placed. But we dare not question Parāśara.

द्वितीयसप्तमाधिशे देहबाधा भविष्यति ॥ १४॥

तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ।

अन्नदानं प्रकुर्वीत सर्वसम्पत्प्रदायकम् ॥ १५॥

14-15: There will be physical distress if Mercury be the lord of the 2nd or the 7th.

The remedial measures to obtain relief from the above evil effects and to regain enjoyment in life are recitation of Vishnu Sahastranaam and giving grams in charity.

Effects of the Antardasa of Ketu

मन्दस्यान्तर्गते केतौ शुभदृष्टियुतेक्षिते ।

स्वोच्चे वा शुभराशिस्थे योगकारकसंयुते ॥ १६॥

केन्द्रकोणगते वापि स्थानभ्रंशो महद्भयम् ।

दरिद्रबन्धनं भीतिः पुत्रदारादिनाशनम् ॥ १७॥

स्वप्रभोश्च महाकष्टं विदेशगमनं तथा ।

लग्नाधिपेन संयुक्ते आदौ सौख्यं धनागमः ॥ १८॥

16-18. Evil effects like loss of position, dangers, poverty, distress, foreign journeys etc., will be derived in the Antardasa of Ketu in the Dasha of Saturn even if Ketu he in his sign of exaltation, in his own sign, in a benefice sign or in Kendra or Trikona or be associated with or aspected by benefices. If Ketu be related to the lord of the Ascendant, there will he gain of wealth and enjoyment and bathing in holy places and visit to a sacred shrine at the commencement of the Antardasa.

गङ्गादिसर्वतीर्थेषु स्नानं दैवतदर्शनम् ।

दायेशात्केन्द्रकोणे वा तृतीयभवराशिगे ॥ १९॥

समर्थो धर्मबुद्धिश्च सौख्यं नृपसमागमः ।

19-19½: Gain of physical strength and courage, religious thoughts, audience with the king (high dignitaries of government like president, prime minister, governor, ministers), and all kinds of enjoyments, will be experienced if Ketu he in Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Saturn).

तथाऽष्टमे व्यये केतौ दायेशाद्वा तथैव च ॥ २०॥

अपमृत्युभयं चैव कुत्सितान्नस्य भोजनम् ।

शीतज्वरातिसारश्च व्रणचौरादिपीडनम् ॥ २१॥

दारपुत्रवियोगश्च संसारे भवति ध्रुवम् ।

20-21½: Fear of premature death, coarse fool, cold fever, dysentery, wounds, danger from thieves, separation from wife and children etc., will be the results if Ketu be in the 8th or the 12th from the Ascendant or the lord of the Dasha (Saturn).

द्वितियद्यूनराशिस्थे देह पीडा भविष्यति ॥ २२॥

छागदानं प्रकुर्वीत ह्यपमृत्युनिवारणम् ।

केतुग्रहप्रसादेन सुखशान्तिमवाप्नुयात् ॥ २३॥

22-23: There will be physical distress, if Ketu be in the 2nd or the 7th from the Ascendant.

Remedial measure to obtain; relief from the above evil effects and to regain enjoyments of life by the, beneficence of Ketu is giving a goat in charity.

Effects of the Antardasa of Venus

मन्दस्यान्तर्गते शुक्रे स्वोच्चे स्वक्षेत्रगेऽपि वा ।

केन्द्रे वा शुभसंयुक्ते त्रिओकोणे लाभगेऽपि वा ॥ २४॥

दारपुत्रधनप्राप्तिर्देहारोग्यं महोत्सवः ।

गृहे कल्याण्सम्पत्ति राज्यलाभं महत्सुखम् ॥ २५॥

महाराजप्रसादेन हीष्टसिद्धिः सुखावहा ।

स्सम्मानं प्रभुसम्मानं प्रियवस्त्रादिलाभकृत् ॥ २६॥

द्विपान्तराद्वस्त्रलाभः श्वेताश्वो महिषी तथा ।

गुरुचारवशाद्भाग्यं सौख्यं च धनसम्पदः ॥ २७॥

शनिचारान्मनुष्योऽसौ योगमाप्नोत्यसंशयम् ।

24-27½: Effects like marriage, birth of a son, gain of wealth, sound heath, Well-being in the family, acquisition of a kingdom (attainment of high position in government), enjoyments by the beneficence of the king (government), honours, gain of clothes; ornaments, conveyance and other desired objects, will be derived in the Antardasa of Venus in the Dasha of Saturn; if Venus be in Kendra, Trikona or the 11th associated with or aspected by benefices. If during the period of Antardasa, Jupiter be favourable in transit, there will be dawn of fortune and growth of property. If Saturn be favourable in transit, there will be Raja-yoga effects or accomplishment of yoga rites (योग क्रिया सिद्धि)

शत्रुनीचास्तगे शुक्रे षष्ठाष्टमव्ययराशिगे ॥ २८॥

दारनाशो मनःक्लेशः स्थाननाशो मनोरुजः ।

दारानां स्वजनक्लेशः सन्तापो जनविग्रहः ॥ २९॥

28-29. Distress to wife, loss of position, mental agony, quarrels with close relations etc., will be the results, if Venus be in his sign of debilitation, combust or be in the 6th, the 8th or the 12th (from the Ascendant).

दायेशाद्भाग्यगे चैव केन्द्रे वा लाभसंयुते ।

राजप्रीतिकरं चैव मनोऽभीष्टप्रदायकम् ॥ ३०॥

दानधर्मदयायुक्तं तीर्थयात्रादिकं फलम् ।

सास्त्रार्थकाव्यरचनां वेदान्तश्रवणादिकम् ॥ ३१॥

दारपुत्रादिसौख्यं च लभते नाऽत्र संशयः ।

30-31½: Fulfilment of ambitions by the beneficence of the king, charities, performance of religious rites, creation of interest in the study of Shastra, composition of poems, interest in Vedanta etc., listening to Puranas, happiness from wife and children, will be experienced, if Venus be in the 9th, the 11th or Kendra from the lord of the Dasha (Saturn).

दायेशाद्व्ययगे शुक्रे षष्ठे वा ह्यष्टमेऽपि वा ॥ ३२॥

नेत्रपीडा ज्वरभयं स्वकुलाचारवर्जितः ।

कपोले दन्तशूलादि हृदि गुह्ये च पीडनम् ॥ ३३॥

जलभीतिर्मनस्तापो वृक्षात्पतनसम्भवः ।

राजद्वारे जनद्वेषः सोधरेण विरोधनम् ॥ ३४॥

32-34. There will be eye trouble, fevers, loss of good conduct, dental problems, heart disease, pain in arms, danger from drowning or falling from a tree, antagonism towards relations, with the officials of government and brothers, if Venus be in the 6th, the 8th or the 12th from the lord of the Dasha (Saturn).

द्वितीयसप्तमाधीशे आत्मक्लेशो भविष्यति ।

तद्दोषपरिहारार्थं दुर्गादेवीजपं चरेत् ॥ ३५॥

श्वेतां गां महिषीं दद्यादायुरारोग्यवृद्धिदाम् ।

जगदम्बाप्रसादेन ततः सुखमवाप्नुयात् ॥ ३६॥

35-36: There will be physical distress if Venus be the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects and to regain enjoyment and good health by the beneficence of Goddess Durga and performance of Durga, Saptashati Patha and giving a cow or a female buffalo in charity.

Effects of the Antardasa of the Sun

मन्दस्यान्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रगेऽपि वा ।

भाग्याधिपेन संयुक्ते केन्द्रलाभत्रिकोणगे ॥ ३७॥

शुभदृष्टियुते वापि स्वप्रभोश्च महत्सुखम् ।

गृहे कल्याणसम्पत्तिः पुत्रादिसुखवर्द्धनम् ॥ ३८॥

वाहनाम्बरपश्वादिगोक्षीरैस्सङ्कुलं गृहम् ।

37-38½, Effect like good relations with employer, well-being in the family, happiness from children, gain of conveyances and cattle, etc. will be derived in the Antardasa of the Sun in the Dasha of Saturn, if the Sun be in his sign of exaltation, in his own sign or be associated with the lord of the 9th or be in Kendra or Trikona from the Ascendant associated with or aspected by benefices.

लग्नाष्टमव्यये सूर्ये दायेशाद्वा तथैव च ॥ ३९॥

हृद्रोगो मानहानिश्च स्थानभ्रंशो मनोरुजा ।

इष्टबन्धुवियोगश्च उद्योगस्य विनाशनम् ॥ ४०॥

तापज्वरादिपीडा च व्याकुलत्वं भयं तथा ।

आत्मसम्बन्धिमरणमिष्टवस्तुवियोगकृत् ॥ ४१॥

39-41: There will be heart disease, defamation, loss position, mental agony, separation from close relatives, obstacles in industrial ventures, fevers, fears, loss of kinsmen, and loss of articles dear to the person, if the Sun be in the 8th or the 12th from the ascendant or the lord of the Dasha (Saturn).

द्वितीयद्यूननाथे तु देहबाधा भविष्यति ।

तद्दोषपरिहारार्थं सूर्यपूजां च कारयेत् ॥ ४२॥

42. There will be physical distress if the Sun be the lord of the 2nd or the 7th from the Ascendant.

The worship of the Sun is the remedial measure to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

मन्दस्यान्तर्गते चन्द्रे जीवदृष्टिसमन्विते ।

स्वोच्चे स्वक्षेत्रकेन्द्रस्थे त्रिकोणे लाभगेऽपि वा ॥ ४३॥

पूर्णे शुभग्रहैर्युक्ते राजप्रीतिसमागमः ।

महाराजप्रसादेन वाहनाम्बरभूषणम् ॥ ४४॥

सौभाग्यं सुखवृद्धिं च भृत्यानां परिपालनम् ।

पितृमातृकुले सौख्यं पशुवृद्धिः सुखावहा ॥ ४५॥

43-45. Effects like gains of conveyance, garments, ornaments, betterment of fortune and enjoyments, taking care of brothers, happiness in both maternal and paternal homes, increase in cattle wealth etc., will be derived in the Antardasa of the Moon in the Dasha of Saturn, if the Moon be full, in her sign of exaltation, in her own sign or in Kendra Trikona or the 11th from the Dasha lord or aspected by benefices.

क्षीणे वा पापसंयुक्ते पापदृष्टे वा नीचगे ।

क्रूरांशकगते वापि क्रूरक्षेत्रगतेऽपि वा ॥ ४६॥

जातकस्य महत्कष्टं राजकोपो धनक्षयः ।

पितृमातृवियोगश्च पुत्रीपुत्रादिरोगकृत् ॥ ४७॥

व्यवसायात्फलं नेष्टं नानामार्गे धनव्ययः ।

अकाले भोजनं चैव मौषधस्य च भक्षणम् ॥ ४८॥

फलमेतद्विजानीयादादौ सौख्यं धनागमः ।

46-48½: There will be great distress, wrath, separation from parents ill, health of children, losses in business, irregular meals, administration of medicines, if the Moon be waning, be associated with or aspected by malefic, be in his sign of debilitation, in cruel Navamsha or in the sign of a cruel (malefic) planet. There will, however, be good effects and some gains of wealth at the commencement of the Antardasa.

Notes: Our belief-is nothing good may be expected if the. Antardasa lord is ill placed.

दायेशात्केन्द्रराशिस्थे त्रिकोणे लाभगेऽपि वा ॥ ४९॥

वाहनाम्बरपश्वादिभ्रातृवृद्धिः सुखावहा ।

पितृमातृसुखावाप्तिः स्त्रीसौख्यं च धनागमः ॥ ५०॥

मित्रप्रभुवशादिष्टं सर्वसौख्यं शुभावहम् ।

49-50½: Enjoyment of conveyances and garments, happiness from kinsmen, happiness from parents, wife, employer etc., will be the results if the Moon be in Kendra, Trikona or the 11th from the lord of the Dasha (Saturn).

दायेशाद्द्वादश भावे रन्ध्रे वा बलवर्जिते ॥ ५१॥

शयनं रोगमालस्यं स्थानभ्रष्टं सुखापहम् ।

शत्रुवृद्धिविरोधं च बन्धुद्वेषमवाप्नुयात् ॥ ५२॥

51-52. Effects like sleepiness, lethargy, loss of position, loss of enjoyments, increase in the number of enemies, antagonism with the kinsmen, will be experienced, if the Moon be weak and be in the, 6th, the 8th or the 12th from the lord of the Dasha (Saturn).

द्वितीयद्यूननाथे तु देहालस्य भविष्यति ।

तद्दोषशमनार्थं च तिलहोमादिकं चरेत् ॥ ५३॥

गुडं घृतं च दध्नाक्तं तण्डुलं च यथाविधि ।

श्वेतां गां महिषीं दद्यादायुरारोग्यवृद्धये ॥ ५४॥

53-54: There will be lethargy and physical distress if the Moon be the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects and prolongation of longevity are Havana (हवन) and giving jiggery, ghee, rice mixed, with curd, a cow or a female buffalo in charity.

Effects of the Antardasa of Mars

मन्दस्यान्तर्गते भौमे केन्द्रलाभत्रिकोणगे ।
तुङ्गे स्वक्षेत्रगे वापि दशाधिपसमन्विते ॥ ५५॥
लग्नाधिपेन संयुक्ते आदौ सौख्यं धनागमः ।
राजप्रीतिकरं सौख्यं वाहनाम्बरभूषणम् ॥ ५६॥
सेनापत्यं नृपप्रीतिः कृषिगोधान्यसम्पदः ।
नूतनस्थाननिर्माणं भ्रातृवर्गेष्टसौख्यकृत् ॥ ५७॥

55-57. Effects like enjoyments, gain of wealth, reverence from the king (government), gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house, happiness to kinsmen, will be derived from the very commencement of the Antardasa of Mars in the Dasha of Saturn, if Mars be in his sign of exaltation, in his own sign or be associated with the lord of the Ascendant or the Dasha lord (Saturn).

नीचे चास्तङ्गते भौमे लग्नादष्टव्ययस्थिते ।
पापदृष्टियुते वापि धनहानिर्भविष्यति ॥ ५८॥
चौराहिव्रणशस्त्रादिग्रन्थिरोगादिपीडनम् ।
भ्रातृपित्रादिपीडा च दायादजनविग्रहः ॥ ५९॥
चतुष्पाज्जीवहानिश्च कुत्सितान्नस्य भोजनम् ।
विदेशगमनं चैव नानमार्गे धनव्ययः ॥ ६०॥

58-60: There will be loss. of wealth, danger of wounds, danger from thieves, snakes, weapons, gout and other similar diseases, distress to father and brothers, quarrels with co-partners, loss of kinsmen, coarse food, going away to foreign lands, unnecessary expenditure, etc., if Mars be in his sign of debilitation or combust, or be in the 8th or the 12th from the Ascendant and be associated with or aspected by malefic.

अष्टमद्यूननाथे तु द्वितीयस्थेऽथ वा यदि ।
अपमृत्युभयं चैव नानाकष्टं पराभवः ॥ ६१॥
तद्दोषपरिहारार्थं शान्तिहोमं च कारयेत् ।
वृषदानं प्रकुर्वीत सर्वारिष्टनिवारणम् ॥ ६२॥

61-62. Great distress, dependence, mothers and fear of premature death, may be expected if Mars be in the 2nd or be the lord of the 7th or the 8th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are performance of Havana (हवन) and giving a bull in charity.

Effects of the Antardasa of Rahu

मन्दस्यान्तर्गते राहौ कलहश्च मनोव्यथा ।

देहपीडा मनस्तापः पुत्रद्वेषो रुजोभयम् ॥ ६३॥

अर्थव्ययो राजभयं स्वजनादिविरोधिता ।

विदेशगमनं चैव गृहक्षेत्रादिनाशनम् ॥ ६४॥

63-64. Effects like quarrels, mental agony, physical distress, agony, antagonism with the sons, danger from diseases, unnecessary expenditure, discord with close relations, danger from the government, foreign journeys, loss of house and agricultural lands, will be derived in the Antardasa of Rahu in the Dasha of Saturn, if Rahu not be in his house of exaltation or any other auspicious position.

लग्नाधिपेन संयुक्ते योगकारकसंयुते ।

स्वोच्चे स्वक्षेत्रगे केन्द्रे दायेशाल्लाभराशिगे ॥ ६५॥

आदौ सौख्यं धनावाप्तिं गृहक्षेत्रादिसम्पदम् ।

देवब्राह्मणभक्तिं च तीर्थयात्रादिकं लभेत् ॥ ६६॥

चतुष्पाज्जीवलाभः स्याद्गृहे कल्याण्वर्द्धनम् ।

मध्ये तु राजभीतिश्च पुत्रमित्रविरोधनम् ॥ ६७॥

65-67. Enjoyment, gains of wealth increase in agricultural production, devotion to deities and Brahmins, pilgrimage to holy places, increase in cattle wealth, well-being in the family will be the results at the commencement of the Antardasa, if Rahu be associated with the lord of the Ascendant, or a yoga-karaka planet, be in his sign of exaltation or in his own sign or be in Kendra or the 11th from the Ascendant or the lord of the Dasha (Saturn). There will be cordiality with the king and happiness from friends in the middle portion of the Antardasa.

मेषे कन्यागते वापि कुलीरे वृषभे तथा ।

मीनकोदण्डसिंहेषु गजान्तैश्वर्यमादिशेत् ॥ ६८॥

राजसम्मनभूषाप्तिं मृदुलाभरसौख्यकृत् ।

68-68½: There will be acquisition of elephants, opulence and glory, cordial relations with the king (government), gains of valuable clothes, if Rahu be in Aries, Virgo, Cancer, Taurus Pisces or Sagittarius.

Notes: Even in these signs Rahu has to be well placed with reference to the Ascendant or the lord of the Dasha and be unaffiliated for attaining capability of giving results mentioned above.

द्विसप्तमाधिपैर्युक्ते देहबाधा भविष्यति ॥ ६९॥

मृत्युञ्जयं प्रकुर्वीत छागदानं च कारयेत् ।

वृषदानं प्रकुर्वीत सर्वसम्पत्सुखावहम् ॥ ७०॥

69-70: There will be physical distress, if Rahu be associated with the lord of the 2nd or the 7th.

The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in charity.

Effects of the Antardasa of Jupiter

मन्दस्यान्तर्गते जीवे केन्द्रे लाभत्रिकोणगे ।

लग्नाधिपेन संयुक्ते स्वोच्चे स्वक्षेत्रगेऽपि वा ॥ ७१॥

सर्वकार्यार्थसिद्धिः स्याच्छोभनं भवति ध्रुवम् ।

महाराजप्रसादेन धनवाहनभूषणम् ॥ ७२॥

सन्मानं प्रभुसम्मानं प्रियवस्त्रार्थलाभकृत् ।

देवतागुरुभक्तिश्च विद्वज्जनसमागमः ॥ ७३॥

दारपुत्रादिलाभश्च पुत्रकल्याणवैभवम् ।

71-73½, Effects like success all round, well-being in the family, gain of conveyances, ornaments and clothes by the beneficence of the king (government), reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be arrived in the Antardasa of Jupiter in the Dasha of Saturn, if Jupiter be in Kendra or Trikona, be associated with the lord of the Ascendant, or be in his own sign or sign of exaltation.

षष्ठाष्टमव्यये जीवे नीचे वा पापसंयुते ॥ ७४॥

निजसम्बन्धिमरणं धनधान्यविनाशनम् ।

राजस्थाने जनद्वेषः कर्यहानिर्भविष्यति ॥ ७५॥

विदेशगमनं चैव कुष्ठरोगादिसम्भवः ।

74-75½: Results like death of the near relations, loss of wealth, antagonism with the government officials, failure in projects, journeys to foreign lands, affliction with diseases like leprosy etc., will be experienced if Jupiter be in his sign of debilitation, be associated with malefic, or be in the 6th, the 8th or the 12th from the Ascendant.

दायेशात्केन्द्रकोणे वा धने वा लाभगेऽपि वा ॥ ७६॥

विभवं दारसौभाग्यं राजश्रीधनसम्पदः ।

भोजनाम्बरसौख्यं च दानधर्मादिकं भवेत् ॥ ७७॥

ब्रह्मप्रतिष्ठासिद्धिश्च क्रतुकर्मफलं तथा ।

अन्नदानं महाकीर्तिर्वेदान्तश्रवणादिकम् ॥ ७८॥

76-78. There will be opulence and glory, happiness to wife, gains through the king (government), comforts of good food and clothes, religious mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in charity, if Jupiter be in the 5th, the 9th, the 11th, the 2nd or Kendra from the lord of the Dasha (Saturn).

दायेशात्षष्ठरन्ध्रे वा व्यये वा बलवर्जिते ।

बन्धुद्वेषो मनोदुःखं कलहः पदविच्युति ॥ ७९॥

कुभोजनं कर्महानी राजदण्डाद्धनव्यय ।

कारागृहप्रवेशश्च पुत्रदारादिपीडनम् ॥ ८०॥

79-80. Antagonism with kinsmen, mental agony, quarrels, loss of position, losses in ventures, loss of wealth as a result of imposition of fines or penalties by government, imprisonment, distress to wife and son, will be the results if Jupiter be weak and be in the 6th, the 8th or the 12th from the lord of the Dasha (Saturn).

द्वितीयद्यूननाथे तु देहवाधा मनोरुजः ।

आत्मसम्बन्धमरणं भविष्यति न संशयः ॥ ८१॥

तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ।

स्वर्णदानं प्रकुर्वीत ह्यारोग्यं भवति ध्रुवम् ॥ ८२॥

81-82: There will be physical distress, agony, death of the native or any member of family, if Jupiter be the lord of the 2nd or the 7th (from the Ascendant).

Remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahastranaam and giving gold in charity.

अथ बुधान्तर्दशाफलाध्यायः ॥ ५८॥

Chapter 58. Effects of the Antardasa in the Dasha of Mercury

Effects of the Antardasa of Mercury

मुक्ताविद्रुमलाभश्च ज्ञानकर्मसुखादिकम् ।
विद्यामहत्त्वं कीर्तिश्च नूतनप्रभुदर्शनम् ॥१॥
विभवं दारपुत्रादि पितृमातृसुखावहम् ।
स्वोच्चादिस्थेऽथ नीचेऽस्ते षष्ठाष्टमव्ययराशिगे ॥२॥
पापयुक्तेऽथवा दृष्टे धनधान्यपशुक्षयः ।
आत्मबन्धुविरोधश्च शूलरोओगादिसम्भवः ॥३॥
राजकार्यकलापेन व्याकुलो भवति ध्रुवम् ।

1-3½, Gain of jewels like pearls etc., learning, increase in happiness and performance of pious deeds, success in the educational sphere, acquisition of name and fame, meeting with new kings (high dignitaries), gain of wealth, happiness from wife, children and parents will be the effects in the Antardasa of Mercury in his own Dasha, if Mercury be placed in his sign of exaltation or otherwise, There will be loss of wealth and cattle, antagonism with kinsmen, diseases like stomach pains, anxiety in discharging duties as a government official, if Mercury be in his sign of debilitation etc., or be in the 6th, the 8th or the 12th from the Ascendant or be associated with malefics.

द्वितीयद्यूननाथे तु दारक्लेशो भविष्यति ॥४॥
आत्मसम्बन्धिमरणं वातशूलादिसम्भवः ।
तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ॥५॥

4-5. Distress to wife, death of members of the family, affliction with diseases like rheumatism and stomach pains etc., will result if the Mercury be the lord of the 2nd or the 7th.

Remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahastranaam.

Effects of the Antardasa of Ketu

बुधस्यान्तर्गते केतौ लग्नात्केन्द्रत्रिकोणगे ।
शुभयुक्ते शुभैर्दृष्टे लग्नाधिपसमन्विते ॥६॥

योगकारकसम्बन्धे दायेशात्केन्द्रलाभगे ।

देहसौख्यं धनाल्पत्वं बन्धुस्नेहमथादिशेत् ॥७॥

चतुष्पाज्जीवलाभः स्यात्संचारेण धनागमः ।

विद्याकीर्तिर्प्रसङ्गश्च समानप्रभुदर्शनम् ॥८॥

भोजनाम्बरसौख्यं च ह्यादौ मध्ये सुखावहम् ।

6-8½: Effects like physical fitness, little gain of wealth, affectionate relations with kinsmen. increase in cattle wealth, income from industries, success in the educational sphere, acquisition of name and fame, honours, audience with the king and joining in a banquet with him, comforts of clothes etc., will be experienced, if Ketu be associated with benefices in Kendra or Trikona from the Ascendant or be in conjunction with the lord of the Ascendant or a yoga-karaka. The same will be the results if Ketu be in Kendra or the 11th from the lord of the Dasha (Mercury).

दायेशाद्यदि रन्ध्रस्थे व्यये वा पापसंयुते ॥९॥

वाहनात्पतनं चैव पुत्रक्लेशादिसम्भवः ।

चौरादिराजभीतिश्च पापकर्मरतः सदा ॥१०॥

वृश्चिकादिविषाद्भीतिर्नीचैः कलहसंभवः ।

शोकरोगादिदुःखं च नीचसङ्गादिकं भवेत् ॥११॥

9-11. Fall from a conveyance, distress to son, danger from the king, indulgence in sinful deeds, danger from scorpions etc., quarrels with the menials, sorrow, diseases and association with menials etc., will be the results, if Ketu be in association with malefic in the 8th or the 12th from the lord of the Dasha (Mercury).

द्वितीयद्यूननाथे तु देहजाड्यं भविष्यति ।

तद्दोषपरिहाराय छागदानं तु कारयेत् ॥१२॥

12. There will be physical distress if Ketu be the lord of the 2nd or the 7th (from the Ascendant).

The remedial measure to obtain relief from the above evil effects, is giving a goat in charity.

Effects of the Antardasa of Venus

सौम्यस्यान्तर्गते शुक्रे केन्द्रे लाभे त्रिकोणगे ।

सत्कथापुण्यधर्मादिसंग्रहः पुण्यकर्मकृत् ॥१३॥

मित्रप्रभुवशादिष्टं क्षेत्रलाभः सुखं भवेत् ।

दशाधिपात्केन्द्रगते त्रिकोणे लाभगेऽपि वा ॥१४॥

तत्काले श्रियमाप्नोति राजश्रीधनसम्पदः ।

वापीकूपतडागदिदानधर्मादिसंग्रहः ॥१५॥

व्यवसायात्फलाधिक्यं धनधान्यसमृद्धिकृत् ।

13-15½: Effects like inclination to perform religious rites, fulfilment of all ambitions through the help of the king (government) and friends, gains of agricultural lands and happiness etc., will be derived in the Antardasa of Venus in the Dasha of Mercury, if Venus be in Kendra, the 11th, the 5th or the 9th from the Ascendant. There will be acquisition of a kingdom (attainment of a high position in government), gain of wealth and property, construction of a reservoir, readiness to give charities and performance of religious rites, extraordinary gains of wealth and gains in business, if Venus be in Kendra, the 5th, the 9th or the 11th from the lord of the Dasha (Mercury).

दायेशात्षष्ठरन्ध्रस्थे व्यये वा बलवर्जिते ॥१६॥

हृद्रोगो मानहानिश्च ज्वरातीसारपीडनम् ।

आत्मबन्धुवियोगश्च संसारे भवति ध्रुवम् ॥१७॥

आत्मकष्टं मनस्तापदायकं द्विजसत्तम ।

16-17½: Heart disease, defamation, fevers, dysentery, separation from kinsmen, physical distress and agony will result if Venus be weak, in the 6th, the 8th or the 12th from the lord

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥१८॥

तद्दोषपरिहारार्थं दुर्गादेवीजपं चरेत् ।

जगदम्बाप्रसादेन ततः शान्तिमवाप्नुयात् ॥१९॥

18-19: There will be fear of premature death if Venus be the lord of the 2nd or the 7th (from the Ascendant).

The remedial measure to obtain relief from the above evil effects is to recite mantras of Goddess Durga.

Effects of the Antardasa of the Sun

सौम्यस्यान्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रकेन्द्रगे ।

त्रिकोणे धनलाभे तु तुङ्गांशे स्वांशगेऽपि वा ॥२०॥

राजप्रसादसुभाग्यं मित्रप्रभुवशात्सुखम् ।

भूम्यात्मजेन संदृष्टे आदौ भूलाभमादिशेत् ॥२१॥

लग्नाधिपेन संदृष्टे बहुसौख्यं धनागमम् ।

ग्रामभूम्यादिलाभं च भोजनाम्बरसौख्यकृत् ॥२२॥

20-22. Effects like dawn of fortune by the beneficence of the, king (high government officials), happiness from friends etc., will be derived in the Antardasa of the Sun in the Dasha of Mercury, if the Sun is in his own sign or sign of exaltation or in Kendra, Trikona, the 2nd or the 11th, in exalted or own Navamsha. There will be

acquisition of land if the Sun is aspected by Mars and comforts of good food and clothes if such a Sun be aspected by the lord of the Ascendant.

लग्नाष्टमव्यये वापि शन्यारफणिसंयुते ।
दायेशाद्रिपुरन्ध्रस्थे व्यये वा बलवर्जिते ॥२३॥
चौरादिशस्त्रपीडा च पित्ताधिक्यं भविष्यति ।
शिरोरुङ्नसस्ताप इष्टबन्धुवियोगकृत् ॥२४॥

23-24. Fear or danger from thieve, fire and weapons, bilious troubles, headaches, mental agony and separation from friends etc., will be the results if the Sun be in the 6th, the 8th or the 12th from the Ascendant or the lord of the Dasha (Mercury), be weak and be associated with Saturn, Mars and Rahu.

द्वितीयसप्तमाधीशे ह्यपमृत्युर्भविश्यति ।
तद्दोषपरिहारार्थं शान्तिं कुर्याद्यथाविधि ॥२५॥

25. There will be fear of premature death if the Sun be the lord of the 2nd or the 7th (from the Ascendant). Worship of the Sun is the remedial measure to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

सौम्यस्यान्तर्गते चन्द्रे लग्नात्केन्द्रत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे वापि गुरुदृष्टिसमन्विते ॥२६॥
योगस्थानाधिपत्येन योगप्राबल्यमादिशेत् ।
स्त्रीलाभं पुत्रलाभं च वस्त्रवाहनभूषणम् ॥२७॥

26-27. The yoga becomes very strong for beneficial effects if in the Antardasa of the Moon in the Dasha of Mercury, the Moon be in Kendra or Trikona from the Ascendant or be in her sign of exaltation or in her own sign associated with or aspected by Jupiter or be a yoga-karaka herself. Then there will be marriage, birth of a son and gain of clothes and ornaments.

नूतनालयलाभं च नित्यं मिष्ठान्नभोजनम् ।
गीतवाद्यप्रसंगं च शास्त्रविद्यापरिश्रमम् ॥२८॥
दक्षिणां दिशमाश्रित्य प्रयाणं च भविष्यति ।
द्वीपान्तरादिवस्त्राणां लाभश्चैव भविष्यति ॥२९॥
मुक्ताविद्रुमरत्नानि धौतवस्त्रादिकं लभेत् ।

28-29½: In the circumstances mentioned above, there also be construction of a new house, availability of sweetish preparation, enjoyment of music, study of Shastra, journey to the South, gains of clothes from beyond the seas, gain of gems like pearls etc.

नीचारिक्षेत्रसंयुक्ते देहबाधा भविष्यति ॥३०॥

दायेशात्केन्द्रकोणस्थे दुश्चिक्ये लाभगेऽपि वा ।

तद्भुक्त्यादौ पुण्यतीर्थस्थानदैवतदर्शनम् ॥३१॥

मनोधैर्यं हृदुत्साहो विदेशधनलाभकृत् ।

30-31½: There will be physical distress if the Moon be in her sign of debilitation or in an enemy's sign. If the Moon be in Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Mercury), there will be at the commencement of the Antardasa visits to sacred shrines, patience, enthusiasm and gains of wealth from foreign countries.

दायेशात्षष्ठरन्ध्रे वा व्यये वा पापसंयुते ॥३२॥

चोराग्निनृपभीतिश्च स्त्रीसमागमतो भवेत् ।

दुष्कृतिर्धनहानिश्च कृषिगोश्वादिनाशकृत् ॥३३॥

32-33. Danger from the king, fire and thieves, defamation or disgrace and loss of wealth on account of wife, destruction of agricultural lands and cattle etc., will be the results if the Moon be weak, and be in the 6th, the 8th or the 12th from the lord of the Dasha (Mercury).

द्वितीयद्यूननाथे तु देहबाधा भविष्यति ।

तद्दोषपरिहारार्थं दुर्गादेवीजपं चरेत् ॥३४॥

वस्त्रदानं प्रकुर्वीत आयुर्वृद्धिसुखावहम् ।

जगदम्बाप्रसादेन ततः सुखमवाप्नुयात् ॥३५॥

34-35: There will be physical distress if the Moon be the lord of the 2nd or the 7th (from the Ascendant).

There will be relief prolongation of longevity and restoration of comforts by the beneficence of Goddess Durga if the mantras of the Goddess are recited in the prescribed manner and clothes are given in charity.

Effects of the Antardasa of Mars

सौम्यस्यान्तर्गते भौमे लग्नात्केन्द्रत्रिकोणगे ।

स्वोच्चे वा स्वर्क्षगे वापि लग्नाधिपसमन्विते ॥३६॥

राजानुग्रहशान्तिं च गृहे कल्याणसम्भवम् ।

लक्ष्मीकटाक्षचिह्नानि नष्टराज्यार्थमाप्नुयात् ॥३७॥

पुत्रोत्सवादिसन्तोषं गृहे गोधनसंकुलम् ।

गृहक्षेत्रादिलाभं च गजवाजिसमन्वितम् ॥३८॥

राजप्रीतिकरं चैव स्त्रीसौख्यं चातिशोभनम् ।

36-38½: Effects like well-being and enjoyments in the family by the beneficence of the king (government), increase in property, recovery of lost kingdom etc., (reinstatement in a high position in government), birth of son, satisfaction, acquisition of cattle, conveyances and agricultural lands, happiness from wife etc., will be derived in the Antardasa of Mars in the Dasha of Mercury, if Mars be in his sign of exaltation, in his own sign, in Kendra or Trikona from the Ascendant or be associated with the lord of the Ascendant.

नीचक्षेत्रसमायुक्ते ह्यष्टमे वा व्ययेऽपि वा ॥३९॥

पापदृष्टियुते वापि देहपीडा मनोव्यथा ।

उद्योगभङ्गो दशादौ स्वग्रामे धान्यनशनम् ॥४०॥

ग्रंथिशस्त्रव्रणादीनां भयं तापज्वरादिकम् ।

39-40½: Physical distress, mental agony, obstacles in industrial ventures, loss of wealth, gout, distress from wounds, and danger from weapons and fever etc., will be the results if Mars be associated with or aspected by malefic in the 8th or the 12th from the Ascendant.

दायेशात्केन्द्रगे भौमे त्रिकोणे लाभगेऽपि वा ॥४१॥

शुभदृष्टे धनप्राप्तिर्देहसौख्यं भवेनृणाम् ।

पुत्रलाभो यशोवृद्धिर्भ्रातृवर्गो महाप्रियः ॥४२॥

41-42: There will be gain of wealth, physical felicity, birth of a son, good reputation, affectionate relations etc., with kinsmen etc., if Mars be aspected by benefices in Kendra, Trikona or the 11th from the lord of the Dasha (Mercury).

दायेशादथ रन्ध्रस्थे व्यये वा पापसंयुते ।

तद्भुक्त्यादौ महाक्लेशो भ्रातृवर्गे महद्भयम् ॥४३॥

नृपाग्निचौरभीतिश्च पुत्रमित्रविरोधनम् ।

स्थानभ्रंशो भवेदादौ मध्ये सौख्यं धनागमः ॥४४॥

अन्ते तु राजभीतिः स्यात्स्थानभ्रंशोह्यथापिवा ।

43-44½: If Mars he associated with malefic in the 8th or the 12th from the lord of the Dasha (Mercury) there will be: -

(1) Distress, danger from kinsmen, wrath or the king and fire, antagonism with the son, loss of position, at the commencement of the Antardasa.

(2) Enjoyments and gains of wealth in the middle portion of the Antardasa.

(3) Danger from the king (government) and loss of position at the end of the Antardasa.

द्वितीयद्यूननाथे तु ह्यपमृत्युभयं भवेत् ॥४५॥

गोदानं च प्रकुर्वीत मृत्युञ्जयजपं चरेत् ।

शङ्करस्य प्रसादेन ततः सुकह्मवाप्नुयात् ॥४६॥

45-46: There will be fear of premature death if Mars be the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to be adopted to obtain relief from the above evil effects are Mrityunjaya Japa and giving a cow in charity.

Effects of the Antardasa of Rahu

बुधस्यान्तर्गते राहौ केन्द्रलाभत्रिकोणगे ।

कुलीरे कुम्भगे वापि कन्यायां वृषभेपि वा ॥४७॥

राजसम्मानकीर्तिं च धनं च प्रभविष्यति ।

पुण्यतीर्थस्थानलाभो देवतादर्शनं तथा ॥४८॥

इष्तापूर्ते च महतो मानश्चाम्बरलाभकृत् ।

भुक्त्यादौ देहपीडा च त्वन्ते सौख्यं विनिर्दिशेत् ॥४९॥

47-49. Effects like reverence from the king (government), good reputation, gain of wealth, visits to sacred shrines, performance of religious sacrifices and oblations, recognition, gain of clothes etc., are derived in the Antardasa of Rahu in the Dasha of Mercury if Rahu be in Kendra or Trikona from the Ascendant or be in Aries, Aquarius, Virgo or Taurus. There will be some evil effects at the commencement of the Antardasa but all will be well later.

लग्नाष्टव्ययराशिस्थे तद्भुक्तौ धननाशनम् ।

भुक्त्यादौ देहनाशश्च वातज्वरमजीर्णकृत् ॥५०॥

50. Loss of wealth, rheumatic fever, and indigestion will be the results if Rahu be in the 8th m the 12th from the Ascendant.

लग्नादुपचये राहौ शुभग्रहसमन्विते ।

राजसंलापसन्तोषो नूतनप्रभुदर्शनम् ॥५१॥

51. There will be an opportunity to have conversation or a meeting with the king (high dignitaries), if Rahu be in the 3rd, the 8th, the 10th or the 11th from the Ascendant. In this position if Rahu be associated with a benefice, there will be a visit to a new king (dignitary).

दायेशाद्द्वादशे वापि ह्यष्टमे पापसंयुते ।

निष्ठुरं राजकार्याणि अथानभ्रंशो महद्भयम् ॥५२॥

बन्धनं रोगपीडा च निजबन्धुमनोव्यथा ।

हृद्रोगो मानहानिश्च धनहानिर्भविष्यति ॥५३॥

52-53. Pressure of hard work as a government functionary, loss of position, fears, imprisonment, diseases, agony to self and kinsmen, heart disease, loss of reputation and wealth, will be the results if Rahu be associated with a malefic or malefic in the 8th or the 12th from the lord of the Dasha (Mercury).

द्वितीयसप्तमस्थे वा ह्यपमृत्युर्भविष्यति ।
तद्दोषपरिहारार्थं दुर्गालक्ष्मीजपं चरेत् ॥५४॥
श्वेतां गां महिषीं दद्यादायुआरोग्यदायिनीम् ।
जगदम्बाप्रसादेन ततः सुखमवाप्नुयात् ॥५५॥

54-55: There will be fear of premature death if Rahu be in the 2nd or the 6th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are recitation of mantras of Goddess Durga and Goddess Lakshmi in the prescribed manner and giving a tawny coloured cow or female buffalo in charity.

Effects of the Antardasa of Jupiter

बुधस्यान्तर्गते जीवे लग्नात्केन्द्रत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे वापि लाभे वा धनराशिगे ॥५६॥
देहसौख्यं धनावाप्ती राजप्रीतिस्तथैव च ।
विवाहोत्सवकार्याणि नित्यं मिष्ठान्नभोजनम् ॥५७॥
गोमहिष्यादिलाभश्च पुराणस्र/अवणादिकम् ।
देवतागुरुभक्तिश्च दानधर्ममखादिकम् ॥५८॥
यज्ञकर्मप्रवृद्धिश्च शिवपूजाफलं तथा ।

56-58½: Effects like physical felicity, gain of wealth, beneficence of the king, celebration of auspicious functions like marriage etc., at home, availability of sweetish preparations, increase in cattle wealth, attending discourses on Puranas (religious scriptures) etc., devotion to deities and the preceptor, interest in religion, charities etc., worship of Lord Shiva etc., will be derived in the Antardasa of Jupiter in the Dasha of Mercury, if Jupiter be in Kendra, Trikona or the 11th from the Ascendant or be in his sign of exaltation or in his own sign.

नीचे वास्तंगते वापि षष्ठाष्टव्ययगेऽपि वा ॥५९॥
शन्यारदृष्टसंयुक्ते कलहो राजविग्रहः ।
चौरादिदेहपीडा च पितृमातृविनाश्रम् ॥६०॥
मानहानि राजदण्डो धनहानिर्भविष्यति ।
विषाहिज्वरपीडा च कृषिभूमिविनाशनम् ॥६१॥

59-61. Discord with kings and kinsmen, danger from thieves etc., death of parents, disgrace, punishment from government, loss of wealth, danger from snakes

and poison, fever, losses in agricultural production, loss of lands etc., will be the results, if Jupiter be in his sign of debilitation, be combust, or be in the 6th, the 8th or the 12th from the Ascendant or be associated with or aspected by Saturn and Mars.

दयेशात्केन्द्रकोणे वा लाभे वा बलसंयुते ।
बन्धुपुत्रहृदुत्साहो शुभं च धनसंयुतम् ॥६२॥
पशुवृद्धिर्यशोवृद्धिरन्नदानादिकं फलम् ।
दायेशात्षष्ठरन्ध्रे वा व्यये वा बलवर्जिते ॥६३॥
अङ्गतापश्च वैकल्यं देहबाधा भ्विष्यति ।

62-63½: There will be happiness from kinsmen and son, enthusiasm, increase in wealth and name and fame, giving grains etc., in charity, if Jupiter be in Kendra, Trikona or the 11th from the lord of the Dasha (Mercury) and be endowed with strength.

कलत्रबन्धुवैषम्यं राजकोपो धनक्षयः ॥६४॥
अकस्मात्कलहाद्भीतिः प्रमादो द्विजतो भयम् ।

64-64½: Agony, anxiety, danger from diseases, antagonism with wife and kinsmen, wrath of the king (government), quarrels, loss of wealth, danger from Brahmins (wrath of Brahmins), will be the results if Jupiter be weak and be in the 6th, the 8th or the 12th from the lord of the Dasha (Mercury).

द्वितीयसप्तमस्थे वा देहबाधा भविष्यति ॥६५॥
तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ।
गोभूरिरण्यदानेन सर्वारिष्टं व्यपोहति ॥६६॥

65-66: There will be physical distress if Jupiter be the lord of the 2nd or the 7th or be in the 2nd or the 7th.

The remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahastranaam and giving a cow and gold in charity.

Effects of the Antardasa of Saturn

सौम्यस्यान्तर्गते मन्दे स्वोच्चे स्वक्षेत्रकेन्द्रगे ।
त्रिकोणलाभगे वापि गृहे कल्याणवर्द्धनम् ॥६७॥
राज्यलाभं महोत्साहं गृहं गोधनसंकुलम् ॥६८॥
शुभस्थानफलवाप्तिं तीर्थवासं तथादिशेत् ।

67-68½: Effects like well-being in the family, acquisition of a kingdom (attainment of a high position in government), enthusiasm, increase in cattle wealth, gain of position, visits to sacred shrines etc., will be derived in the Antardasa of Saturn

in the Dasha of Mercury, if Saturn be in his sign of exaltation, in his own sign, or m Kendra, Trikona or the 11th from the Ascendant.

अष्टमे वा व्यये मन्दे दायेशाद्वा तथैव च ॥६९॥

अरातिदुःखबाहुल्यं दारपुत्रादिपीडनम् ।

बुद्धिभ्रंशो बन्धुनाशः कर्मनाशो मनोरुजः ॥७०॥

विदेशगमनं चैव दुःस्वप्नादिप्रदर्शनम् ।

69-70½: Danger from enemies, distress to wife and children, loss of thinking power, loss of kinsmen, loss in ventures, mental agony, journeys to foreign lands, bad dreams, will be the results, if Saturn be in the 8th or the 12th from the lord of the Dasha (Mercury).

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥७१॥

तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ।

कृष्णां गां महिषीं दद्यादायुरारोग्यवृद्धये ॥७२॥

71.72. There will be fear of premature death if Saturn b, the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects and to regain sound health are performance of Mrityunjaya Japa and giving a black cow and female buffalo in charity.

अथ केत्वन्तर्दशाफलाध्यायः ॥ ५९॥

Chapter 59. Effects of the Antardasa in the Dasha of Ketu

Effects of the Antardasa of Ketu

केन्द्रे त्रिकोणलाभे वा केतौ लग्नेशसंयुते ।

भाग्यकर्मसुसम्बन्धे वाहनेशसमन्विते ॥ १॥

तद्भुक्तौ धनधान्यादि चतुष्पाज्जीवलाभकृत् ।

पुत्रदारादिसौख्यं च राजप्रीतिमनोरुजः ॥ २॥

ग्रामभूम्यादिलाभश्च गृहं गोधनसङ्कुलम् ।

1-2½: Effects like happiness from wife and children, recognition from the king (government) but mental agony, gain of land, village etc., will be derived in the Antardasa of Ketu in his own Dasha, if Ketu be in Kendra or Trikona from the Ascendant or be associated with the lord of the Ascendant; or be related to lords of the 9th, the 10th or the 4th.

नीचास्तखेटसंयुक्ते ह्यष्टमे व्ययगेऽपि वा ॥ ३॥

हृद्रोगो मानहानिश्च धनधान्यपशुक्षयः ।

दारपुत्रादिपीडा च मनश्चाञ्चल्यमेव च ॥ ४॥

3-4. Heart disease, defamation, destruction of wealth, and tie, distress to wife and children, instability of mind etc., will the results, if Ketu be in his sign of debilitation and be in 8th or the 12th from the Ascendant along with a combust planet.

द्वितीयद्यूननाथेन सम्बन्धे तत्र संस्थिते ।

अनारोग्यं महत्कष्टमात्मबन्धुवियोगकृत् ॥ ५॥

दुर्गादेवीजपं कुर्यान्मृत्युञ्जयजपं चरेत् ।

एवं स्वान्तर्गते केतौ ततः सुखमवाप्नुयात् ॥ ६॥

5-6: There will be danger from diseases, great distress and separation from kinsmen, if Ketu be related to the lords of the 2nd or the 7th or be in the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are performance of Durga Saptashati Japa and Mrityunjaya Japa.

Effects of the Antardasa of Venus

केतोरन्तर्गते शुक्रे स्वोच्चे स्वक्षेत्रसंयुते ।
केन्द्रत्रिकोणलाभे वा राज्यनाथेन संयुते ॥ ७॥
राजप्रीतिं च सौभाग्यं दिशात्स्वाम्बरसङ्कुलम् ।
तत्काले श्रियमाप्नोति भाग्यकर्मेशसंयुते ॥ ८॥
नष्टराज्यधनप्राप्तिं सुखवाहनसुत्तमम् ।
सेतुस्नानादिकं चैव देवतादर्शनं महत् ॥ ९॥
महाराजप्रसादेन ग्रामभूम्यादिलाभकृत् ।

7-9½: Effects like beneficence from the king, good fortune gain of clothes. etc., recovery of lost kingdom (reinstatement in a high position in government), comforts of conveyances etc., visits to sacred shrines, gain of lands and villages by the beneficence of the king (government) will be derived in the Antardasa of Venus in the Dasha of Ketu, if Venus be in his sign of exaltation, in his own sign or be associated with the lord of the 10th in a Kendra or Trikona and there will be dawn of fortune if in such position he is associated with the lord of the 9th also.

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभगेऽपि वा ॥ १०॥
देहारोग्यं शुभं चैव गृहे कल्याणशोभनम् ।
भोजनाम्बरभूषाप्तिरथदोलादिलाभकृत् ॥ ११॥

10-11. Sound health, well-being in the family, gains of good food and conveyances etc., will be the results, if Venus be in Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Ketu).

दायेशाद्रिपुरन्ध्रस्थे व्यये वा पापसंयुते ।
अकस्मात्कलहं चैव पशुधान्यादिपीडनम् ॥ १२॥
नीचस्थे खेटसंयुक्ते लग्नात्षष्ठाष्टराशिगे ।
स्वबन्धुजनवैषम्यं शिरोक्षिव्रणपीडनम् ॥ १३॥
हृद्रोगं मानहानिं च धनधान्यपशुक्षयम् ।
कलत्रपुत्रपीडायाः सञ्चारं च समादिशेत् ॥ १४॥

12-14: There will be quarrels without any cause, loss of wealth, distress to cattle if Venus be in the 6th, the 8th or the 12th from the lord of the Dasha (Ketu). If Venus be in his sign of debilitation or be associated with a debilitated planet, or be in the 6th or the 8th from the Ascendant, there will be quarrels with kinsmen, headache, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife.

द्वितीयद्यूननाथे तु देहजाड्यं मनोरुजम् ।
तद्दोषपरिहारार्थं दुर्गादिवीजपं चरेत् ।

श्वेतां गां महिषीं दद्यादायुआरोग्यवृद्धये ॥ १५॥

15. Physical distress and mental agony will be caused if Venus be the lord of the 2nd or the 7th.

The remedial measures to obtain relief from the above evil effects are performance of Durga Patha and giving a law coloured cow or female buffalo in charity.

Effects of the Antardasa of the Sun

केतोरन्तर्गते सूर्ये स्वोच्चे स्वक्षेत्रगेऽपि वा ।

केन्द्रत्रिकोणलाभे वा शुभयुक्तनिरीक्षिते ॥ १६॥

धनधान्यादिलाभश्च राजानुग्रहवैभवम् ।

अनेकशुभकार्याणि चेष्टसिद्धिः सुखावहा ॥ १७॥

16-17. The effects like gains of wealth, beneficence of the king, performance of pious deeds and fulfilment of all ambitions, will be derived in the Antardasa of the Sun in the Dasha of Ketu. If the Sun be in his sign of exaltation, in his own sign or be associated or aspected by a benefice in Kendra, Trikona or the 11th.

अष्टमव्ययराशिस्थे पापग्रहसमन्विते ।

तद्भुक्तौ राजभीतिश्च पितृमातृवियोगकृत् ॥ १८॥

विदेशगमनं चैव चौराहिविषपीडनम् ।

राजमित्रविरोधश्च राजदण्डाद्धनक्षयः ॥ १९॥

शोकरोगभयं चैव उष्णाधिक्यं ज्वरो भवेत् ।

18-19½: Danger from the king (government), separation from pa rents, journeys to foreign lands, distress from thieves, snakes and poison, punishment by government, antagonism with the friends, sorrows, danger from fever etc., will be the results if the Sun be associated with a malefic or malefic, in the 8th or the 12th from the Ascendant.

दायेशात्लेन्द्रकोणे वा लाभे वा धनसंस्थिते ॥ २०॥

देहसौख्यं चार्थलाभ० पुत्रलाभो मनोदृढम् ।

सर्वकार्यार्थसिद्धिः स्यात्स्वल्पग्रामाधिपत्ययुक् ॥ २१॥

20-21: There will be physical fitness, gain of wealth, birth of a son, success in performance of pious deeds, headship of a small village etc., if the Sun be in Kendra, Trikona, the 2nd or the 11th from the lord of the Dasha (Ketu).

दायेशाद्रन्ध्ररिःफे वा स्थिते वा पापसंयुते ।

अन्नविघ्नो मनोबीतिर्धनधान्यपशुक्षयः ॥ २२॥

आदौ मध्ये महाक्लेशानन्ते सौख्यं विनिर्दिशेत् ।

द्वितीयसप्तमाधीशे ह्यपमृत्युर्भविष्यति ॥ २३॥

तस्य शान्तिं प्रकुर्वीत स्वर्णं धेनुं प्रदापयेत् ।

भास्करस्य प्रसादेन ततः सुखमवाप्नुयात् ॥ २४॥

22-24. Obstacles in availability of food, fears, loss of wealth and cattle, will be the results if the Sun be associated with evil planets in the 8th or the 12th from the lord of the Dasha (Ketu). There will be distress at the commencement of the Antardasa with some mitigation of its end. There will be fear of premature death if the Sun be the lord of the 2nd or the 7th.

The remedial measure to obtain relief from the above evil effects and to regain comforts .by the beneficence of the Sun is to give a cow and gold in charity.

Effects of the Antardasa of the Moon

केतोरन्तर्गते चन्द्रे स्वोच्चे स्वक्षेत्रगेऽपि वा ।

केन्द्रत्रिकोणलाभे वा धने शुभसमन्विते ॥ २५॥

राजप्रीतिर्महोत्साहः कल्याणं च महत्सुखम् ।

महाराजप्रसादेन गृहभूम्यादिलाभकृत् ॥ २६॥

भोजनाम्बरपश्वादिव्यवसायेऽधिकं फलम् ।

अश्ववाहनलाभश्च वस्त्रभरणभूषणम् ॥ २७॥

देवालयतडागादिपुण्यधर्मादिसङ्ग्रहम् ।

पुत्रदारादिसौख्यं च पूर्णचन्द्रः प्रयच्छति ॥ २८॥

25-28. Effects like recognition from the king (government), enthusiasm, well-being, enjoyments, acquisition of a house, lands etc., abnormal gains of food, clothes, conveyances, cattle etc., success in business, construct ion of reservoirs etc., and happiness to wife and children will be derived in the Antardasa of the Moon in the Dasha of Ketu, if the Moon be in her sign of exaltation, in her own sign, in Kendra, Trikona, the 11th or in the 2nd from the Ascend ant. The beneficial results will be realised fully if the Moon be waxing.

क्षीणे वा नीचगे चन्द्रे षष्ठाष्टमव्ययराशिगे ।

आत्मसौख्यं मनस्तापं कार्यविघ्नं महद्भयम् ॥ २९॥

पितृमातृवियोगं च देहजाड्यं मनोव्यथाम् ।

व्यवसायात्फलं कष्टं पशुनाशं भयं वदेत् ॥ ३०॥

29-30. Unhappiness and mental agony, obstacles in ventures, separation from parents, losses in business, destruction of cattle etc., will be caused if the Moon be in her sign of debilitation or be in the 6th, the 8th or the 12th from the Ascendant.

दायेशात्केन्द्रकोणे वा लाभे वा बलसंयुते ।

कृषिगोभूमिलाभं च इष्टबन्धुसमागमम् ॥ ३१॥

तस्मात्स्वकार्यसिद्धिं च गृहे गोक्षीरमेव च ।

भुक्त्यादौ शुभमारोग्यं मध्ये राजप्रियं शुभम् ॥ ३२॥

अन्ते तु राजभीतिं च विदेशगमनं तथा ।

दूरयात्रादिसञ्चारं सम्बन्धिजनपूजनम् ॥ ३३॥

31-33. There will be., acquisition of a cow or cows, land, agricultural lands, meeting kinsmen and achievement of success through them, increase in cow's milk and curd, if the Moon be id Kendra, Trikona or the 11th from the lord of the Dasha (Ketu) and be endowed with strength. There will be auspicious results at the commencement of the Antardasa; cordial relations with the king (government) in its middle portion and danger from the king (government) foreign journey or journeys to distant places at its end.

दायेशात्षष्ठरिःफे वा रन्ध्रे वा बलवर्जिते ।

धनधान्यादिहानिश्च मनोव्यात्कुलमेव च ॥ ३४॥

स्वबन्धुजनवैरं च भ्रातृपीडा तथैव च ।

निधनाधिपदोषेण द्विसप्तपतिसंयुते ॥ ३५॥

अपमृत्युभयं तस्य शान्तिं कुर्याद्यथाविधि ।

चन्द्रप्रीतिकरीं चैव ह्यायुरारोग्यसिद्धये ॥ ३६॥

34-36. Loss of wealth, anxiety, enmity with kinsmen and distress to brother, will be the results, if the Moon be in the 6th, the 8th or the 12th from the lord of the Dasha (Ketu). If Moon be the lord of the 2nd, the 7th or the 8th, there will be fear of premature death.

The remedial measures to obtain relief from the above effects are recitation of mantras of the Moon and giving in charity things connected with the Moon (See effects of Antardasa of the Moon in the Dasha of other planets).

Effects of the Antardasa of Mars

केतोरन्तर्गते भौमे लग्नात्केन्द्रत्रिकोणगे ।

स्वोच्चे स्वक्षेत्रगे वाऽपि शुभग्रहयुतेक्षिते ॥ ३७॥

आदौ शुभफलं चैव ग्रामभूम्यादिलाभकृत् ।

धनधान्यादिलाभश्च चतुष्पाज्जीवलाभकृत् ॥ ३८॥

गृगारामक्षेत्रलाभो राजानुग्रहवैभवम् ।

भाग्ये कर्मेशसम्बन्धे भूलाभः सौख्यमेव च ॥ ३९॥

37-39. Effects like acquisition of land, village etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence, of the king, will be derived in the Antardasa of Mars in the Dasha of Ketu, if Mars be in his sign of

exaltation in his own sign associated with or aspected by the benefices. If Mars be related to the lords of the 9th or the 10th, there will definitely be gain of land and enjoyment.

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभगेऽपि वा ।
राजप्रीतियशोलाभः पुत्रमित्रादिसौख्यकृत् ॥ ४०॥

40. There will be recognition from the king, great popularity and reputation and happiness from children and friends, if Mars be in Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Ketu).

तथाऽष्टमव्यये भौमे दायेशाद्धनगेऽपि वा ।
द्रुतं करोति मरणं विदेशे चापदं भ्रमम् ॥ ४१॥
प्रमेहमूत्रकृच्छ्रादिचौरादिनृपपीडनम् ।
कलहादि व्यथायुक्तं किञ्चित्सुखविवर्द्धनम् ॥ ४२॥

41-42: There will be fear of death, disaster during a foreign journey, diabetes, unnecessary troubles, danger from thieves and the king and quarrels if Mars be in the 8th, the 12th or the 2nd from the lord of the Dasha (Ketu). In the above circumstances amidst evil effects there will be some auspicious effects also.

द्वितीयद्यूननाथे तु तापज्वरविषाद्भयम् ।
दारपीडा मनःक्लेशमपमृत्युभयं भवेत् ॥ ४३॥
अन्ड्वाहं प्रदद्यात्तु सर्वसम्पत्सुखावहम् ।
ततः शान्तिमवाप्नोति भौमग्रहप्रसादतः ॥ ४४॥

43-44. High fever, danger from poison, distress to wife, mental agony and fear of premature death, will be the results, Mars be the lord of the 2nd or the 7th from the Ascendant.

By the beneficence of Mars there will be enjoyment and gain of property, if as a remedial measure, a bull is given in charity.

Effects of the Antardasa of Rahu

केतोरन्तर्गते राहौ स्वोच्चे मित्रस्वराशिगे ।
केन्द्रत्रिकोणे लाभे वा दुश्चिक्ये धनसञ्ज्ञके ॥ ४५॥
तत्काले धनलाभः स्यात्सञ्चारो भवति ध्रुवम् ।
म्लेच्छप्रभुवशात्सौख्यं धन्धान्यफलादिकम् ॥ ४६॥
चतुष्पाज्जीवलाभः स्याद्ग्रामभूम्यादिलाभकृत् ।
भुक्त्यादौ क्लेशमाप्नोति मध्यान्ते सौख्यमाप्नुयात् ॥ ४७॥

45-47. Effects like increase of wealth and gain of wealth, ins, cattle, lands, village from a Yavana king (high dignitary, foreign country) will be derived in the

Antardasa of Rahu he Dasha of Ketu, if Rahu be in his sign of exaltation, in his sign, in a friend's sign or in Kendra, Trikona, the 11th, the or the 2nd from the Ascendant. There will be some troubles he commencement of the Dasha but all will be well later.

रन्ध्रे वा व्ययगे राहौ पापसन्दृष्टसंयुते ।
बहुमूत्रं कृशं दीहं शीतज्वरविषाद्भयम् ॥ ४८॥
चातुर्थिकज्वरं चैव क्षुद्रोपद्रवपीडनम् ।
अकस्मात्कलहं चैव प्रमेहं शूलमादिशेत् ॥ ४९॥
द्वितीयसप्तमस्थे वा तदा क्लेशं महद्भयम् ।
तद्दोषपरिहारार्थं दुर्गादेवीजपं चरेत् ॥ ५०॥

48-50: Frequent urination, weakness in the body, cold fever, danger from thieves, intermittent fever, opprobrium, quarrels, diabetes, pain in stomach, will be the results if Rahu be associated with a malefic in the 8th or the 12th from the Ascendant. There will be distress and danger if Rahu be in the 2nd or the 7th from the Ascendant.

The remedial measure to obtain relief from the above evil effects is Durga Saptashati Patha.

Effects of the Antardasa of Jupiter

केतोरन्तर्गते जीवे कन्द्रे लाभे त्रिकोणगे ।
स्वोच्चे स्वक्षेत्रगे वापि लग्नाधिपसमन्विते ॥ ५१॥
कर्मभाग्याधिपैर्युक्ते धनधान्यार्थसम्पदम् ।
राजप्रीतिं तदोत्साहमश्वान्दोल्यादिकं दिशेत् ॥ ५२॥
गृहे कल्याणसम्पत्तिं पुत्रलाभं महोत्सवहम् ।
पुण्यतीर्थं महोत्साहं सत्कर्म च सुखावहम् ॥ ५३॥
इष्टदेवप्रसादेन विजयं कार्यलाभकृत् ।
राजसंल्लापकार्याणि नूतनप्रभुदर्शनम् ॥ ५४॥

51-54. Effects like increase in wealth and grains, beneficence of the king, enthusiasm, gain of conveyances etc. celebration like birth of a son at home, performance of pious deeds, Yavana, conquest of the enemy and enjoyments, will be derived in the Antardasa of Jupiter in the Dasha of Ketu. If Jupiter be in his sign of exaltation, in his own sign or be associated with the lord of the Ascendant, the 9th or the 10th in a Kendra or Trikona from the Ascendant.

षष्ठाष्टमव्यये जीवे दायेशान्नीचगेऽपि वा ।
चौराहिव्रणभीतिं च धनधान्यादिनाशनम् ॥ ५५॥
पुत्रदारावियोगं च त्वतीवक्लेशसम्भवम् ।
आदौ सुभफलं चैव अन्ते क्लेशकरं वदेत् ॥ ५६॥

55-56. Danger from thieves' snakes and wounds, destruction of wealth, separation from wife and children, physical distress etc., will be the results if Jupiter be in his sign of debilitation or be in the 6th, the 8th or the 12th from the Ascendant. Though, some good effects may be felt at the commencement of the Antardasa, there will he only adverse results later.

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभगेऽपि वा ।
शुभयुक्ते नृपप्रीतिर्विचित्राम्बरभूषणम् ॥ ५७॥
दूरदेशप्रयाणं च स्वबन्धुजनपोषणम् ।
भोजनाम्बरपश्वादि भुक्त्यादौ देहपीडनम् ॥ ५८॥
अन्ते तु स्थानचलनमकस्मात्कलहो भवेत् ।

57-58½: There will be gains of many varieties of garments, ornaments by the beneficence of the king, foreign journeys, taking care of kinsmen, availability of decent food, if Jupiter be associated with a benefice in Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Ketu).

द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥ ५९॥
तद्दोषपरिहारार्थं शिवसाहस्रकं जपेत् ।
महामृत्युञ्जयं जाप्यं सर्वोपद्रवनाशनम् ॥ ६०॥

59-60. Fear of premature death will be caused if Jupiter be the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa recitation of Shiva Sahastranaam.

Effects or the Antardasa or Saturn

केतोरन्तर्गते मन्दे स्वदशायां तु पीडनम् ।
बन्धोः क्लेशो मनस्तापश्चतुष्पाज्जीवलाभकृत् ॥ ६१॥
राजकार्यकलापेन धननाशो महद्भयम् ।
स्थानाच्च्युतिः प्रवासश्च मार्गे चौरभयं भवेत् ॥ ६२॥
आलस्यं मनसो हानिश्चाष्टमे व्ययराशिगे ।

61-62½: Effects like distress to self and kinsmen, agony, increase in cattle wealth, loss of wealth as a result of imposition of fines by government, resignation from the existing post, journeys to foreign lands, and danger of thieves during travelling, will be derived in the Antardasa of Saturn in the Dasha of Ketu, if Saturn be deprived of strength and dignity. Then; will be loss of wealth and lethargy, if Saturn be in the 8th or the 12th from the Ascendant.

मीनत्रिकोणगे मन्दे तुलायां स्वर्क्षगेऽपि वा ॥ ६३॥

केन्द्रत्रिकोणलाभे वा दुश्चिक्ये वा शुभांशके ।

शुभदृष्टयुते चैव सर्वकार्यार्थसाधनम् ॥ ६४॥

स्वप्रभोश्च महत्सौख्यं भ्रमणं च सुखावहम् ।

स्वग्रामे सुखसम्पत्तिः स्ववर्गे राजदर्शनम् ॥ ६५॥

63-65. Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in one's own village, audience' with the king (visits to high dignitaries), etc., will be the results, if Saturn be in Trikona in Pisces, in Libra (his sign of exaltation), in his own sign or be in an auspicious Navamsha or be associated with a benefice in Kendra, Trikona or the 3rd from the Ascendant.

Notes: According to Brihat Jataka Saturn in Libra, Pisces, Sagittarius, Capricorn and Aquarius in the Ascendant gives Raja-yoga.

दायेशात्षष्ठरिःफे वा अष्टमे पापसंयुते ।

देहतापो मनस्तापः कार्ये विघ्नो महद्भयम् ॥ ६६॥

आलस्यं मानहानिश्च पितृमात्रोर्विनाशनम् ।

द्वितीयद्यूननाथे तु ह्यपमृत्युभयं भवेत् ॥ ६७॥

तद्दोषपैर्हारार्थं तिलहोमं च कारयेत् ।

कृष्णां गां महिषीं दद्यादायुरारोग्यवृद्धये ॥ ६८॥

66-68: There will be physical distress, agony, obstacles in ventures, lethargy, defamation, death of parents, if Saturn be associated with a malefic, in the 6th, 8th or the 12th from the lord of the Dasha (Ketu). Fear of premature death may be expected if Saturn be the lord of the 2nd or 7th from the Ascendant.

The remedial measures to obtain relief from the above evil effects are performance of Havana with sesame seeds (तिल) and giving a black cow or female buffalo in charity.

Effects of the Antardasa of Mercury

केतोरन्तर्गते सौम्ये केन्द्रलाभत्रिकोणगे ।

स्वोच्चे स्वक्षेत्रसंयुक्ते राज्यलाभो महत्सुखम् ॥ ६९॥

सत्कथाश्रवणं दानं धर्मसिद्धिः सुखावहा ।

भूलाभः पुत्रलाभश्च शुभगोष्ठीधनागमः ॥ ७०॥

अयत्नाद्धर्मलब्धिश्च विवाहश्च भविष्यति ।

गृहे शुभकरं कर्म वस्त्राभरणभूषणम् ॥ ७१॥

69-71. Effects like acquisition of a kingdom (attainment of a high position in government) enjoyments, charities, gain of wealth and land, birth of a son, celebration of religious functions and functions like marriage suddenly, well-being in the family, gain of clothes, ornaments etc., will be derived in the Antardasa of Mercury in the

Dasha of Ketu, if Mercury be in a Kendra or Trikona from the Ascendant, be in his sign of exaltation or in his own sign.

भाग्यकर्माधिपैर्युक्ते भाग्यवृद्धिः सुखावहा ।
विद्वद्गोष्ठीकथाभिश्च कालक्षेपो भविष्यति ॥ ७२॥

72. There will be association with the men of learning, dawn of fortune and listening to religious discourses, if Mercury be associated with the lord of the 9th or the 10th.

षष्ठाष्टमव्यये सौम्ये मन्दाराहियुतेक्षिते ।
विरोधो राजवर्गैश्च परगेहनिवासनम् ॥ ७३॥
वाहनाम्बरपश्वादिधनधान्यादिनाशकृत् ।
भुक्त्यादौ शोभनं प्रोक्तं मध्ये सौख्यं धनागमः ॥ ७४॥
अन्ते क्लेशकरं चैव दारपुत्रादिपीडनम् ।

73-74½, Antagonism with government officials, residing in other people's houses, destruction of wealth, clothes, conveyances and cattle, will be the results if Mercury be associated with Saturn, Mars or Rahu in the 6th, the 8th or the 12th from the Ascendant. There will be some beneficial effects of the commencement of the Dasha, still better results in the middle but inauspicious at the end.

दायेशात्केन्द्रगे सौम्ये त्रिकोणे लाभगेऽपि वा ॥ ७५॥
देहारोग्यं महांल्लाभः पुत्रकल्याणवैभवम् ।
भोजनाम्बरपश्वादिव्यवसायेऽधिकं फलम् ॥ ७६॥

75-76. There will be good health, happiness from son, opulence and glory, availability of good food and clothes and abnormal profits in business, if Mercury be in a Kendra, Trikona or the 11th from the lord of it Dasha, Ketu).

दायेशात्षष्ठरन्ध्रे वा व्यये वा बलवर्जिते ।
तद्भुक्त्यादौ महाक्लेशो दारपुत्रादिपीडनम् ॥ ७७॥
राजभीतिकरश्चैव मध्ये तीर्थकरो भवेत् ।
द्वितीयद्यूननाथे तु ह्यपमृत्युर्भविष्यति ॥ ७८॥
तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ।
ततः सुखमवाप्नोति श्रीहरेश्च प्रसादतः ॥ ७९॥

77-79. Distress, unhappiness and troubles to wife and children and danger from the king (government) may be expected at the commencement of the Antardasa if Mercury be weak in the 6th, the 8th or the 12th from the lord of the Dasha (Ketu). There will, however, be visits to sacred places in the middle of the Dasha. Fear of

premature death will be caused if Mercury be the lord of the 2nd or the 7th from the Ascendant.

The remedial measure to obtain relief from the above evil effect is recitation of Vishnu Sahastranaam.

अथ शुक्रान्तर्दशाफलाध्यायः ॥ ६०॥

Chapter 60. Effects of the Antardasa in the Dasha of Venus

Effects of the Antardasa of Venus

अथ स्वान्तर्गते शुक्रे लग्नात्केन्द्रत्रिकोणगे ।

लाभे वा बलसंयुक्ते तद्भुक्तौ च शुभं फलम् ॥ १॥

विप्रमूलाद्धनप्राप्तिर्गोमहिष्यादिलाभकृत् ।

पुत्रोत्सवादिसन्तोषो गृहे कल्याणसम्भवः ॥ २॥

सन्मानं राजसम्मानं राज्यलाभो महत्सुखम् ।

1-2½: Effects like gain of wealth, cattle etc., through Brahmins, celebrations in connection with the birth of a so, well-being, recognition from the king (government), acquisition, of a kingdom (attainment of a high position in government), will be derived in the Antardasa of Venus in his own Dasha, if Venus be in Kendra, Trikona or the 11th from the Ascendant ad be endowed with strength.

स्वोच्चे वा स्वर्क्षगे वापि तुङ्गांशे वांशगेऽपि वा ॥ ३॥

नूतनालयनिर्माणं नित्यं मिष्ठान्नभोजनम् ।

कलत्रपुत्रविभवं मित्रसंयुक्तभोजनम् ॥ ४॥

अन्नदानं प्रियं नित्यं दनधर्मादिसङ्ग्रहः ।

महाराजप्रसादेन वाहनाम्बरभूषणम् ॥ ५॥

व्यवसायात्फलाधिक्यं चतुष्पाज्जीवलाभकृत् ।

प्रयाणं पश्चिमे भागे वाहनाम्बरलाभकृत् ॥ ६॥

3-6. Construction of a new house, availability of sweet preparations, happiness to wife and children, companionship with a friend, giving grains etc. in charity, beneficence of the king (Government) gain of clothes, conveyances and ornaments, success in business, increase in the number of cattle, gain of garments by performing journeys in the western direction, etc., will be the results, if Venus be in his sign of exaltation, in his own sign or be in exalted or own Navamsha.

लग्नाद्युपचये शुक्रे शुभग्रहयुतेक्षिते ।

मित्रांशे तुङ्गलाभेशयोगलारकसंयुते ॥ ७॥

राज्यलाभो महोत्साहो राजप्रीतिः शुभावहा ।

गृहे कल्याणसम्पत्तिर्दारपुत्रादिवर्द्धनम् ॥ ८॥

7-8. There will be acquisition of a kingdom (high position in government), enthusiasm, beneficence of the king (government), well-being in the family, increase in the number of wives, children and wealth, etc., if Venus be associated with or aspected by a benefice and be in a friendly Navamsha, in the 3rd, the 6th or the 11th from the Ascendant.

षष्ठाष्टमव्यये शुक्रे पापयुक्तेऽथ वीक्षिते ।

चौरादिव्रणभीतिश्च सर्वत्र जनपीडनम् ॥ ९॥

राजद्वारे जनद्वेष इष्टबन्धुविनाशनम् ।

दारपुत्रादिपीडा च सर्वत्र जनपीडनम् ॥ १०॥

9-10. Danger from thieves etc., antagonistic relations with government officials, destruction of friends and kinsmen, distress to wife and children, may be expected if Venus be associated with or aspected by a malefic in the 6th, the 8th or the 12th from the Ascendant.

द्वितीयद्यूननाथे तु स्थिते चेन्मरणं भवेत् ।

तर्त दुर्गाजपं कुर्याद्धनुदानं च कारयेत् ॥ ११॥

11. There will be fear of death, if Venus be the lord of the 2nd or the 7th from the Ascendant.

Remedial measures to obtain relief from the above evil effects are Durga Patha and giving a cow in charity.

Effects of the Antardasa of the Sun

शुक्रस्यान्तर्गते सूर्ये सन्तापो राजविग्रहः ।

दायादकलहश्चैव स्वोच्चनीचविवर्जिते ॥ १२॥

12. There will be a period of agony, wrath of the king (government), quarrels with the coparceners etc., in the Antardasa of the Sun in the Dasha of Venus if the Sun be in any sign other than his sign of exaltation or debilitation.

Notes: This verse does not appear to be correctly worded because the Sun does produce good effects in position other than exaltation or debilitation. The position is correctly stated in the Chowkambha version of this verse which reads as under,

Page 433 शुक्रस्यान्तर्गते सूर्ये सन्तापो राजभिः कलिः ।

दायादात् कलहश्चैव शुभक्षेत्रात्य राशिगे ॥ १२॥

स्वोच्चे स्वक्षेत्रगे सूर्ये मित्रर्क्षे केन्द्रकोणगे ।

दायेशात्केन्द्रकोणे वा लाभे वा धनगेऽपि वा ॥ १३॥

तद्भुक्तौ धनलाभः स्याद्राज्यस्त्रीधनसम्पदः ।

स्वप्रभोश्च महत्सौख्यमिष्टबन्धोः समागमः ॥ १४॥

पितृमात्रोः सुखप्राप्तिं भ्रातृलाभं सुखावहम् ।

सत्कीर्तिं सुखसौभाग्यं पुत्रलाभं च विन्दति ॥ १५॥

13-15, Effects like acquisition of a kingdom (attainment of a high position in government) and wealth, happiness from wife and children, happiness from employer, meeting with friends, happiness from parents, marriage, name and fame, betterment of fortune, birth of a son etc., will be experienced if the Sun be in his sign of exaltation, in his own sign in Kendra Trikona, the 2nd or the 11th from the Ascendant or the lord of the Dasha (Venus).

तथाष्टमे व्यये सूर्ये रिपुराशिस्थितेऽपि वा ।

नीचे वा पापवर्गस्थे देहतापो मनोरुजः ॥ १६॥

स्वजनोपरिसंक्लेशो नित्यं निष्ठुरभाषणम् ।

पितृपीडा बन्धुहानी राजद्वारे विरोधकृत् ॥ १७॥

व्रणपीडाहिबाधा च स्वगृहे च भयं तथा ।

नानारोगभयं चैव गृहक्षेत्रादिनाशनम् ॥ १८॥

16-18. Distress, agony, distress to members of the family, harsh language, distress to father, loss of kinsmen, wrath of the king (government), danger at home, many diseases, destruction of agricultural production, etc., will be the results, if the Sun be in the 6th, the 8th or the 12th from the Ascendant, or be in his sign of debilitation or in an enemy's sign.

सप्तमाधिपतौ सूर्ये ग्रहबाधा भविष्यति ।

तद्दोषपरिहारार्थं सूर्यप्रीतिं च कारयेत् ॥ १९॥

शुक्रस्यान्तर्गते चन्द्रे केन्द्रलाभत्रिकोणगे ।

स्वोच्चे स्वक्षेत्रगे चैव भाग्यनाथेनसंयुते ॥ २०॥

19-20: There will be evil influence of the planets if the Sun be the 3rd of the 2nd or the 7th from the Ascendant.

Worship of the Sun is the remedial measure to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

शुभयुक्ते पूर्णचन्द्रे राज्यनाथेन संयुते ।

तद्भुक्तौ वाहनादीनां लाभं गेहे महत्सुखम् ॥ २१॥

महाराजप्रसादेन गजान्तैश्वर्यमादिशेत् ।

महानदीस्नानपुण्यं देवब्राह्मणपूजनम् ॥ २२॥

21-22. Effects like gain of wealth, conveyances, clothes by the beneficence of the king, happiness in the family, great opulence and glory, devotion to deities and Brahmins, will be derived in the Antardasa of the Moon in the Dasha of Venus if the Moon be in her sign of exaltation, in her own sign, be associated with the lord of the 9th, benefices or the lord of the 10th or be in a Kendra, Trikona or the 11th.

गीतवाद्यप्रसङ्गादिविद्वज्जनविभूषणम् ।

गोमहिष्यादिवृद्धिश्च व्यवसायेऽधिकं फलम् ॥ २३॥

भोजनाम्बरसौख्यं च बन्धुसंयुक्तभोजनम् ।

23-23½: In the above circumstances, there will also be association with musicians and men of learning and receiving of decorations, gain of cows, buffaloes and other cattle, abnormal profits in business, dining with brothers etc.

नीचे वात्सङ्गते वापि षष्ठाष्टमव्ययराशिगे ॥ २४॥

दायेशात्षष्ठगे वापि रन्ध्रे वा व्ययराशिगे ।

तत्काले धननाशः स्यात्सञ्चरेत महद्भयम् ॥ २५॥

देहायासो मनस्तापो राजद्वारे विरोधकृत् ।

विदेशगमनं चैव तीर्थयात्रादिकं फलम् ॥ २६॥

दारपुत्रादि पीडा च निजबन्धुवियोगकृत् ।

24-26½: Loss of wealth, fears, physical distress, agony, wrath of the king (government), journeys to foreign lands or pilgrimage, distress to wife and children and separation from kinsmen, will be the results if the Moon be in her sign of debilitation, combust or be in the 6th, the 8th or the 12th from the Ascendant or the lord of the Dasha (Venus).

दायेशात्केन्द्रलाभस्थे त्रिकोणे सहजेऽपि वा ॥ २७॥

राजप्रीतिकरी चैव देशग्रामाधिपत्यता ।

धैर्यं यशः सुखं कीर्तिर्वाहनाम्बरभूषणम् ॥ २८॥

कूपारामतडागदिनिर्माणं धनसङ्ग्रहः ।

भुक्तयादौ देहसौख्यं स्यादन्ते क्लेशस्तथा भवेत् ॥ २९॥

27-29: There will be sovereignty over a province or village by the beneficence of the king (government), of clothes etc., construction of a reservoir, increase in wealth etc., if the Moon be in a Kendra, Trikona, the 3rd or the 11th from the lord of the Dasha (Venus). There will be physical fitness at the commencement of the Antardasa and physical distress in its last portion.

Notes: Though it is not mentioned, it is but natural that the effects of the Moon being lord of the 2nd and the 7th will be the same as predicted for other planets earlier in every case.

Effects of the Antardasa of Mars

शुक्रस्यान्तर्गते भौमे लग्नात्केन्द्रत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे भौमे लाभे वा बलसंयुते ॥ ३०॥
लग्नाधिपेन संयुक्ते कर्मभाग्येशसंयुते ।
तद्भुक्तौ राजयोगादिसम्पदं शोभनां वदेत् ॥ ३१॥
वस्त्राभरणभूम्यादेरिष्टसिद्धिः सुखावहा ।

30-31½: Effects like acquisition of kingdom (attainment of a high position in government), property, clothes, ornaments, land and desired objects, will be derived in the Antardasa of Mars in the Dasha of Venus, if Mars he in Kendra, Trikona or the 11th from the Ascendant or be in his sign of exaltation or his own signs or be associated with the lord of the Ascendant, 9th or the 10th.

तथाऽष्टमे व्यये वाऽपि दायेशाद्वा तथैव च ॥ ३२॥
शीतज्वरादिपीडा च पितृमातृभयावहा ।
ज्वराद्यधिकरोगाश्च स्थानभ्रंशो मनोरुजा ॥ ३३॥
स्वबन्धुजनहानिश्च कलहो राजविग्रहः ।
राजद्वारजनद्वेषो धनधान्यव्ययोऽधिकः ॥ ३४॥

32-34. There win be fever from cold, diseases like fever to parents, loss of position, quarrels, antagonism with the king (government) and government officials, extravagant expenditure etc., if Mars be in the 6th, the 8th or the 12th from the Ascendant or the lord of the Dasha.

व्यवसायात्फलं नेष्टं ग्रामभूम्यादिहानिकृत् ।
द्वितीयद्यूननाथे तु देहवाधा भविष्यति ॥ ३५॥

35. Physical distress, losses in profession, Joss of village, land etc., will be the results, if Mars be the lord of the 2nd or the 7th from the Ascendant.

Notes: Though remedial measure is not mentioned, we believe that giving a bull in charity will enable the native to obtain relief from the evil effects.

Effects of the Antardasa of Rahu

शुक्रस्यान्तर्गते राहौ केन्द्रलाभत्रिकोणगे ।
स्वोच्चे वा शुभसन्दृष्टे योगकारकसंयुते ॥ ३६॥
तद्भुक्तौ बहुसौख्यं च धनधान्यादिलाभकृत् ।
इष्टबन्धुसमाकीर्णं भवनं च समादिशेत् ॥ ३७॥
यातुः कार्यार्थसिद्धिः स्यात् पशुक्षेत्रादिसम्भवः ।

36-37½: Effects like great enjoyment, gain of wealth, visits of friends, successful journeys, gain of cattle and land etc., will be derived in the Antardasa of Rahu in the Dasha of Venus, if Rahu be in Kendra or Trikona or the 11th, be in his sign of exaltation or in his own sign or be associated with or aspected by benefices.

लग्नाद्युपचये राहौ तद्भुक्तिः सुखदा भवेत् ॥ ३८॥

शत्रुनाशो महोत्साहो राजप्रीतिकरी शुभा ।

भुक्त्यादौ शरमासांश्च अन्ते ज्वरमजीर्णकृत् ॥ ३९॥

38-39. Enjoyments, destruction of enemy, enthusiasm beneficence of the king, will be the results, if Rahu be in the 3rd, the 6th, the 10th or the 11th from the Ascendant. Good effects will be experienced up to 5 months from the commencement of the Antardasa but at the end of the Dasha there will be danger from fevers and indigestion.

कार्यविघ्नमवाप्नोति सञ्चरे च मनोव्यथा ।

परं सुखं च सौभाग्यं महाराज इवाऽश्नुते ॥ ४०॥

नैऋतीं दिशमाश्रित्य प्रयाणं प्रभुदर्शनम् ।

यातुः कार्यार्थसिद्धिः स्यात्स्वदेशे पुनरेष्यति ॥ ४१॥

उपकारो ब्राह्मणानां तीर्थयात्राफलं भवेत् ।

40-41½: In the above circumstances except for obstacles in ventures and journeys, and worries, there will be all enjoyments like those of a king. Journey, to foreign lands will bring success and the person will return safely to his homeland. There will also be blessing from Brahmins and auspicious results consequent to visits to holy places.

दायेशाद्रन्ध्रभावस्थे व्यये वा पापसंयुते ॥ ४२॥

अशुभं लभते कर्म पितृमातृजनावधि ।

सर्वत्र जनविद्वेषं नानारूपं द्विजोत्तम ॥ ४३॥

द्वितीये सप्तमे वापि देहालस्य विनिर्दिशेत् ।

तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ॥ ४४॥

42-44: There will be inauspicious effects on self and parents and antagonism with people, if Rahu be associated with a malefic in the 8th or the 12th from the lord of the Dasha (Venus). Physical distress will be caused if Rahu be the lord of the 2nd or the 7th from the Ascendant.

Remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

Effects of the Antardasa of Jupiter

शुक्रस्यान्तर्गते जीवे स्वोच्चे स्वक्षेत्रकेन्द्रगे ।

दायेशाच्छुभराशिस्थे भाग्ये वा पुत्रराशिगे ॥ ४५॥

नष्टराज्याद्धनप्राप्तिमिष्टार्थाम्बरसम्पदम् ।

मित्रप्रभोश्च सन्मानं धनधान्यं लभेन्नरः ॥ ४६॥

राजसम्मानकीर्तिं च अश्वान्दोलादिलाभकृत् ।

विद्वत्प्रभुसमाकीर्णं शास्त्रापरिश्रमम् ॥ ४७॥

पुत्रोत्सवादिसन्तोषमिष्टबन्धुसमागमम् ।

पितृमातृसुखप्राप्तिं पुत्रादिसौख्यमादिशेत् ॥ ४८॥

45-48. Effects like recovery of the lost kingdom (reinstatement) in a high position in (government), acquisition of desired grains, clothes and property etc., reverence from the friends and the king (government) and gain of wealth, recognition from the king, good reputation, gain of conveyances, association with employer and men of learning, industriousness in the study of Shastra, birth of a son, satisfaction, visits of close friends, happiness to parents and son etc., will be derived in the Antardasa of Jupiter in the Dasha of Venus, if Jupiter be in his sign, of exaltation, in his own sign or in Kendra or Trikona to the Ascendant or the lord of the Dasha (Venus).

दायेशात्षष्ठराशिस्थे व्यये वा पापसंयुते ।

राजचौरादिपीडा च देहपीडा भविष्यति ॥ ४९॥

आत्मरुग्बन्धुकष्टं स्यात्कलहेन मनोव्यथा ।

स्थानच्युतिं प्रवासं च नानारोगं समाप्नुयात् ॥ ५०॥

49-50: There will be danger from the king (government), and thieves, distress to self and kinsmen, quarrels, mental agony, loss of position, going away to foreign lands and danger of many kinds of diseases, if Jupiter be in the 6th, the 8th or the 12th from the lord of the Dasha (Venus) and be associated with a malefic.

द्वितीयसप्तमाधीशे देहबाधा भविष्यति ।

तद्दोषपरिहारार्थं महामृत्युञ्जयं चरेत् ॥ ५१॥

51. There will be physical distress if Jupiter be the lord of the 2nd and the 7th. The remedial measure to obtain relief from the above vii effects is Mrityunjaya Japa.

Effects of the Antardasa of Saturn

शुक्रस्यान्तर्गते मन्दे स्वोच्चे तु परमोच्चगे ।

स्वर्क्षकेन्द्रत्रिकोणस्थे तुङ्गांशे स्वांशगेऽपि वा ॥ ५२॥

तद्भुक्तौ बहुसौख्यं स्यादिष्टबन्धुसमागमः ।

राजद्वारे च सम्मानं पुत्रिकाजन्मसम्भवः ॥ ५३॥

पुण्यतीर्थफलवाप्तिर्दानधर्मादिपुण्यकृत् ।

स्वप्रभोश्च पदावाप्तिः नीचस्थे क्लेशभाग्यभवेत् ॥ ५४॥

52-54. Effects like great enjoyments, visits of friends an, kinsmen recognition from the king (government) birth of a daughter, visits to holy places and sacred shrines, conferment of authority by the king (government), will be derived in the Antardasa of Saturn in the Dasha of Venus, if Saturn be in his sign of exaltation in his own sign in Kendra, Trikona or in his own Navamsha.

देहालस्यमवाप्नोति तथाऽयादधिकव्ययम् ।
तथाष्टमे व्यये मन्दे दायेशाद्वा तथैव च ॥ ५५॥
भुक्त्यादौ विविधा पीडा पितृमातृजनावधि ।
दारपुत्रादिपीडा च परदेशादिविभ्रमः ॥ ५६॥
व्यवसायात्फलं नष्टं गोमहिष्यादिहानिकृत् ।
द्वितीयसप्तमाधीशे देहबाधा भविष्यति ॥ ५७॥

55-57: There will be lethargy and more expenditure than income, if Saturn be in his sign of debilitation. Many kinds of distresses and troubles at the commencement of the Antardasa, distress to parents, wife and children, going away to foreign lands, losses in profession, destruction of cattle, etc., will be the results, if Saturn be in the 8th, the 11th or the 12th from the Ascendant or the lord of the Dasha (Venus). There will be physical distress if Saturn be the lord of the 2nd or the 7th from the Ascendant.

तद्दोषपरिहारार्थं तिलहोमं च कारयेत् ।
मृत्युञ्जयजपं कुर्याच्चण्डीपाठमाथपि वा ॥ ५८॥
स्वयं वा ब्राह्मणद्वारा यथाशक्ति यथाविधि ।
ततः शान्तिमवाप्नोति शिवाशम्भुप्रसादतः ॥ ५९॥

58-59-The remedial measures to obtain relief from the above evil effects are Havana with sesame seeds (तिल), Mrityunjaya Japa, and Durga-Saptashati Patha (by self or through a Brahmin).

Effects of the Antardasa of Mercury

शुक्रस्यान्तर्गते सौम्ये केन्द्रे लाभत्रिकोणगे ।
स्वोच्चे वा स्वर्क्षगे वापि राजप्रीतिकरं शुभम् ॥ ६०॥
सौभाग्यं पुत्रलाभश्च सन्मार्गेण धनागमः ।
पुराणधर्मश्रवणं शृङ्गारिजनसङ्गमः ॥ ६१॥
इष्टबन्धुजनाकीर्णं शोभितं तस्य मन्दिरम् ।
स्वप्रभोश्च महत्सौख्यं नित्यं मिष्ठान्नभोजनम् ॥ ६२॥

60-62. Effects like dawn of fortune, birth of a son, gain of wealth through judgement of court, listening to stories from Puranas, association with persons competent in poetry etc., visits of close friends, happiness from employer, availability of sweetish preparations etc., will be derived in the Antardasa of Mercury in the Dasha of Venus, if Mercury be in Kendra, Trikona or the 11th from the Ascendant, (or from the lord of the Dasha Venus) in his sign of exaltation or in his own sign.

दायेशात्षष्ठरन्ध्रे वा व्यये वा बलवर्जिते ।

पापदृष्टे पापयुक्ते चतुष्पाज्जीवहानिकृत् ॥ ६३॥

अन्यालयनिवासश्च मनोवैकल्यसम्भवः ।

व्यापारेषु च सर्वेषु हानिरेव न संशयः ॥ ६४॥

भुक्त्यादौ शोभनं प्रोक्तं मध्ये मध्यफलं दिशेत् ।

अन्ते क्लेशकरं चैव शीतवातज्वरादिकम् ॥ ६५॥

63-65. If Mercury be in the 6th, the 8th or the 12th from the lord of Dasha (Venus) or be weak or be associated with a malefic, there will be agony, loss of cattle, residence in other people's houses, and losses in business. There will be some good effects at the commencement, moderate in the middle portion and distress from fever etc., at the end of the Antardasa.

सप्तमाधीशदोषेण देहपीडा भविष्यति ।

तद्दोषपरिहारार्थं विष्णुसाहस्रकं जपेत् ॥ ६६॥

66. There will be physical distress if Mercury be the lord of the 2nd or the 7th from the Ascendant.

The remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahastranaam.

Effects of the Antardasa of Ketu

शुक्रस्यान्तर्गते केतौ स्वोच्चे वा स्वर्क्षगेऽपि वा ।

योगकारकसम्बन्धे स्थानवीर्यसमन्विते ॥ ६७॥

भुक्त्यादौ शुभमाधिक्यान्नित्यं मिष्ठान्नभोजनम् ।

व्यवसायात्फलाधिक्यं गोमहोष्यादिवृद्धिकृत् ॥ ६८॥

67-68. Auspicious effects like availability of sweetish preparations, abnormal gains in profession and increase in cattle wealth, will be derived from the very commencement of the Antardasa of Ketu in the Dasha of Venus, if Ketu be in his sign of exaltation, in his own sign or be related to a yoga karaka planet or be possessed of positional strength.

Notes: It is not laid down anywhere in which house does Ketu get positional strength.

धनधान्यसमृद्धिश्च सङ्ग्रामे विजयो भवेत् ।

भुक्त्यन्ते हि सुखं चैव भुक्त्यादौ मध्यमं फलम् ॥ ६९॥

मध्ये मध्ये महत्कष्टं पश्चादारोग्यमादिशेत् ।

69-69½: In the above circumstances, there will be definite victory in the war at the end of the Antardasa. Moderate results will be experienced in the middle portion of the Antardasa and there will also be feeling of distress sometimes

दायेशाद्रन्ध्रभावस्थे व्यये वा पापसंयुते ॥ ७०॥

चौराहिव्रणपीडा च बुद्धिनाशो महद्भयम् ।

शिरोरुजं मनस्तापमकर्मकलहं वदेत् ॥ ७१॥

प्रमेहभवरोगं च नानामार्गे धनव्ययः ।

भार्यापुत्रविरोधश्च गमनं कार्यनाशनम् ॥ ७२॥

70-72. There will be danger from snakes, thieves, wounds, loss of power of thinking, headache, agony, quarrels without any cause or reason, diabetes, excessive expenditure, antagonism with wife and children, going away to foreign land, loss in ventures, if Ketu be in the 8th or the 12th from the lord of the Dasha (Venus) or be associated with a malefic.

द्वितीयद्यूननाथे तु देहबाधा भविष्यति ।

तद्दोषपरिहारार्थं मृत्युञ्जयजपं चरेत् ॥ ७३॥

छागदानं प्रकुर्वीत सर्वसम्पत्प्रदायकम् ।

शुक्रप्रीतिकरीं शान्तिं ततः सुखमवाप्नुयात् ॥ ७४॥

73-74: There will be physical distress if Ketu be the lord of the 2nd or the 7th from the Ascendant.

The remedial measures to obtain relief from the above effects are Mrityunjaya Japa and giving a goat in charity. Remedial measures for appeasing Venus will also prove beneficial

अथ प्रत्यन्तर्दशाफलाध्यायः ॥ ६१॥

Chapter 61. Effects of Pratyantar Dasha in the Antardasa of Planets

How to calculate the Pratyantar Dasha

पृथक् स्वस्वदशामानैर्हन्यादन्तर्दशामितिम् ।

भ्येत्सर्वदशायोगैः फलं प्रत्यन्तरं क्रमात् ॥ १॥

1. By multiplying the years etc. of Antardasa of planets separately by Dasha years of each planet and dividing the product by total span of the Vimshottari Dasha, namely 120 years, we will arrive at the Pratyantar Dasha of each planet.

Example: We have to find out the Pratyantar Dasha of the Sun in the Antardasa and Dasha of the Sun. The span of Antardasa namely 3 month 18 days converted into days comes to 108 days.

The Pratyantar Dasha will be 108 X 6 = 648 ÷ 120

= 5 days 24 Ghatikas

The Pratyantar Dasha of the Moon in the Antardasa and, Dasha of the Sun will be

108 days X 10 = 1080 ÷ 120 = 9 days

Tables are given below showing the Pratyantar Dasha of all the planets in the Antardasa in the Dasha of the Sun.

Antardasa of the Sun

Pratyantar Dasha in the Antardasa of the Sun

	SN	MN	MRS	RH	JUP	SAT	MCY	KT	VEN
Month	-	0	0	0	0	0	0	0	0
Days	5	9	6	16	14	17	15	6	18
Gh.	24	0	18	12	24	6	18	18	0
				0	0	0	0	0	

Pratyantar Dasha in the Antardasa of the Moon

	MN	MRS	RH	JUP	SAT	MCY	KT	VEN	SN
Month	0	0	0	0	0	0	0	1	0
Days	15	10	27	24	28	25	10	0	0
Ghatika	0	30	0	0	30	30	30	0	-

Pratyantar Dasha in the Antardasa of Mars

	MRS	RH	JUP	SAT	MCY	KT	VEN	SN	MN
Months	0	0	0	0	0	0	0	0	0
Days	7	18	16	19	17	7	21	16	10
Gh.	21	54	48	57	21	21	0	18	30

Pratyantar Dasha in the Antardasa of Rahu

	RH	JUP	SAT	MCY	KT	VEN	SN	MN	MRS
Months	1	1	1	1	0	1	0	0	0
Days	18	13	21	15	18	24	16	27	18
Gh.	36	12	18	54	54	0	12	0	54

Pratyantar Dasha in the Antardasa of Jupiter

	JUP	SAT	MCY	KT	VEN	SN	MN	MRS	RH
Months	1	1	1	0	1	0	0	0	1
Days	8	15	10	16	18	14	24	16	13
Gh.	24	36	48	48	0	24	0	48	12

Pratyantar Dasha in the Antardasa of Saturn

	SAT	MCY	KT	VEN	SN	MN	MRS	RH	JUP
Months	1	1	0	1	0	0	0	1	
Days	24	18	19	27	17	20	19	21	
Gh.	9	27	57	0	6	30	57	18	36

Pratyantar Dasha in the Antardasa of Mercury

	MCY	KT	VEN	SN	MN	MRS	RH	JUP	SAT
Months	0	0	1	0	0	0	1	1	1
Days	13	17	21	15	25	17	15	10	18
Gh.	21	51	-	18	30	51	54	48	51

Pratyantar Dasha in the Antardasa of Ketu

	KT	VEN	SN	MN	MRS	RH	JUP	SAT	MCY
Months	0	0	0	0	0	0	0	0	0
Days	7	21	6	10	7	18	16	19	17
Gh.	21	-	18	30	21	54	48	57	51

Pratyantar Dasha in the Antardasa of Venus

	VEN	SN	MN	MRS	RH	JUP	SAT	MCY	KT
Months	2	0	1	0	1	1	1	1	0
Days	0	18	0	21	24	18	27	21	21
Gh.	0	0	0	0	0	0	0	-	0

Effects of Pratyantar Dasha in the Antardasa of the Sun

विवादो वित्तहानिश्च दारार्तिः शिरसि व्यथा ।

रव्यन्तरे बुधैर्ज्ञेयं तस्य प्रत्यन्तरे फलम् ॥ २॥

2. Sun-Sun (This means P. Dasha of the Sun in the Antardasa of the Sun)- Argument with other persons, loss of wealth, distress to wife, headache etc. The above are general effects. Such inauspicious effects will not be produced if the Sun be in Trikona etc., be the lord of an auspicious house, be in an auspicious house an, benefice Varga. All other Pratyantar effects should be judged in this manner.

उद्वेगः कलहश्चैव वित्तहानिर्मनोव्यथा ।

रव्यन्तरे विजानीयात् चन्द्रप्रत्यन्तरे फलम् ॥ ३॥

3. Sun-Moon -Excitement, quarrels, loss of wealth, mental agony etc.

राजभीतिः शस्त्रभीतिर्बन्धनं बहुसङ्कटम् ।

शत्रुवह्निकृता पीडा कुजप्रत्यन्तरे फलम् ॥ ४॥

4. Sun-Mars-Danger from the king and weapons, imprisonment, distress from enemies and fire.

श्लेष्मव्याधिः शस्त्रभीतिएधनहानिर्महद्भयम् ।

राजभङ्गस्तथा त्रासो राहुप्रत्यन्तरे फलम् ॥ ५॥

5. Sun-Rahu - Disorder of phlegm, danger of weapon, loss of wealth, destruction of kingdom and mental agony.

शत्रुनाशो जयो वृद्धिर्वस्त्रहेमादिभूषणम् ।

अश्वयानादिलाभश्च गुरुप्रत्यन्तरे फलम् ॥ ६॥

6. Sun- Jupiter - Victory, increase in, wealth, gain of gold, garments, conveyances etc.

धनहानिः पशोः पीडा महोद्वेगो महारुजः ।

अशुभं सर्वमाप्नोति शनिप्रत्यन्तरे जनः ॥ ७॥

7. Sun-Saturn---Loss or wealth, distress to cattle, excitement, diseases etc.

विद्यालाभो बन्धुसङ्ग भोज्यप्राप्तिर्धनागमः ।

धर्मलाभो नृपात्पूजा बिधप्रत्यन्तरे भवेत् ॥ ८॥

8. Sun-Mercury-Affectionate relations with kinsmen, availability of good food, gains of wealth, religious mindedness, reverence from the king (government.).

प्राणभीतिर्महाहानी राजभीतिश्च विग्रहः ।

शत्रुणाञ्च महावादो केतोः प्रत्यन्तरे भवेत् ॥ ९॥

9. Sun-Ketu-Danger to life, loss of wealth, danger from the king (government) trouble with the enemies.

दिनानि समरूपाणि लाभोऽप्यल्पो भवेदिह ।

स्वल्पा च सुखसम्पत्तिः शुक्रप्रत्यन्तरे भवेत् ॥ १०॥

10. Sun-Venus-Moderate effects or some gains of wealth may be expected.

Antardasa of the Moon

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	0	0	1	1	1	1	0	1	0
Days	25	17	15	10	17	12	17	20	15
Ghatikas	0	30	0	0	30	30	30	0	0

Pratyantar Dasha in the Antardasa of Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	1	1	1	1	0	1	0	0
Days	17	15	10	17	12	17	20	15	25
Ghatika	30	0	0	30	30	30	0	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	2	2	2	2	1	3	0	1	1
Days	21	12	25	16	1	0	27	15	1
Ghatika	0	0	30	30	30	0	0	0	30

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	2	2	2	0	2	0	1	0	2
Days	4	16	8	28	20	24	10	28	12
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	3	2	1	3	0	1	1	2	2
Days	0	20	3	5	28	10	3	25	16
Ghatika	15	45	15	0	20	30	15	30	-

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	2	0	2	0	1	0	2	2	2
Days	12	29	25	25	12	29	16	8	20
Ghatika	15	45	0	30	30	45	30	0	45

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	1	0	0	0	1	0	1	0
Days	12	5	10	17	12	1	28	3	27
Ghatika	15	-	30	30	15	30	-	15	45

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	3	1	1	1	3	2	3	2	1
Days	10	0	20	5	0	20	5	25	5
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0		0	0	0	0	0	0	1
Days	9	18	10	27	24	28	25	10	0
Ghatika	0	0	30	0	0	30	30	30	0

Effects or the Pratyantar Dasha in the Antardasa of the Moon

भूमोज्यधनसम्प्राप्ती राजपूजामहत्सुखम् ।

लाभश्चन्द्रान्तरे ज्ञेयं चन्द्रप्रत्यन्तरे फलम् ॥ ११॥

11. **Moon-Moon** - Acquisition of land, wealth and property, reverence from the king (government), and availability of sweetish preparations.

मतिवृद्धिर्महापूज्यः सुखं बन्धुजनैः सह ।

धनागमः शत्रुभयं कुजप्रत्यन्तरे भवेत् ॥ १२॥

12. **Moon-Mars**-Wisdom and discretion, reverence from the people, increase in wealth, enjoyments to kinsmen but there will be danger from enemy.

भवेत्कल्याणसम्पत्ती राजवित्तसमागमः ।

अशुभैरल्पमृत्युअश्च राहुप्रत्यन्तरे द्विज ॥ १३॥

13. Moon-Rahu-Well-being and gain of wealth from the king (Government), danger of death if Rahu he associated with a malefic.

वस्त्रलाभो महातेजो ब्रह्मज्ञानं च सद्गुरोः ।

राज्यालङ्करणावाप्तिर्गुरुप्रत्यन्तरे फलम् ॥ १४॥

14. Moon-Jupiter- Enjoyments, increase in dignity and glory, gain knowledge through the preceptor, acquisition of a kingdom (high position in Government) and gems etc.

दुर्दिने लभते पीडां वातपित्ताद्विशेषतः ।

धनधान्ययशोहानिः शनिप्रत्यन्तरे भवेत् ॥ १५॥

15. Moon-Saturn- Bilious troubles, loss of wealth, and name and fame.

पुत्रजन्महयप्राप्तिर्विद्यालाभो महोन्नतिः ।

शुक्लवस्त्रान्नलाभश्च बुधप्रत्यन्तरे भवेत् ॥ १६॥

16. Moon-Mercury- Birth of a son, acquisition of a horse and other conveyances, success in education progress, gain of white garments and grains.

ब्राह्मणेन समं युद्धमपमृत्युः सुखक्षयः ।
सर्वत्र जायते क्लेशः केतोः प्रत्यन्तरे भवेत् ॥ १७॥

17. Moon-Ketu-Quarrels with Brahmins, fear of premature death, loss of happiness, and distress all round.

धनलाभो महत्सौख्यं कन्याजन्म सुभोजनम् ।
प्रीतिश्च सर्वलोकेभ्यो भृगुप्रत्यन्तरे विधोः ॥ १८॥

18. Moon-Venus- Gain of wealth, enjoyments, birth of a daughter, availability of sweet preparations and cordial relations with all.

अन्नागमो वस्त्रलाभः शत्रुहानिः सुखागमः ।
सर्वत्र विजयप्राप्तिः सूर्यप्रत्यन्तरे विधोः ॥ १९॥

19. Moon-Sun-Gain of happiness, grains and garments, victories everywhere.

Antardasa of Mars

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	0	0	0	0	0	0	0	0
Days	8	22	19	23	20	8	24	7	12
Ghatika	30	0	0	30	30	30	0	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	1	1	1	1	0	2	0	1	0
Days	26	20	29	23	22	3	18	1	22
Ghatika	42	24	51	33	3	0	54	30	3

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	1	1	1	0	1	0	0	0	1
Days	14	23	17	19	26	16	28	19	20

Ghatika	48	12	36	36	0	48	0	36	24

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	2	1	0	2	0	1	0	1	1
Days	3	26	23	6	19	6	23	29	23
Ghatika	30	30	30	0	0	0	30	0	0

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	1	0	1	0	0	0	1	1	1
Days	20	20	29	17	29	20	23	17	26
Ghatika	34	49	30	51	45	49	33	36	31
Palas	30	30	0	0	0	30	30	0	30

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Days	8	24	7	12	8	22	19	23	20
Ghatika	34	30	21	15	34	3	36	16	39
Palas	30	0	0	-	30	0	-	30	30

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	2	0	1	0	2	1	2	1	0
Days	10	21	5	24	3	26	3	29	24
Ghatika	0	0	0	0	0	0	30	30	30

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	0	0	0	0	0	0
Days	6	10	7	18	16	19	17	7	21
Ghatika	18	30	21	54	48	57	51	21	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	0	0	1	0	1	0	0	1	0
Days	17	12	1	28	3	29	12	5	10
Ghatika	30	15	30	0	0	15	45	15	30

Effects of Pratyantar Dasha in the Antardasa of Mars

शत्रुभीतिं कलिं घोरं रक्तस्रावं मृतेर्भयम् ।

कुजस्यान्तर्दशायां च कुजप्रत्यन्तरे वदेत् ॥ २०॥

20. Mars-Mars-Danger from enemies, quarrels, and fear of premature death on account of blood diseases.

बन्धनं राजभङ्गश्च धनहानिः कुभोजनम् ।

कलहः शत्रुभिर्नित्यं राहुप्रत्यन्तरे भवेत् ॥ २१॥

21. Mars-Rahu-Destruction of wealth and kingdom (fall of Government), unpalatable food and quarrels with the enemy.

मतिनाशस्तथा दुःखं सन्तापः कलहो भवेत् ।

विफलं चिन्तितं सर्वं गुरोः प्रत्यन्तरे भवेत् ॥ २२॥

22. Mars-Jupiter- Loss of intelligence, distress, sorrows, quarrels and no-fulfilment of any ambition.

स्वामिनाशस्तथा पीडा धनहानिर्म्महाभयम् ।

वैकल्यं कलहस्त्रासो शनेः प्रत्यन्तरे भवेत् ॥ २३॥

23. Mars-Saturn- Destruction of the employer, distress, loss of wealth, danger from enemies, anxiety, quarrels and sorrows.

सर्वथा बुद्धिनाशश्च धनहानिर्ज्वरस्तनौ ।

वस्त्रान्नसुहृदां नाशो बुधप्रत्यन्तरे भवेत् ॥ २४॥

24. Mars-Mercury- Loss of intelligence, loss of wealth, fevers and loss of grains, garments and friends.

आलस्य च शिरःपीडा पापरोगोऽपमृत्युकृत् ।
राजभीतिः शस्त्रघातो केतोः प्रत्यन्तरे भवेत् ॥ २५॥

25. Mars-Ketu- Distress from diseases, lethargy, premature death, danger from the king and weapons.

चाण्डालात्सङ्कटस्त्रासो राजशास्त्रभयं भवेत् ।
अतिसाराऽथ वमनं भृगोः प्रत्यन्तरे भवेत् ॥ २६॥

26. Mars-Venus-Distress from Chandals (चण्डाल) sorrow, danger from the king and weapons, dysentery and vomiting.

भूमिलाभोऽर्थसम्पत्तिः सन्तोषो मित्रसङ्गतिः ।
सर्वत्र सुखमाप्नोति रवेः प्रत्यन्तरे जनः ॥ २७॥

27. Mars-Son-Increase in landed property and wealth satisfaction, visits of friends, happiness all round.

याम्यां दिशि भवेल्लाभः सितवस्त्रविभूषणम् ।
संसिद्धिः सर्वकार्याणां विधोः प्रत्यन्तरे भवेत् ॥ २८॥

28. Mars-Moon Gains of white garments etc., from the southern direction, success in all venture

Antardasa of Rahu

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	4	4	5	4	1	5	1	2	1
Days	25	9	3	12	26	12	18	21	26
Ghatika	48	36	54	42	42	0	36	0	42

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	3	4	4	1	4	1	2	1	4
Days	25	16	1	20	24	13	12	20	9

Ghatika	12	48	24	24	0	12	0	24	36

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	5	4	1	5	1	3	1	5	4
Days	12	25	29	21	21	25	29	3	16
Ghatika	27	21	51	0	18	30	51	57	48

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	4	1	5	1	2	1	4	4	4
Days	10	23	3	15	16	23	17	2	25
Ghatika	3	33	--	54	30	33	42	24	21

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	2	0	1	0	1	1	1	1
Days	22	3	10	1	22	26	20	29	23
Ghatika	3	0	54	30	3	42	24	54	33

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	6	1	3	2	5	4	5	5	2
Days	0	24	0	3	12	24	21	3	3
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	1	1	1	1	0	1
Days	16	27	18	18	13	21	15	18	24

Ghatika	12	0	54	36	12	18	54	54	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	1	1	2	2	2	2	1	3	0
Days	15	1	21	12	25	16	1	0	27
Ghatika	0	30	1	--	30	30	30	0	0

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	1	1	1	1	0	2	0	1
Days	22	26	20	29	23	22	3	18	1
Ghatika	3	42	24	51	33	3	0	54	30

Effects of Pratyantar Dasha in the Antardasa of Rahu

बन्धनं बहुधा रोगो बहुघातः सुहृद्भयम् ।

राह्वन्तर्दशायां च ज्ञेयं राह्वन्तरे फलम् ॥ २९॥

29. Rahu-Rahu-imprisonment, disease, danger of injuries from weapons.

सर्वत्र लभते मानं गजाश्वं च धनागमम् ।

राहोरन्तर्दशायां च गुरोः प्रत्यन्तरे जनः ॥ ३०॥

30. Rahu-Jupiter- Reverence everywhere, acquisition of conveyances like elephants etc., gain of wealth.

बन्धनं जायते घोरं सुखहानिर्महद्भयम् ।

प्रत्यहं वातपीडा च शनेः प्रत्यन्तरे भवेत् ॥ ३१॥

31. Rahu-Saturn-Rigorous imprisonment, loss of enjoyments, danger from enemies, affliction with rheumatism.

सर्वत्र बहुधा लाभः स्त्रीसङ्गाच्च विशेषतः ।

परदेशभवा सिद्धिर्बुधप्रत्यन्तरे भवेत् ॥ ३२॥

32. Rahu-Mercury Gain in all ventures, abnormal, gain through wife.

बुद्धिनाशो भयं विघ्नो धनहानिर्महद्भयम् ।
सर्वत्र कलहोद्वेगौ केतोः प्रत्यन्तरे फलम् ॥ ३३॥

33. Rahu-Ketu- Loss of intelligence, danger from enemies, obstacles, loss of wealth, quarrels, excitement.

योगिनीभ्यो भयं भूयादश्वहानिः कुभोजनम् ।
स्त्रीनाशः कुलजं शोकं शुक्रप्रत्यन्तरे भवेत् ॥ ३४॥

34. Rahu Venus-Danger from Yogini, danger from the king, loss of conveyances, availability of unpalatable food, loss of wife, sorrow in the family.

ज्वररोगो महाभीतिः पुत्रपौत्रादिपीडनम् ।
अल्पमृत्युः प्रमादश्च रवेः प्रत्यन्तरे भवेत् ॥ ३५॥

35. Rahu-Sun-Danger from enemies, fevers, distress to children, fear of premature death, negligence.

उद्वेगकलहो चिन्ता मानहानिर्महद्भयम् ।
पितुर्विकलता देहे विद्योः रवेः प्रत्यन्तरे भवेत् ॥ ३६॥

36. Rahu-Moon-Excitement, quarrels, worries, loss of reputation, fear, distress to father.

भगन्दरकृता पीडा रक्तपित्तप्रपीडनम् ।
अर्थहानिर्महोद्वेगः कुजप्रत्यन्तरे फलम् ॥ ३७॥

37. Rahu-Mars- Septic boil in the anus (भगन्दर), distress due to bite and pollution of blood, loss of wealth, excitement.

Antardasa of Jupiter

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	3	4	2	1	4	1	2	1	3
Days	12	1	18	14	8	8	4	14	25
Ghatika	24	36	48	48	0	24	0	48	12

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	4	4	1	5	1	2	1	4	4
Days	24	1	23	2	15	16	23	16	1

Ghatika	24	2	12	0	36	0	12	48	36

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	3	1	4	1	2	1	4	3	4
Days	25	17	16	10	8	17	2	18	9
Ghatika	36	36	0	48	0	36	24	48	12

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	1	0	0	0	1	1	1	2
Days	19	26	16	28	19	27	13	13	17
Ghatika	36		48	0	36	24	48	12	36

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	5	1	2	1	4	4	5	4	1
Days	10	18	20	26	24	8	2	16	26
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	1	1	1	1	0	2
Days	14	24	16	13	8	15	10	16	18
Ghatika	24	0	48	12	24	36	48	48	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	1	0	2	2	2	2	0	2	0
Days	10	28	12	4	16	8	28	20	24

Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	1	1	1	1	0	1	0	0
Days	19	20	14	23	17	19	16	16	28
Ghatika	36	24	48	12	36	36	0	48	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	4	3	4	4	1	4	1	2	1
Days	9	25	16	2	20	24	13	12	20
Ghatika	36	12	48	24	24	0	12	0	24

Effects of the Pratyantar Dasha in the Antardasa of Jupiter

हेमलाभो धान्यवृद्धि कल्याणं सुफलोदयः ।

गुरोरन्तर्दशायां च भवेद् गुर्वन्तरे फलम् ॥ ३८॥

38. Jupiter-Jupiter- Acquisition of gold, increase in wealth etc.

गोभूमिहयलाभः स्यात्सर्वत्र सुखसाधनम् ।

सङ्ग्रहो ह्यन्नपानादेः शनेः प्रत्यन्तरे भवेत् ॥ ३९॥

39. Jupiter-Saturn-increase in lands, conveyances, grains

विद्यालाभो वस्त्रलाभो ज्ञानलाभः समौक्तिकः ।

सुहृदां सङ्गमः स्नेहो बुधप्रत्यन्तरे भवेत् ॥ ४०॥

40. Jupiter-Mercury- Success in educational sphere, acquisition of clothes and gems like pearl etc. visits of friends.

जलभीतिस्तथा चौर्यं बन्धनं कलहो भवेत् ।

अपमृत्युर्भयं घोरं केतोः प्रत्यन्तरे द्विज ॥ ४१॥

41. Jupiter-Ketu-Danger from water and thieves.

नानाविद्यार्थसम्प्राप्तिर्हेमवस्त्रविभूषणम् ।
लभते क्षेमसन्तोषं भृगोः प्रत्यन्तरे जनः ॥ ४२॥

42. Jupiter-Venus- Several kinds of learnings, gain of gold, clothes, ornaments, well-being and satisfaction.

नृपाल्लाभस्तथा मित्रात्पितृतो मातृतोऽपि वा ।
सर्वत्र लभते पूजां रवेः प्रत्यन्तरे जनः ॥ ४३॥

43. Jupiter-Sun-Gain from the king (Government), friends and parents, reverence everywhere.

सर्वदुःखविमोक्षश्च मुक्तलाभो हयस्य च ।
सिद्ध्यन्ति सर्वकार्याणि विधो प्रत्यन्तरे द्विज ॥ ४४॥

44. Jupiter-Moon-No distress, gain of wealth and conveyances, success in ventures.

शस्त्रभीतिर्गदे पीडा वह्निमाद्ध्यमजीर्णता ।
पीडा शत्रुकृता भूरिर्भौमप्रत्यन्तरे भवेत् ॥ ४५॥

45. Jupiter-Mars-Danger from weapons, pain in anus, burning in stomach, indigestion, distress from enemies.

चाण्डालेन विरधः स्याद्भयं तेभ्यो धनक्षतिः ।
कष्टं जीवान्तरे ज्ञेयं राहोः प्रत्यन्तरे ध्रुवम् ॥ ४६॥

46, Jupiter-Rahu-Antagonism with menials (चाण्डालादि) and loss of wealth and distress, through them.

Antardasa of Saturn

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	5	5	2	6	1	3	2	5	4
Days	21	3	3	0	24	0	3	12	24
Ghatika	28	25	10	30	9	15	10	27	24
Palas	30	30	30	0	0	0	30	0	0

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	4	1	5	1	2	1	4	4	5

Days	17	26	11	18	20	26	25	9	3
Ghatika	16	31	30	27	45	31	11	12	25
Palas	30	30	0	0	0	30	0	0	30

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	2	0	1	0	1	1	2	1
Days	23	6	19	3	23	29	23	3	26
Ghatika	16	30	57	15	16	51	12	10	31
Palas	30	0	0	0	30	0	0	30	30

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	6	1	3	2	5	5	6	6	2
Days	10	27	5	6	21	2	0	11	6
Ghatika	0	0	0	30	0	0	30	30	30

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	1	1	1	1	0	1
Days	17	28	19	21	15	24	18	19	27
Ghatika	6	30	57	18	36	9	27	57	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	1	1	2	2	3	2	1	3	0
Days	17	3	25	15	0	20	3	5	28
Ghatika	30	15	30	0	15	45	15	0	30

Pratyantar Dasha in the Antardasa of the Mars

Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon

Month	0	1	1	2	1	0	2	0	1
Days	23	29	23	3	26	23	6	19	3
Ghatika	16	51	12	10	31	16	30	57	15
Palas	30	0	0	30	30	30	0	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	5	4	5	4	1	5	1	2	1
Days	3	16	12	25	29	21	21	25	29
Ghatika	54	48	27	21	51	0	18	30	51

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	4	4	4	1	5	1	2	1	4
Days	1	24	9	23	2	15	16	23	16
Ghatika	36	24	12	12	0	36	0	12	12

Effects of Pratyantar Dasha in the Antardasa of Saturn

देहपीडा कलेर्भीतिर्भयमन्त्यजलोकतः ।

दुःखं शन्यन्तरे नाना शनेः प्रत्यन्तरे भवेत् ॥ ४७॥

47. Saturn-Saturn-Physical distress, quarrels, danger from menials.

बुद्धिनाशः कलेर्भीतिरन्नपानादिहानिकृत् ।

धन्हानिर्भयं शत्रोः सनेः प्रत्यन्तरे बुधे ॥ ४८॥

48. Saturn-Mercury-Loss of intelligence, quarrels, dangers, anxiety about availability of food, loss, of wealth, danger from enemy.

बन्धः शत्रोर्गृहे जातो वर्णहानिर्बहुक्षुधा ।

चित्ते चिन्ता भयं त्रासः केतो प्रत्यन्तरे भवेत् ॥ ४९॥

49. Saturn-Ketu-Imprisonment in the camp of the enemy, loss of lustre, hunger, anxiety and agony.

चिन्तितं फलितं वस्तु कल्याणं स्वजने सदा ।

मनुष्यकृतितो लाभः भृगिः प्रत्यन्तरे द्विज ॥ ५०॥

50. Saturn-Venus- Fulfilment of ambitions, well-being in the family, success in ventures and gains therefrom.

राजतेजोऽधिकारित्वं स्वगृहे जायते कलिः ।

ज्वरादिव्याधिपीडा च रवेः प्रत्यन्तरे भवेत् ॥ ५१॥

51. Saturn-Sun-Conferment of authority by the king quarrels in the family, fevers.

स्फीतबुद्धिर्महारम्भो मन्दतेजा बहुव्ययः ।

बहुस्त्रीभिः समं भोगो विधोः प्रत्यन्तरे शनौ ॥ ५२॥

52. Saturn-Moon-Development of intelligence, inauguration of big venture, loss of lustre, extravagant expenditure, association with many women.

तेजोहानि पुत्रघातो वह्निभीती रिपोर्भयम् ।

वातपित्तकृता पीडा कुजप्रत्यन्तरे भवेत् ॥ ५३॥

53. Saturn-Mars-Loss of valour, distress to son, danger from fire and enemy, distress from bile and wind.

धननाशो वस्त्रहानिर्भूमिनाशो भयं भवेत् ।

विदेशगमनं मृत्युः राहो प्रत्यन्तरे शनौ ॥ ५४॥

54. Saturn-Rahu-Loss of wealth, clothes, land, going away to foreign lands, fear of death.

गृहेषु स्वीकृतं छिद्रं ह्यसमर्थो निरीक्षणे ।

अथ वा कलिमुद्वेगं गुरोः प्रत्यन्तरे वदेत् ॥ ५५॥

55. Saturn-Jupiter-Inability to prevent losses caused by women, quarrels, excitement.

Antardasa of Mercury

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	4	1	4	1	2	1	4	3	4
Days	2	20	24	13	12	20	10	25	17
Ghatika	49	34	30	21	15	24	3	36	16
Palas	30	30	0	0	0	30	0	0	30

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	1	0	0	0	1	1	1	1
Days	20	29	10	29	20	23	17	26	20
Ghatika	49	30	51	45	49	33	36	31	34
Palas	30	--	--	--	30	0	0	30	30

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	5	1	2	1	5	4	5	4	1
Days	20	21	25	29	3	16	11	24	39
Ghatika	0	0	0	30	0	0	30	30	30

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	1	1	1	1	0	1
Days	15	25	17	15	10	18	13	17	21
Ghatika	28	30	51	54	48	27	21	51	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	1	0	2	2	2	2	0	2	0
Days	12	29	16	8	20	12	29	25	25
Ghatika	30	45	30	0	45	15	45	6	30

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	1	1	1	1	0	1	0	0
Days	20	23	17	26	20	20	29	17	29
Ghatika	49	33	36	31	34	49	30	51	45
Palas	30	0	0	30	30	30	--	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	4	4	4	4	1	5	1	2	1
Days	17	2	25	10	23	3	15	16	23
Ghatika	42	24	21	3	33	0	54	30	33

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	3	4	3	1	4	1	2	1	4
Days	18	9	25	17	16	10	8	10	2
Ghatika	48	12	36	36	0	48	0	36	24

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	5	4	1	5	1	2	1	4	4
Days	3	17	26	11	18	20	26	25	9
Ghatika	25	16	31	30	27	45	31	21	12
Palas	30	30	30	0	0	0	30	0	0

Effects of Pratyantar Dasha in the Antardasa of Mercury

बुद्धिर्विद्यार्थलाभो वा वस्त्रलाभो महत्सुखम् ।

बुधास्यान्तर्दशायाञ्च बुधप्रत्यन्तरे भवेत् ॥ ५६॥

56. Mercury-Mercury- Gain of intelligence, education, wealth, clothes etc.

कठिनान्नस्य सम्प्राप्तिरुदरे रोगसम्भवः ।

कामलं रक्तपित्तं च केतोः प्रत्यन्तरे भवेत् ॥ ५७॥

57. Mercury-Ketu- Coarse food, stomach troubles, eye troubles, distress from bilious and blood disorders.

उत्तरस्यां भवेल्लाभो हानिः स्यात्तु चतुष्पदात् ।

अधिकारो नृपागारे भृगोः प्रत्यनतरे भवेत् ॥ ५८॥

58. Mercury-Venus- Gains from the northern direction, loss of cattle, acquisition of authority from Government.

तेजोहानिर्भवेद्रोगस्तनुपीडा यदा कदा ।

जायते चित्तवैकल्यं रवेः प्रत्यन्तरे बुधे ॥ ५९॥

59. Mercury-Sun- Loss of splendour, distress from diseases, distress in the heart.

स्त्रीलाभश्चार्थसम्पत्तिः कन्यालाभो महद्धनम् ।

लभते सर्वतः सौख्यं विधोः प्रत्यन्तरे जनः ॥ ६०॥

60. Mercury-Moon- Marriage, gain of wealth and property, birth of a daughter, enjoyments all round.

धर्मधीधनसम्प्राप्तिश्चौराग्न्यादिप्रपीडनम् ।

रक्तवस्त्रं शस्त्रघातं भौमप्रत्यन्तरे भवेत् ॥ ६१॥

61. Mercury-Mars- Religious mindedness, increase in wealth, danger from fire and enemies, gain of red clothes, injury from a weapon.

कलहो जायते स्त्रीभिरकस्माद्भयसम्भवः ।

राजशस्त्राकृता भीतिः राहिः प्रत्यन्तरे द्विज ॥ ६२॥

62. Mercury Rahu--Quarrels, danger from wife or some other woman, danger from the king (Government),

राज्यं राज्याधिकारो वा पूजा राजसमुद्भवा ।

विद्याबुद्धिसमृद्धिश्च गुरोः प्रत्यन्तरे भवेत् ॥ ६३॥

63. Mercury-Jupiter- Acquisition of a kingdom, conferment of authority by the king, reverence from the king, education, intelligence.

वातपित्तमहापीडा देहघातसमुद्भवा ।

धननाशमवाप्नोति शनेः प्रत्यन्तरे जनः ॥ ६४॥

64. Mercury-Saturn-Bilious and windy troubles, injuries to the body, loss of wealth.

Antardasa of Ketu

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	0	0	0	0	0	0	0	0
Days	8	24	7	12	8	22	19	23	20

Ghatika	34	30	31	15	38	3	36	16	49
Palas	30	0	0	0	30	0	0	30	30

Pratyantar Dasha in the Antardasa of the Venus

	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu
Month	2	0	1	0	2	1	2	1	0
Days	10	21	5	24	3	26	6	29	24
Ghatika	0	0	0	30	0	0	30	30	30

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	0	0	0	0	0	0	0	0
Days	6	10	7	18	16	19	17	7	21
Ghatika	18	30	21	54	48	57	51	21	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	0	0	1	0	1	0	0	1	0
Days	17	12	1	28	3	29	12	5	10
Ghatika	30	15	30	0	15	45	15	0	30

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	0	0	0	0	0	0	0	0
Days	8	22	19	23	20	8	24	7	12
Ghatika	24	3	36	16	49	34	30	21	15
Palas	26	--	0	30	30	30	0	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	1	1	1	1	0	2	0	1	0

Days	26	20	29	23	22	3	18	1	22
Ghatika	42	24	51	33	3	6	54	30	3

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	1	1	1	0	1	0	0	0	1
Days	14	23	17	19	26	16	28	19	20
Ghatika	48	12	36	36	0	48	0	36	24

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	2	1	0	2	0	1	0	1	1
Days	3	26	23	6	19	3	23	29	23
Ghatika	10	31	16	30	57	15	16	51	12
Palas	30	30	30	0	0	30	30	0	0

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	1	0	1	0	0	0	1	1	1
Days	20	20	29	17	29	20	23	17	26
Ghatika	24	49	30	51	45	49	33	36	31
Palas	30	30	0	0	0	30	0	0	30

Effects of Pratyantar Dasha in the Antardasa of Ketu

आपत्समुद्भवोऽकस्माद्देशन्तरसमागमः ।

केत्वन्तरेऽर्थहानिश्च केतोः प्रत्यन्तरे भवेत् ॥ ६५॥

65. Ketu-Ketu-Sudden disaster, going away to foreign lands, loss of wealth.

म्लेच्छभीरर्थनाशो वा नेत्ररोगः शिरोव्यथा ।

हानिश्चतुष्पदानां च भृगोः प्रत्यन्तरे भवेत् ॥ ६६॥

66. Ketu-Venus-Loss of wealth through a non-Hindu king, eye troubles, headache, loss of cattle.

मित्रैः सह विरोधश्च स्वल्पमृत्युः पराजयः ।
मतिभ्रंशो विवादश्च रवेः प्रत्यन्तरे भवेत् ॥ ६७॥

67. Ketu-Sun-Antagonism with friends, premature death, defeat, exchange of arguments.

अन्ननाशो यशोहानिर्देहपीडा मतिभ्रमः ।
आमवातादिवृद्धिश्चविधोः प्रत्यन्तरे भवेत् ॥ ६८॥

68. Ketu-Moon-Loss of grains, physical distress, misunderstanding, dysentery.

शस्त्रघातेन पातेन पीडितो वह्निपीडया ।
नीचाद्भीती रिपोः शङ्का कुजप्रत्यन्तरे भवेत् ॥ ६९॥

69. Ketu-Mars-Injury from weapons, distress from fire, danger from menials and enemies.

कामिनीभ्यो भयं भूयात्तथा वैरिसमुद्भवः ।
क्षुद्रादपि भवेद्भीती राहोः प्रत्यन्तरे भवेत् ॥ ७०॥

70. Ketu-Rahu-Danger from women and enemies, distress caused by menials.

धनहानिर्महोत्पातो स/स्त्रमित्रविनाशनम् ।
सर्वत्र लभते क्लेशं गुरोः प्रत्यन्तरे फलम् ॥ ७१॥

71. Ketu-Jupiter-Loss of friends, wealth and garments, opribrium in the house, troubles from everywhere.

गोमहिष्यादिमरणं देहपीडा सुहृद्वधः ।
स्वल्पाल्पलाभकरणं शनेः प्रत्यन्तरे फलम् ॥ ७२॥

72. Ketu-Saturn- Death of cattle and friends, physical distress, very meagre gain of wealth.

बुद्धिनाशो महोद्वेगो विद्याहानिर्महाभयम् ।
कार्यसिद्धिर्न जायते ज्ञस्य प्रत्यन्तरे फलम् ॥ ७३॥

73. Ketu-Mercury-Loss of understanding, excitement, failure in education, dangers, failure in all ventures.

Antardasa of Venus

Pratyantar Dasha in the Antardasa of the Venus

Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu

Month	6	2	3	2	6	5	6	5	2
Days	20	0	10	10	0	10	10	20	10
Ghatika	--	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Sun

	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Month	0	1	0	1	1	1	1	0	2
Days	18	0	21	24	18	27	21	21	0
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Moon

	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun
Month	1	1	3	2	3	2	1	3	1
Days	20	5	0	20	5	25	5	10	0
Ghatika	0	0	0	0	0	0	0	--	0

Pratyantar Dasha in the Antardasa of the Mars

	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon
Month	0	2	1	2	1	0	2	0	1
Days	24	3	26	6	29	24	10	21	5
Ghatika	30	0	0	30	30	30	0	0	0

Pratyantar Dasha in the Antardasa of the Rahu

	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars
Month	5	4	5	5	2	6	1	3	2
Days	12	24	21	3	3	0	24	0	3
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Jupiter

	Jupiter	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu
Month	4	5	4	1	5	1	3	1	4

Days	8	2	16	26	10	18	20	26	24
Ghatika	0	0	0	0	0	0	0	0	0

Pratyantar Dasha in the Antardasa of the Saturn

	Saturn	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter
Month	6	5	2	6	1	3	2	5	5
Days	0	11	6	10	27	5	6	21	2
Ghatika	30	30	30	0	0	0	30	0	0

Pratyantar Dasha in the Antardasa of the Mercury

	Mercury	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn
Month	4	1	5	1	2	1	5	4	5
Days	24	29	20	21	25	29	3	16	11
Ghatika	30	30	--	0	0	30	0	0	30

Pratyantar Dasha in the Antardasa of the Ketu

	Ketu	Venus	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury
Month	0	2	0	1	0	2	1	2	1
Days	24	10	21	5	24	3	25	6	29
Ghatika	30	0	0	0	30	0	0	30	30

Effects of the Pratyantar Dasha in the Antardasa of Venus

श्वेताश्ववस्त्रमुक्ताद्यं दिव्यस्त्रीजङ्गजं सुखम् ।

लभते शुक्रन्तरे प्राप्ते शुक्रप्रत्यन्तरे जनः ॥ ७४॥

74. Venus-Venus- Gains of white clothes, conveyances, gems like pearls etc., association with beautiful damsel.

वातज्वरः शिरःपीडा राज्ञः पीडा रिपोरपि ।

जायते स्वल्पलाभोऽपि रवेः प्रत्यन्तरे फलम् ॥ ७५॥

75. Venus-Sun- Rheumatic fever, headache, danger from the king and enemies and meagre gain of wealth.

कन्याजन्म नृपाल्लाभो वस्त्राभरणसंयुतः ।

राज्याधिकारसम्प्राप्तिः चन्द्रप्रत्यन्तरे भवेत् ॥ ७६॥

76. Venus-Moon- Birth of a daughter, gain of clothes etc. from the king, acquisition of authority.

रक्तपित्तादिरोगश्च कलहस्ताडनं भवेत् ।
महान्क्लेशो भवेदत कुजप्रत्यन्तरे द्विज ॥ ७७॥

77. Venus-Mars- Blood and bile troubles, quarrels, many kinds of distresses.

कलहो जायते स्त्रीभिरकस्माद्भयसम्भवः ।
राजतः शत्रुतः पीडा राहोः प्रत्यन्तरे भवेत् ॥ ७८॥

78. Venus-Rahu-Quarrels with wife, danger, distress from the king and enemies.

महद्द्रव्यं महद्राज्यं वस्त्रमुक्तादिभूषणम् ।
गजाश्वादिपदप्राप्तिः गुरोः प्रत्यन्तरे भवेत् ॥ ७९॥

79. Venus-Jupiter- Acquisition of kingdom, wealth, garments, gems, ornaments and conveyance like elephants etc.

खरोष्ट्रछागसम्प्राप्तिर्लोहमाषतिलादिकम् ।
लभते स्वल्पपीडादि शनेः प्रत्यन्तरे जनः ॥ ८०॥

80. Venus-Saturn-Acquisition of donkey, camel, goat, iron, grains, sesame seeds, physical pains

धनज्ञानमहल्लाभो राजराज्यादिकारिता ।
निक्षेपाद्धनलाभोऽपि ज्ञस्य प्रत्यन्तरे भवेत् ॥ ८१॥

81. Venus-Mercury- Gains of wealth, knowledge, authority from the king, gain of money distributed by others-

अपमृत्युभयं ज्ञेयं देशाद्देशान्तरागमः ।
लाभोऽपि जायते मध्ये केतोः प्रत्यन्तरे द्विज ॥ ८२॥

82. Venus-Ketu-Premature death, going away from homeland, gains of wealth at times.

अथ सूक्ष्मान्तर्दशाध्यायः ॥ ६२॥

Chapter 62. Effects of the Sookshma-Antardasa in the Pratyantar Dasha of the Various Planets

गुण्या स्वस्वदशावर्षैः प्रत्यन्तरदशामितिः ।

खार्क्रैभक्ता पृथग्लब्धिः सूक्ष्मान्तरदशा भवेत् ॥ १॥

1. The Sookshma Antardasa is arrived at by multiplying the periods of Pratyantar Dasha separately for each planet by the Dasha years of that planets and then by dividing the product by 120.

Example: Suppose we have to find out Sookshma-Antardasa of the Sun, in his own Dasha, in his Antardasa and in his Pratyantar Dasha. Dasha period of the Sun is 6 years, Pratyantar Dasha is 5/24 (5 days 24 Ghatikas) or 324 Ghatikas. The Sookshma-Antardasa will be 324 X 6 = 1944 ÷ 120 16 Ghatikas and 12 palas. The Sookshma-Antardasa of other planets may be calculated in the same manner.

Sookshma Dasha in the Pratyantar Dasha of the Sun

	SN	MN	MRS	RH	JUP	SAT	MCY	KT	VEN
Ghatika	16	27	18	48	43	51	45	18	54
Palas	12	0	54	36	12	18	54	54	0

Pratyantar Dasha of the Sun

निजभूमिपरित्यागो प्राणनाशभयं भवेत् ।

स्थाननाशो महाहानिः निजसूक्ष्मगते रवौ ॥ २॥

2. Sun-Sun- (This means Sookshma Dasha of the Sun in his Pratyantar Dasha of the Sun)-going away from homeland, danger of death, loss of position, losses all round.

देवब्राह्मण्भक्तिश्च नित्यकर्मरतस्तथा ।

सुप्रीतिः सर्वमित्रश्चैव रवेः सूक्ष्मगते विधौ ॥ ३॥

3. Sun-Moon-Devotion toward deities and Brahmins, interest in pious deeds, affectionate relations with friends.

क्रूरकर्मरतिस्तिग्मशत्रुभिः परिपीडनम् ।
रक्तस्रावादिरोगश्च रवेः सूक्ष्मगते कुजे ॥ ४॥

4. Sun-Mars-Indulgence in sinful deeds, distress from cruel enemies, bleeding.

चौराग्निविषभीतिश्च रणे भङ्गः पराजयः ।
दानधर्मादिहीनश्च रवेः सूक्ष्मगते ह्यगौ ॥ ५॥

5. Sun-Rahu-Danger from thieves, fire and poison, defeat in war, religious inclination.

नृपसत्कारराजार्हः सेवकैः परिपूजितः ।
राजचक्षुर्गतः शान्तः सूर्यसूक्ष्मगते गुरौ ॥ ६॥

6. Sun-Jupiter-Recognition by government, respected by government employees, becoming favourite of the king.

चौर्यसाहसकर्मार्थं देवब्राह्मणपीडनम् ।
स्थानच्युतिं मनोदुखं रवेः सूक्ष्मगते शनौ ॥ ७॥

7. Sun-Saturn---Causing trouble to respected persons and Brahmins by theft and other bold deeds, going away from one's own place, mental agony.

दिव्याम्बरादिलब्धिश्च दिव्यस्त्रीपरिभोगिता ।
अचिन्तितार्थसिद्धिश्च रवेः सूक्ष्मगते बुधे ॥ ८॥

8. Sun-Mercury-Gains of fancy garments, association with a beautiful damsel, sudden success in ventures.

गुरुतार्थविनाशश्च भृत्यदारभवस्तथा ।
क्वचित्सेवकसम्बन्धो रवेः सूक्ष्मगते ध्वजे ॥ ९॥

9. Sun-Ketu-Achievement of glory through wife and employees, loss of wealth, comforts from servants.

पुत्रमित्रकलत्रादिसाख्यसम्पन्न एव च ।
नानाविधा च सम्पत्ती रवेः सूक्ष्मगते भृगौ ॥ १०॥

10. Sun-Venus-Happiness from son, friends, wife, acquisition of many kinds of properties.

Pratyantar Dasha of the Moon

भूषणं भूमिलाभश्च सम्मानं नृपपूजनम् ।

तामसत्त्वं गुरुत्वं च निजसूक्ष्मगते विधौ ॥ ११॥

11. Moon-Moon-Gain of ornaments and land, reverence, recognition from the king, anger glory.

दुःखं शत्रुविरोधश्च कुक्षिरोगः पितुर्मृतिः ।
वातपित्तकफोद्रेकः विधोः सूक्ष्मगते कुजे ॥ १२॥

12. Moon-Mars -Distress, antagonism with the enemy, stomach troubles, death of father, troubles due to imbalance of wind, bile and phlegm.

क्रोधनं मित्रबन्धूनां देशत्यागो धनक्षयः ।
विदेशान्निगडप्राप्तिर्विधोः सूक्ष्मगतेप्यगौ ॥ १३॥

13. Moon-Rahu-Disharmony with friends and kinsmen, going away from homeland, loss of wealth, imprisonment.

छत्रचामरसंयुक्तं वैभवं पुत्रसम्पदः ।
सर्वत्र सुखमाप्नोति विधोः सूक्ष्मगते गुरौ ॥ १४॥

14. Moon-Jupiter- Opulence and glory with Royal symbols, birth of a son, gain of property, enjoyments all round.

राजोपद्रवभीतिः स्याद्व्यवहारे धनक्षयः ।
चौरर्वं विप्रभीतिश्च विधोः सूक्ष्मगते शनौ ॥ १५॥

15. Moon-Saturn- Wrath of the king, loss of wealth in business dealings, danger from thieves and Brahmins.

राजमानं वस्तुलाभो विदेशाद्वाहनादिकम् ।
पुत्रपौत्रसमृद्धिश्च विधोः सूक्ष्मगते बुधे ॥ १६॥

16. Moon-Mercury-Reverence from king, gain of wealth, gain of conveyance from a foreign land, increase in the number of children.

आत्मनो वृत्तिहननं सस्यशृङ्गवृषादिभिः ।
अग्निसूर्यादिभीतिः स्याद्विधोः सूक्ष्मगते ध्वजे ॥ १७॥

17. Moon-Ketu- Loss in the livelihood earned by sale etc. grains, medicines, cattle etc., danger from fire and Sun's rays (Sun-stroke).

विवाहो भूमिलाभश्च वस्त्राभरणवैभवम् ।
राज्यलाभश्च कीर्तिश्च विधोः सूक्ष्मगते भृगौ ॥ १८॥

18. Moon-Venus- Marriage, gain of a kingdom, land, garments, ornaments, reputation etc.

क्लेशात्क्लेशः कार्यनाशः पशुधान्यधनक्षयः ।

गात्रवैषम्यभूमिश्च विधोः सूक्ष्मगते रवौ ॥ १९॥

19. Moon-Sun-Troubles, losses in ventures, destruction of grains and cattle, physical distress.

Pratyantar Dasha of Mars

भूमिहानिर्मनःखेदो ह्यपस्मारी च बन्धुयुक् ।

पुरोक्षोभमनस्तापो निजसूक्ष्मगते कुजे ॥ २०॥

20. Mars-Mars-Sorrows on account of loss of lands, epilepsy imprisonment, unhappiness.

अङ्गदोषो जनाद्भीतिः प्रमदावंशनाशनम् ।

वह्निसर्पभयं घोरं भौमे सूक्ष्मगतेऽप्यहौ ॥ २१॥

21. Mars-Rahu-Physical distress, danger from the people due to unpopularity, loss of wife and children, danger from fire.

देवपूजारतिश्चात्र मन्त्राभ्युत्थानतत्परः ।

लोके पूजा प्रमोदश्च भौमे सूक्ष्मगते गुरौ ॥ २२॥

22. Mars-Jupiter- Devotion towards deities, Mantra siddhi, reverence from the people (popularity), enjoyments.

बन्धनान्मुच्यते बद्धो धनधान्यपरिच्छदः ।

भृत्यार्थबहुलः श्रीमान् भौमे सूक्ष्मगते शनौ ॥ २३॥

23. Mars-Saturn-Release from imprisonment, happiness on account of wealth, grains, clothes and servants.

वाहनं छात्रसंयुक्तं राज्यभोगपरं सुखम् ।

कामश्वासादिका पीडा भौमे सूक्ष्मगते बुधे ॥ २४॥

24. Mars-Mercury-Comforts of Chhatra (छत्र), Chamar (चामर) etc. (receiving respect as that of a king), breathing troubles.

परप्रेतितबुद्धिश्च सर्वत्राऽपि च गर्हिता ।

अशुचिः सर्वकालेषु भौमे सूक्ष्मगते ध्वजे ॥ २५॥

25. Mars-Ketu- Indulgence in undesirable deeds at the instance of others, always remains filthy.

इष्टस्त्रीभोगसम्पत्तिरिष्टभोजनसङ्ग्रहः ।
इष्टार्थस्यापि लाभश्च भौमे सूक्ष्मगते भृगौ ॥ २६॥

26. Mars-Venus-Enjoyment with women of choice, gains wealth, food etc.

राजद्वेषो द्विजात्क्लेशः कार्याभिप्रयवञ्चकः ।
लोकेऽपि निन्द्यतामेति भौमे सूक्ष्मगते रवौ ॥ २७॥

27, Mars-Sun- Wrath of the king, distress through Brahmins, failure in ventures, odium in public (लोक निन्दा).

शुद्धत्वं धनसम्प्राप्तिर्देवभाह्मण्वत्सलः ।
व्याधिना परिभूयेत् भौमे सूक्ष्मगते विधौ ॥ २८॥

28. Mars-Moon-Piousness, gain of wealth, devotion towards deities and Brahmins, danger from diseases.

Pratyantar Dasha of Rahu

लोकोपद्रवबुद्धिश्च सर्वकार्ये मतिविभ्रमः ।
शून्यता चित्तदोषः स्यात् स्वीये सूक्ष्मगतेऽप्यगौ ॥ २९॥

29. Rahu-Rahu-Tendering to create turbulence by people, lack of wisdom in performance of duties, affliction of, the mind.

दीर्घरोगी दरिद्रश्च सर्वेषां प्रियदर्शनः ।
दानधर्मरतः शस्तो राहोः सूक्ष्मगते गुरौ ॥ ३०॥

30. Rahu-Jupiter- Affliction with a chronic disease, poverty but revered by the people and the religious mindedness.

कुमार्गात्कुत्सितोर्थश्च दुष्टश्च परसेवकः ।
असत्सङ्गमतिर्मूढो राहोः सूक्ष्मगते शनौ ॥ ३१॥

31. Rahu-Saturn- Gain of wealth through unfair means, wicked or mean nature, performing other person's duties, undesirable association.

स्त्रीसम्भोगमतिर्वाग्मी लोकसम्भावनावृतः ।
अन्नमिच्छंस्तनुग्लानी राहोः सूक्ष्मगते बुधे ॥ ३२॥

32. Rahu-Mercury-Increase in desires for sexual acts with women, eloquence, hunger, physical distress.

माधुर्यं मानहानिश्च बन्धनं चाप्रमाकरम् ।
पारुष्यं जीवहानिश्च राहोः सूक्ष्मगते ध्वजे ॥ ३३॥

33. Rahu-Ketu-politeness, Loss of reputation, imprisonment, cold heartedness, loss of public money.

बन्धनान्मुच्यते बद्धः स्थानमानार्थसञ्चयः ।

कारणाद् द्रव्यलाभश्च राहौ सूक्ष्मगते भृगौ ॥ ३४॥

34. Rahu-Venus-Freedom from imprisonment, gain of position and wealth.

व्यक्तार्शो गुल्मरोगश्च क्रोधहानिस्तथैव च ।

वाहनादिसुखं सर्वं राहोः सूक्ष्मगते रवौ ॥ ३५॥

35. Rahu-Sun - Settling down in foreign lands, affliction with Gulma (enlargement of skin), even temperament comfort of conveyances.

मणिरत्नधनवाप्तिर्विद्योपासनशीलवान् ।

देवार्चनपरो भक्त्या राहोः सूक्ष्मगते विधौ ॥ ३६॥

36. Rahu-Moon- Gain of gems (Mani), wealth, education, attachment to prayers, good behaviour and devotion towards deities.

निर्जिते जनविद्रावो जने क्रोधश्च बन्धनम् ।

चौर्यशीलरतिर्नित्यं राहोः सूक्ष्मगते कुजे ॥ ३७॥

37. Rahu-Mars- Fleeing after defeat, anger, imprisonment, indulgence in thefts and stealing.

Effects in the Sookshma Dasha in the Pratyantar Dasha of Jupiter

शोकनाशो धनाधिक्यमग्निहोत्रं शिवार्चनम् ।

वाहनं छत्रसंयुक्तं स्वीये सूक्ष्मगते गुरौ ॥ ३८॥

38. Jupiter-Jupiter-Banishment of sorrows, increase in wealth, performing Havana, devotion to lord Shiva, gains of conveyance, marked with royal symbols.

व्रतभङ्गो मनस्तापो विदेशे वसुनाशनम् ।

विरोधो बन्धुवैर्गश्च गुरोः सूक्ष्मगते शनौ ॥ ३९॥

39. Jupiter-Saturn- Obstacles in fasting, agony, foreign, journeys, loss of wealth, antagonism with kinsmen.

विद्याबुद्धिविवृद्धिश्च ससम्मानं धनागमः ।

गृहे सर्वविधं सौख्यं गुरोः सूक्ष्मगते बुधे ॥ ४०॥

40. Jupiter-Mercury- Success in Education, increase in intelligence, reverence from the people (popularity), gains of wealth, all sorts of enjoyments and comforts at home.

ज्ञानं विभवपाण्डित्ये शास्त्रश्रोता शिवार्चनम् ।

अग्निहोत्रं गुरोर्भक्तिर्गुरोः सूक्ष्मगते ध्वजे ॥ ४१॥

41. Jupiter-Ketu-Knowledge, glory, learning, study of Shastas, worship of Lord Shiva, Havana, devotion towards preceptor.

रोगान्मुक्तिः सुखं भोगो धनधान्यसमागमः ।

पुत्रदारादिसौख्यं च गुरोः सूक्ष्मगते भृगौ ॥ ४२॥

42. Jupiter-Venus- Recovery from diseases, enjoyments, gain of wealth, happiness from wife and children.

वातपित्तप्रकोपश्च श्लेष्मोद्रेकस्तु दारुणः ।

रसव्यादिकृतं शूलं गुरोः सूक्ष्मगते रवौ ॥ ४३॥

43. Jupiter-Sun - Troubles of wind and bile, stomach pains through imbalance of phlegm and Rasas.

छत्रचामरसंयुक्तं वैभवं पुत्रसम्पदः ।

नेत्रकुक्षिगता पीडा गुरोः सूक्ष्मगते विधौ ॥ ४४॥

44. Jupiter-Moon- Glory with Umbrella with Royal symbols, celebrations on the birth of a son, distress in eyes and stomach.

स्त्रीजनाच्च विषोत्पत्तिर्बन्धनं च रुजोभयम् ।

देशान्तरगमो भ्रान्तिर्गुरोः सूक्ष्मगते कुजे ॥ ४५॥

45. Jupiter-Mars- Administration of poison by wife, imprisonment, danger from diseases, going away to foreign lands, confusion and misunderstandings.

व्याधिभिः परिभूतःस्याच्चौरैरपहृतं धनम् ।

सर्पवृश्चिकभीतिश्च गुरोः सूक्ष्मगतेऽप्यगौ ॥ ४६॥

46. Jupiter-Rahu-Danger from thieves, snakes and Scorpios, diseases and distresses.

Pratyantar Dasha of Saturn

धनहानिर्महाव्याधिः वातपीडा कुलक्षयः ।

भिन्नाहारी महादुःखी निजसूक्ष्मगते शनौ ॥ ४७॥

47. Saturn-Saturn - Loss of wealth, diseases like rheumatism etc., destruction of the family, taking meals separately from family, full of sorrows.

वाणिज्यवृत्तेर्लाभश्च विद्याविभवमेव च ।

स्त्रीलाभश्च महीप्राप्तिः शनेः सूक्ष्मगते बुधे ॥ ४८॥

48. Saturn-Mercury- Profits in business, progress in education, increase in wealth and lands.

चौरोपद्रवकुष्ठादिवृत्तिक्षयविगुम्फनम् ।
सर्वाङ्गपीडनं व्याधिः शनेः सूक्ष्मगते ध्वजे ॥ ४९॥

49. Saturn-Ketu-Turbulence by thieves, leprosy, loss of livelihood, physical pains.

ऐश्वर्यमायुधाभ्यासः पुत्रलाभोऽभिषेचनम् ।
आरोग्यं धनकामौ च शनेः सूक्ष्मगते भृगौ ॥ ५०॥

50. Saturn-Venus-Opulence and glory, learning use of weapons, birth of a son, coronation, good health and fulfilment of all ambitions.

राजतेजोविकारत्वं स्वगृहे जायते कलिः ।
किञ्चित्पीडा स्वदेहोत्था शनेः सूक्ष्मगते रवौ ॥ ५१॥

51. Saturn-Sun-Wrath of the king, quarrels in the family, physical distress.

स्फीतबुद्धिर्महारम्भो मन्दतेजा बहुव्ययः ।
स्त्रीपुत्रैश्च समं सौख्यं शनेः सूक्ष्मगते विधौ ॥ ५२॥

52. Saturn-Moon - Development of intelligence, inauguration of a big project, loss of lustre, extravagance, happiness from wife and children.

तेजोहानिर्महोद्वेगो वह्निमान्द्यं भ्रमः कलिः ।
वातपित्तकृता पीडा शनेः सूक्ष्मगते कुजे ॥ ५३॥

53. Saturn-Mars-Loss of lustre, excitement, burning in the stomach, misunderstanding, quarrels, wind and bile disorders.

पितृमातृविनाशश्च मनोदुःखं गुरुव्ययम् ।
सर्वत्र विफलत्वं च शनेः सूक्ष्मगतेऽप्यहौ ॥ ५४॥

54. Saturn-Rahu-Death' of parents, agony, extravagance, failure in ventures.

सन्मुद्राभोगसम्मानं धनधान्यविवर्द्धनम् ।
छत्रचामरसम्प्राप्तिः शनेः सूक्ष्मगते गुरौ ॥ ५५॥

55. Saturn-Jupiter-Acquisition of gold coins, reverence from the public (popularity), increase in wealth and grains, acquisition of Chhatra (छत्र) with royal symbol.

सौभाग्यं राजसम्मानं धनधान्यादिसम्पदः ।

सर्वेषां प्रियदर्शी च निजसूक्ष्मगते बुधे ॥ ५६॥

56. Mercury-Mercury- Dawn of fortune, reverence from the king, increase in wealth and property and affectionate relation with all.

बालग्रहोग्निभीस्तापः स्त्रीगदोद्भवदोषभाक् ।

कुमार्गी कुत्सिताशी च बौधे सूक्ष्मगते ध्वजे ॥ ५७॥

57. Mercury-Ketu-Danger from fire, agony, distress to wife, coarse food and immoral tendencies.

वाहनं धनसम्पत्तिर्जलजान्नार्थसम्भवः ।

शुभकीर्तिर्महाभोगो बौधे सूक्ष्मगते भृगौ ॥ ५८॥

58. Mercury-Venus- Gain of conveyances, wealth, grains, produced in water, good repute and enjoyments.

ताडनं नृपवैषम्यं बुद्धिस्खलनरोगभाक् ।

हानिर्जनापवादं च बौधे सूक्ष्मगते रवौ ॥ ५९॥

59. Mercury-Sun- Injuries, wrath of the king, confusion in mind, diseases, loss of wealth, ridicule in public.

सुभगः स्थिरबुद्धिश्च राजसन्मानसम्पदः ।

सुहृदां गुरुसञ्चारो बौधे सूक्ष्मगते विधौ ॥ ६०॥

60. Mercury-Moon- Good fortune, stability of mind, reverence from the king, gains of property, visits of friends and the preceptor.

अग्निदाहो विषोत्पत्तिर्जडत्वं च दरिद्रता ।

विभ्रमश्च महोद्वेगो बौधे सूक्ष्मगते कुजे ॥ ६१॥

61. Mercury-Mars-Danger from fire and poison, idiocy, poverty, confusion of mind, excitement.

अग्निसर्पनृपाद्भीतिः कुच्छ्रादिरिपराभवः ।

भूतावेशभ्रमाद्भ्रान्तिर्बौधे सूक्ष्मगतेप्यहौ ॥ ६२॥

62. Mercury-Rahu-Danger from fire, snakes and the victory over enemy with difficulty, opprobrium from goblins.

गृहोपकरणं भव्यं दानं भोगादिवैभवम् ।

राजप्रसादसम्पत्तिर्बौधे सूक्ष्मगते गुरौ ॥ ६३॥

63. Mercury-Jupiter- Construction of a house, interest in charities, comforts and enjoyments, increase in opulence, gain of wealth from the king.

वाणिज्यवृत्तिलाभश्च विद्याविभवमेव च ।

स्त्रीलाभश्च महाव्याप्तिर्बौधे सूक्ष्मगते शनौ ॥ ६४॥

64. Mercury-Saturn-Profits in business, progress in education and increase in wealth, marriage, circumbience or comprehensiveness.

Pratyantar Dasha of Ketu

पुत्रदारादिजं दुःखं गात्रवैषम्यमेव च ।

दारिद्र्याद् भिक्षुवृत्तिश्च नैजे सूक्ष्मगते ध्वजे ॥ ६५॥

65. Ketu-Ketu-Happiness from wife and children, physical troubles, poverty, begging.

रोगनाशऽर्थलाभश्च गुरुविप्रानुवत्सलः ।

सङ्गमः स्वजनैः सार्द्धकेतोः सूक्ष्मगते भृगौ ॥ ६६॥

66. Ketu-Venus- Freedom from diseases, gains of wealth, devotion towards Brahmins and the- preceptor, union with members of the family.

युद्धं भूमिविनाशश्च विप्रवासः स्वदेशतः ।

सुहृद्विपातिरार्तिश्च केतोः सूक्ष्मगते रवौ ॥ ६७॥

67. Ketu-San-Quarrels, loss of land, residence in foreign lands, disaster upon friends.

दासीदाससमृद्धिश्च युद्धे लब्धिर्जयस्तथा ।

ललिता कीर्तिरुत्पन्ना केतोः सूक्ष्मगते विधौ ॥ ६८॥

68. Ketu-Moon Promotion in service, victory in war, good reputation in public (popularity).

आसने भयमश्वादेश्चौरदुष्टादिपीडनम् ।

गुल्मपीडा शिरोरोगः केतोः सूक्ष्मगते कुजे ॥ ६९॥

69. Ketu-Mars-Danger of falling down from horse etc., distress from thieves and the wicked, suffering from Gulma and headache.

विनाशः स्त्रीगुरूणां च दुष्टस्त्रीसङ्गमाल्लघुः ।

वमनं रुधिरं पित्तं केतोः सूक्ष्मगतेऽप्यगौ ॥ ७०॥

70. Ketu-Rahu- Destruction of wife, father etc., defamation due to association with a wicked woman, vomiting, blood pollution, bilious diseases.

रिपोर्विरोधः सम्पत्तिः सहसा राजवैभवम् ।

पशुक्षेत्रविनाशार्तिः केतोः सूक्ष्मगते गुरौ ॥ ७१॥

71. Ketu-Jupiter-Antagonism with the enemy, increase in property and opulence, distress due to losses in cattle wealth and agricultural production.

मृषा पीडा भवेत्क्षुद्रमुखोत्पत्तिश्च लङ्घनम् ।

स्त्रीविरोधः सत्यहानिः केतोः सूक्ष्मगते शनौ ॥ ७२॥

72. Ketu-Saturn-Imaginary distress, little comfort, fasting, antagonism with wife, indulgence in falsehood.

नानाविधजनाप्तिश्च विप्रयोगोऽरिपीडनम् ।

अर्थसम्पत्समृद्धिश्च केतोः सूक्ष्मगते बुधे ॥ ७३॥

73. Ketu-Mercury- Union and separation from many kinds of people, distress to enemy, increase in wealth and property.

Pratyantar Dasha of Venus

शत्रुहानिर्महत्सौख्यं शङ्करालयनिर्मितिः ।

तडागकूपनिर्माणं निजसूक्ष्मगते भृगौ ॥ ७४॥

74. Venus-Venus-Destruction of enemies, enjoyments, construction of temples of lord Shiva etc., and reservoirs.

उरस्तापो भ्रमश्चैव गतागतविचेष्टितम् ।

क्वचिल्लाभः क्वचिद्धानिर्भृगोः सूक्ष्मगते रवौ ॥ ७५॥

75. Venus-Sun-Agony in mind and heart, confusion of mind, wanderings, both losses and gains at different times.

आरोग्यं धनसम्पात्तिः कार्यलाभो गतागतैः ।

बुद्धिविद्याविवृद्धिः स्याद् भृगोः सूक्ष्मगते विधौ ॥ ७६॥

76. Venus-Moon-Sound health, increase in wealth, success in ventures through business dealings, progress in education and increase of intelligence.

जडत्वं रिपुवैषम्यं देशभ्रंशो महद्भयम् ।

व्याधिदुःखसमृत्पत्तिर्भृगोः सूक्ष्मगते कुजे ॥ ७७॥

77. Venus-Mars-Idiocy, danger from enemy, going away. From homeland, danger from diseases.

राज्याग्निसर्पजा भीतिर्बन्धुनाशो गुरुव्यथा ।

स्थानच्युतिर्महाभीतिर्भृगोः सूक्ष्मगतेऽप्यहौ ॥ ७८॥

78. Venus-Rahu- Danger from fire and snakes, destruction of kinsmen, resignation from position (service etc.).

सर्वत्र कार्यलाभश्च क्षेत्रार्थविभवोन्नतिः ।

वणिग्वृत्तेर्महालब्धिर्भृगोः सूक्ष्मगते गुरौ ॥ ७९॥

79. Venus-Jupiter- Success in ventures, increase in wealth and agricultural production, abnormal profits from purchase and sale business.

शत्रुपीडा महद्दुःखं चतुष्पादविनाशनम् ।

स्वगोत्रगुरुहानिः स्याद् भृगोः सूक्ष्मगते शनौ ॥ ८०॥

80. Venus-Saturn- Distress from enemy, sorrows, destruction of cattle, loss of persons belonging to the gotra (गोत्र) of the native and elders (or preceptors).

बाण्धवादिषु सम्पत्तिर्व्यवहारो धनोन्नतिः ।

पुत्रदारादितः सौख्यं भृगोः सूक्ष्मगते बुधे ॥ ८१॥

81. Venus-Mercury- Increase in wealth with the assistance of kinsmen, gain of wealth through business, happiness from wife and children.

अग्निरोगो महापीडा मुखनेत्रशिरोव्यथा ।

सञ्चितार्थात्मनः पीडा भृगोः सूक्ष्मगते ध्वजे ॥ ८२॥

82. Venus-Ketu-Danger from fire, distress from diseases, distress in mouth, eyes and forehead, loss of accumulated wealth, mental agony.

Notes: It will be noted from the description of effects in Sookshma Dasha that generally, the effects of Sookshma Dasha of malefic in the Pratyantar Dasha of benefices are not favourable and those of benefices in the Pratyantar Dasha of malefic are favourable. If the Pratyantar Dasha and Sookshma Dasha both are favourable, there will be special auspiciousness in effects and if the both are unfavourable, there will be more inauspiciousness in effects.

अथ प्राणदशाफलाध्यायः ॥ ६३॥

Chapter 63. Effects of Prana Dasha in the Sookshma Dasha of the various planets

पृथक् खगदशावर्षैर्हन्यात् सूक्ष्मदशामितिम् ।

खसूर्यैर्विभजेल्लिब्धर्ज्ञेय प्राणदशामितिः ॥ १॥

1. If we multiply the Sookshma Dasha spans by the Dasha years of each planet and divide the product by 120, we will get the Prana Dasha.

Example: The Sookshma Dasha of the Sun is 16 Ghatikas and 12 palas or 972 palas. The Prana Dasha of the Sun in his own Sookshma Dasha will be-

972 X 6 = 5832 ÷ 120 = 48 palas and 36 Vipala.

Thus 48 palas and 36 Vipala will be Prana Dasha in the Sookshma Dasha of the Sun in his Pratyantar Dasha, Antardasa and Dasha.

Prana Dasha in the Sookshma Dasha of the Sun

SN	MN	MRS	RH	JUP	SAT	MCY	KT	VEN	
Ghatikas		0	1	0	2	2	2	2	0
2									
Palas		48	21	56	25	9	33	17	56
42									
Vipala	36	0	42	48	36	54	42	42	0

The same method is to be adopted for all the planets.

Sookshma Dasha of the Sun

प्ऊँश्चल्यं विषजा बाधा चौराग्निनृपजं भयम् ।

कष्टं सूक्ष्मदशाकाले रवौ प्राणदशां गते ॥ २॥

2. Sun-Sun-Interest in unnatural sexual intercourse, danger from thieves, fire and the king, physical distress.

सुखं भोजनसम्पत्तिः संस्कारो नृपवैभवम् ।

उदारादिकृपाभिश्च रवेः प्राणगते विधौ ॥ ३॥

3. Sun-Moon-Enjoyments, availability of good food, development of intelligence, opulence and glory like that of a king by the beneficence of the generous people.

भूपोपद्रवमन्यार्थे द्रव्यनाशो महद्भयम् ।

महत्यपचयप्राप्ती रवेः प्राणगते कुजे ॥ ४॥

4. Sun-Mars-Antagonism with the king with the connivance of others, dangers and great losses.

अन्नोद्भवा महापीडा विषोत्पत्तिर्विशेषतः ।

अर्थाग्निराजभिः क्लेशो रवेः प्राणगतेऽप्यहौ ॥ ५॥

5. Sun-Rahu-Hunger, danger from poison, loss of wealth as a result of punishment by the king.

नानाविद्यार्थसम्पत्तिः कार्यलाभो गतागतैः ।

नृपविप्राश्रमे सूक्ष्मे रवेः प्राणगते गुरौ ॥ ६॥

6. Sun-Jupiter-Success in many educational spheres, gain of wealth, success in Ventures as a result of exchange of visits with the king and Brahmins.

बन्धनं प्राणनाशश्च चित्तोद्वेगस्तथैव च ।

बहुबाधा महाहानी रवेः प्राणगते शनौ ॥ ७॥

7. Sun-Saturn-Imprisonment, death, excitement, obstacles and losses in ventures.

राजान्नभोगः सततं राजलाञ्छानतत्पदम् ।

आत्मा सन्तर्पयेदीवं रवेः प्राणगते बुधे ॥ ८॥

8. Sun-Mercury-Feeding from the king's kitchen, acquisition of Chhatra and Chamar with royal symbols, attainment of the position of a high dignitary of government.

अन्योऽन्यं कलहश्चैव वसुहानिः पराजयः ।

गुरुस्त्रीबन्धुविर्गैश्च सूर्यप्राणगते ध्वजे ॥ ९॥

9. Sun-Ketu-Loss of wealth due to quarrels with the preceptor (or elders), wife and kinsmen.

राजपूजा धनाधिक्यं स्त्रीपुत्रादिभवं सुखम् ।

अन्नपानादिभोगादि सूर्यप्राणगते भृगौ ॥ १०॥

10. Sun-Venus-Recognition or reverence from the king, increase in wealth, happiness from wife and children, enjoyments from eating and drinking.

Sookshma Dasha of the Moon

स्त्रीपुत्रादिसुखं द्रव्यं लभते नूतनाम्बरम् ।

योगसिद्धिं समाधिञ्च निजप्राणगते विधौ ॥ ११॥

11. Moon-Moon-Happiness from wife and children, gain of wealth and clothes, yoga siddhi (योग सिद्धि)

क्षयं कुष्ठं बन्धुनाशं रक्तस्रावान्महद्भयम् ।

भूतावेशादि जायते विधोः प्राणगते कुजे ॥ १२॥

12. Moon-Mars-Consumption, leprosy, destruction of kinsmen, bleeding, creation of turbulence by friends and goblins (evil spirits).

सर्पभीतिविशेषाण भूतोपद्रवान् सदा ।

दृष्टिक्षोभो मतिभ्रंशो विधोः प्राणगतेऽप्यहौ ॥ १३॥

13. Moon-Rahu-Danger from snakes, creation of turbulence by evil spirits, weakness of eye sight, confusion of mind.

धर्मवृद्धिः क्षमाप्राप्तिर्देवब्राह्मणपूजनम् ।

सौभाग्यं प्रियदृष्टिश्च चन्द्रप्राणगते गुरौ ॥ १४॥

14. Moon-Jupiter- Growth of religious mindedness, forgiveness, devotion towards deities and Brahmins, good fortune, meeting with near and dear ones.

सहसा देहपतनं शत्रूपद्रववेदना ।

अन्धत्वं च धनप्राप्तिश्चन्द्रप्राणगते शनौ ॥ १५॥

15. Moon-Saturn-Unexpected and sudden, physical distress, creation of troubles by enemies, weakness of eye sight, gain of wealth.

चामरच्छत्रसम्प्राप्ती राज्यलाभो नृपात्ततः ।

समत्वं सर्वभूतेषु चन्द्रप्राणगते बुधे ॥ १६॥

16. Moon-Mercury-Gift of Chamar and Chhatra by the king, acquisition of a kingdom, even mindedness in people.

शस्त्राग्निरिपुजा पीडा विषाग्निः कुक्षिरोगता ।

पुत्रदारवियोगश्च चन्द्रप्राणगते ध्वजे ॥ १७॥

17, Moon-Ketu-Danger from weapons, fire, the enemy and poison, stomach troubles, separation from wife and children.

पुत्रमित्रकलत्राप्तिविदेशाच्च धनागमः ।

सुखसम्पत्तिरर्थश्च चन्द्रप्राणगते भृगौ ॥ १८॥

18. Moon-Venus-Acquisition of friends and wife (marriage), gain of wealth from foreign lands, all kinds of enjoyments.

क्रूरता कोपवृद्धिश्च प्राणहानिर्मनोव्यथा ।

देशत्यागो महाभीतिश्चन्द्रप्राणगते रवौ ॥ १९॥

19. Moon-Sun-Brutality, increase in anger, fear of death, agony, going away from the homeland, dangers.

Sookshma Dasha of Mars

कलहो रिपुभिर्बन्धः रक्तपित्तादिरोगभीः ।

निजसूक्ष्मदशामध्ये कुज प्राणगते फलम् ॥ २०॥

20. Mars-Mars- Quarrels with the enemy, imprisonment, bilious and blood pollution troubles.

विच्युतः सुतदारैश्च बन्धूपद्रवपीडितः ।

प्राणत्यागो विषेणैव भौमप्राणगतेऽप्यहौ ॥ २१॥

21. Mars-Rahu- Separation from wife and children, distress as a result of oppression by kinsmen, fear of death, poison.

देवार्चनपरः स्/ईमान्मन्तानुष्ठानतत्परः ।

पुत्रपौत्रसुखावाप्तिर्भौमप्राणगते गुरौ ॥ २२॥

22. Mars-Jupiter--Devotion towards deities, gain of wealth, competence in mantra rituals.

अग्निबाधा भवेन्मृत्युरर्थनाशः पदच्युतिः ।

बन्धुभिबन्धुतावाप्तिर्भौमप्राणगते शनौ ॥ २३॥

23. Mars-Saturn-Danger from fire, death, loss of wealth, loss of position but good relations with kinsmen.

दिव्याम्बरसमुत्पत्तिर्दिव्याभरणभूषितः ।

दिव्याङ्गनायाः सम्प्राप्तिर्भौमप्राणगते बुधे ॥ २४॥

24. Mars-Mercury- Gains of splendid garments, ornaments, marriage.

पतनोत्पातिपीडा च नेत्रक्षोभो महद्भयम् ।

भुजङ्गाद् द्रव्यहानिश्च भौमप्राणगते ध्वजे ॥ २५॥

25. Mars-Ketu--Fear of falling down from a high place, eye troubles, danger from snakes, and loss of reputation.

धनधान्यादिसम्पत्तिर्लोकपूजा सुखागमा ।

नानाभोगैर्भवेद्भोगी भौमप्राणगते भृगौ ॥ २६॥

26. Mars-Venus- Gain of wealth, reverence amongst people (popularity), enjoyment of many kinds of luxuries.

ज्वरोन्मादः क्षयोऽर्थस्य राजविस्नेहसम्भवः ।

दीर्घरोगी दरिद्रः स्याद्भौमप्राणगते रवौ ॥ २७॥

27. Mars-Sun-Fevers, lunacy, loss of wealth, wrath of the king, poverty.

भोजनादिसुखप्राप्तिर्वस्त्राभरणजं सुखम् ।

शीतोष्णव्याधिपीडा च भौमप्राणगते विधौ ॥ २८॥

28. Mars-Moon-Comforts of good food and garments, distress from heat and cold. -

Sookshma Dasha of Rahu

अन्नाशने विरक्तश्च विषभीतिस्तथैव च ।

साहसाद्धननाशश्च राहौ प्राणगते भवेत् ॥ २९॥

29. Rahu-Rahu-- Loss of taste in eating, danger from poison, loss of wealth through rashness.

अङ्गसौख्यं विनिर्भीतिर्वाहनादेश्च सङ्गता ।

नीचिः कलहसम्प्राप्ती राहोः प्राणगते गुरौ ॥ ३०॥

30. Rahu-Jupiter - Physical well-being, fearlessness, gain of conveyance and quarrels with menials.

गृहदाहः शरीरे रुङ् नीचैरपहृत धनम् ।

तथा बन्धनसम्प्राप्ती राहोः प्राणगते शनौ ॥ ३१॥

31. Rahu-Saturn-Danger from fire, diseases, loss of wealth through menials, imprisonment.

गुरूपदेशविभवो गुरुसत्कारवर्द्धनम् ।

गुणवाञ्छीलवांश्चापि राहोः प्राणगते बुधे ॥ ३२॥

32. Rahu-Mercury- Devotion towards the preceptor and increase of wealth through his beneficence, good qualities and well cultured.

स्त्रीपुत्रादिविरोधश्च गृहान्निष्क्रमणादपि ।

साहसात्कायहानिश्च राहोः प्राणगते ध्वजे ॥ ३३॥

33. Rahu-Ketu- Antagonism with wife and children, going away from home, loss of wealth through rashness.

छत्रवाहनसम्पत्तिः सर्वार्थफलसञ्चयः ।

शिवार्चनगृहारम्भो राहोः प्राणगते भृगौ ॥ ३४॥

34. Rahu-Venus-Acquisition of Chhatra, Chamar, conveyances etc., success in all ventures, worship of Lord Shiva, construction of a house.

अर्शादिरोगभीतिश्च राज्योपद्रवसम्भवः ।

चतुष्पादादिहानिश्च राहोः प्राणगते रवौ ॥ ३५॥

35. Rahu-Sun-Affliction with piles, wrath of the King, loss of cattle.

सौमनस्यं च सद्बुद्धिः सत्कारो गुरुदर्शनम् ।

पापाद्भीतिर्मनःसौख्यं राहोः प्राणगते विधौ ॥ ३६॥

36. Rahu-Moon-Development of mental powers and intelligence, popularity, visits of preceptors (elders), danger of committing sins.

चाण्डालाग्निवशाद्भीतिः स्वपदच्युतिरापदः ।

मलिनः श्वादिवृत्तिश्च राहोः प्राणगते कुजे ॥ ३७॥

37. Rahu-Mars-Dangers from menials and fire, loss of position, disaster, filthiness and meanness.

Sookshma Dasha of Jupiter

हर्षागमो धनाधिक्यमग्निहोत्रं शिवार्चनम् ।

वाहनं छत्रसंयुक्तं निज प्राणगते गुरौ ॥ ३८॥

38. Jupiter-Jupiter-Happiness, increase in wealth, performance of Havana, worship of Lord Shiva, acquisition of Chhatra and conveyances.

व्रतहानिर्विषादश्च विदेशे धननाशनम् ।

विरोधो बन्धुवर्गैश्च गुरोः प्राणगते शनौ ॥ ३९॥

39. Jupiter-Saturn-Failure in fasting, unhappiness, going away to foreign lands, loss of wealth, antagonism with kinsmen.

विद्याबुद्धिविवृद्धिश्च लोके पूजा धनागमः ।

स्त्रीपुत्रादिसुखप्राप्तिर्गुरोः प्राणगते बुधे ॥ ४०॥

40, Jupiter-Mercury-Progress in education, increase in intelligence, happiness to wife and children, popularity, gain of wealth.

ज्ञानं विभवपाण्डित्यं शास्त्रज्ञानं शिवार्चनम् ।

अग्निहोत्रं गुरोर्भक्तिर्गुरोः प्राणगते ध्वजे ॥ ४१॥

41. Jupiter Ketu--Opulence and glory, learnedness, gain of knowledge of Shastras, worship of Lord Shiva, performance of Havana, devotion towards preceptor.

रोगान्मुक्तिः सुखं भोगो धनधान्यसमागमः ।

पुत्रदारादिजं सौख्यं गुरोः प्राणगते भृगौ ॥ ४२॥

42. Jupiter-Venus-Freedom from diseases, enjoyments, increase in wealth, happiness from wife and children.

वातपित्तप्रकोपं च श्लेष्मोद्रेकं तु दारुणम् ।

रसव्याधिकृतं शूलं गुरोः प्राणगते रवौ ॥ ४३॥

43. Jupiter-Sun-Disorder of wind, bile and phlegm, pains due to disorders of juices in the body.

छत्रचामरसंयुक्तं वैभवं पुत्रसम्पदः ।

नेत्रकुक्षिगता पीडा गुरोः प्राणगते विधौ ॥ ४४॥

44. Jupiter-Moon-Acquisition of Chhatra with royal symbol, opulence and glory, increase in children, eye and stomach trouble.

स्त्रीजनाच्च विषोत्पत्तिर्बन्धनं चातिनिग्रहः ।

देशान्तरगमो भ्रान्तिर्गुरोः प्राणगते कुजे ॥ ४५॥

45. Jupiter-Mars-Danger of administration of poison by wife, imprisonment, foreign journeys, confusion of mind.

व्याधिभिः परिभूतः स्याच्चौरैरपहृतं धनम् ।

सर्पवृश्चिकभीतिश्च गुरोः प्राणगतेऽप्यहौ ॥ ४६॥

46. Jupiter-Rahu- Distress from diseases, troubles from, thieves, danger from snakes, scorpions etc.

Sookshma Dasha of Saturn

ज्वरेण ज्वलिता कान्तिः कुष्ठरोगोदरादिरुक् ।

जलाग्निकृतमृत्युः स्यान्निजप्राणगते शनौ ॥ ४७॥

47. Saturn-Saturn-Loss of lustre due to fevers, Leprosy, stomach trouble, danger of death from fire.

धनं धान्यं च माङ्गल्यं व्यवहाराभिपूजनम् ।

देवब्राह्मणभक्तिश्च शनेः प्राणगते बुधे ॥ ४८॥

48. Saturn-Mercury - Gain of wealth and grains, profits in business, reverence, devotion towards deities and Brahmins.

मृत्युवेदनदुःखं च भूतोपद्रवसम्भवः ।
परदाराभिभूतत्वं शनेः प्राणगते ध्वजे ॥ ४९॥

49. Saturn-Ketu - Death like distress, creation of turbulence by evil spirits, insult from a woman other than wife.

पुत्रार्थविभवैः सौख्यं क्षितिपालादितः सुखम् ।
अग्निहोत्रं विवाहश्च शनेः प्राणगते भृगौ ॥ ५०॥

50. Saturn-Venus-Enjoyments through wealth, son and beneficence of the king, performance of Havana, marriage etc.

अक्षिपीडा शिरोव्याधिः सर्पशत्रुभयं भवेत् ।
अर्थहानिर्महाक्लेशः शनेः प्राणगते रवौ ॥ ५१॥

51. Saturn-Sun-Troubles in the eyes and forehead, danger from snakes and enemies, loss of wealth, distress.

आरोग्यं पुत्रलाभश्च शान्तिपौष्टिकवर्धनम् ।
देवब्राह्मणभक्तिश्च शनेः प्राणगते विधौ ॥ ५२॥

52. Saturn-Moon-Sound health, birth of a son, relief, thriving strength, devotion towards deities and Brahmins.

गुल्मरोगः शत्रुभीतिर्मृगया प्राननाशनम् ।
सर्पाग्निविषतो भीतिः शनेः प्राणगते कुजे ॥ ५३॥

53. Saturn-Mars-Affliction with Gulma disease, danger from enemy, danger of death during hunting, danger from snakes, fire and poison.

देशत्यागो नृपाद्भीतिर्मोहनं विषभक्षणम् ।
वातपित्तकृता पीडा शनेः प्राणगतेऽप्यहौ ॥ ५४॥

54. Saturn-Rahu-Going away from homeland, danger from the king, bewitchment, taking of poison, troubles from wind and bile.

सेनापत्यं भूमिलाभः सङ्गमः स्वजनैः सह ।
गौरवं नृपसम्मानं शनेः प्राणगते गुरौ ॥ ५५॥

55. Saturn-Jupiter-Attainment of the position of a Commander in the army, gain of land, association with ascetics, reverence from the king.

Sookshma Dasha of Mercury

आरोग्यं सुखसम्पत्तिर्धर्मकर्मादिसाधनम् ।

समत्वं सर्वभुतेषु निजप्राणगते बुधे ॥ ५६॥

56. Mercury-Mercury-Increase in enjoyments, wealth and religious mindedness, even mindedness in all living beings.

वह्नितस्करतो भीतिः परमाधिर्विषोद्भवः ।

देहान्तकरणं दुःखं बुधप्राणगते ध्वजे ॥ ५७॥

57. Mercury-Ketu- Danger from thieves, fire and poison, death like suffering.

प्रभुत्वं धनसम्पत्तिः कीर्तिर्धर्मः शिवार्चनम् ।

पुत्रदारादिकं सौख्यं बुधप्राणगते भृगौ ॥ ५८॥

58. Mercury-Venus- Supremacy over others, increase in wealth, reputation and religious mindedness, devotion to Lord Shiva, happiness from son.

अन्तर्दाहो ज्वरोन्मादौ बान्धवानां रति स्त्रियाः ।

प्राप्यते स्तीयसम्पत्तिर्बुधप्राणगते रवौ ॥ ५९॥

59. Mercury-Sun - Agony, fevers, lunacy, affectionate relations with wife and kinsmen, receipt of stolen property.

स्त्रीलाभश्चार्थसम्पत्तिः कन्यालाभो धनागमः ।

लभते सर्वतः सौख्यं बुधप्राणगते विधौ ॥ ६०॥

60. Mercury-Moon-Happiness from wife, birth of a daughter, gain of wealth, and enjoyments all round.

पतितः कुक्षिरोगी च दन्तनेत्रादिजा व्यथा ।

अर्शांसि प्राणसन्देहो बुधप्राणगते कुजे ॥ ६१॥

61. Mercury-Mars-Tendency to indulge in nefarious activities, pain in eyes, teeth and stomach, piles, danger from death.

वस्त्राभरणसम्पत्तिर्वियोगो विप्रवैरिता ।

सन्निपातोद्भवं दुखं बुधप्राणगतेऽप्यहौ ॥ ६२॥

62. Mercury-Rahu - Gain of clothes, ornaments and wealth, separation from own people, antagonism with Brahmins delirium.

गुरुत्वं धनसम्पत्तिर्विद्या सद्गुणसङ्ग्रहः ।

व्यवसायेन सल्लाभो बुधप्राणगते गुरौ ॥ ६३॥

63. Mercury-Jupiter-Sublimity, progress in education, increase in wealth and good qualities, profits in business.

चौर्येण निधनप्राप्तिर्विधनत्वं दरिद्रता ।

याचकत्वं विशेषेण बुधप्राणगते शनौ ॥ ६४॥

64. Mercury-Saturn - Danger of death from thieves, poverty, beggary.

Sookshma Dasha of Ketu

अश्वपातेन घातश्च शत्रुतः कलहागमः ।

निर्विचारवधोत्पत्तिर्निजप्राणगते ध्वजे ॥ ६५॥

65. Ketu-Ketu - Danger of fall from a conveyance, quarrels with the enemy, committing a murder inadvertently.

क्षेत्रलाभो वैरिनाशो हयलाभो मनःसुखम् ।

पशुक्षेत्रधनाप्तिश्च केतोः प्राणगते भृगौ ॥ ६६॥

66. Ketu -Venus-Gain of land and conveyance, happiness, destruction of enemy, increase in cattle wealth.

स्तेयाग्निरिपुभीतिश्च धनहानिर्मनोव्यथा ।

प्राणान्तकरणं कष्टं केतोः प्राणगते रवौ ॥ ६७॥

67. Ketu-Sun-Danger from fire and enemy, loss of wealth, mental agony, death like suffering;

देवद्विजगुरोः पूजा दीर्घयात्रा धनं सुखम् ।

कर्णे वा लोचने रोगः केतोः प्राणगते विधौ ॥ ६८॥

68. Ketu-Moon-Devotion towards deities and Brahmins, journeys to distant places, gain of wealth and happiness, eye and ear troubles.

पित्तरोगो नसावृद्धिर्विभ्रमः सन्निपातजः ।

स्वबन्धुजनविद्वेषः केतोः प्राणगते कुजे ॥ ६९॥

69. Ketu-Mars- Bilious troubles, enlargement of veins, delirium, antagonism with kinsmen.

विरोधः स्त्रीसुताद्यैश्च गृहान्निष्क्रमणं भवेत् ।

स्वसाहसात्कार्यहानिः केतोः प्राणगतेऽप्यहौ ॥ ७०॥

70. Ketu-Rahu-Antagonism with son and wife, going away from home, loss in ventures due to rashness.

स/स्त्रव्रणैर्महारोगो हृत्पीडादिसमुद्भवः ।

सुतदारवियोगश्च केतोः प्राणगते गुरौ ॥ ७१॥

71. Ketu-Jupiter-Injuries from weapons, wounds, heart disease, separation from wife and children.

मतिविभ्रमतीक्ष्णत्वं क्रूरकर्मरतिः सदा ।
व्यवसनाद्बन्धनं दुःखं केतोः प्राणगते शनौ ॥ ७२॥

72. Ketu-Saturn-Confusion of mind, tendencies towards nefarious deeds, imprisonment on account of addictions (in drugs -etc.), distress.

कुसुमं शयनं भूषा लेपनं भोजनादिकम् ।
सौख्यं सर्वाङ्गभोग्यं च केतोः प्राणगते बुधे ॥ ७३॥

73. Ketu-Mercury- Enjoyments of bed, perfumery, ornaments and sandal, good food and availability of all kinds of comforts.

Sookshma Dasha of Venus

ज्ञानमीश्वरभक्तिश्च सन्तोषश्च धनागमः ।
पुत्रपौत्रसमृद्धिश्च निजप्राणगते भृगौ ॥ ७४॥

74. Venus-Venus - Learning, devotion to deities, satisfaction, gain of wealth, increase in the number of children.

लोकप्रकाशकीर्तिश्च सुतसौख्यविवर्जितः ।
उष्णादिरोगजं दुखं शुक्रप्राणगते रवौ ॥ ७५॥

75. Venus-Sun - Good reputation in public, loss of happiness in respect of children, heat troubles.

देवार्चने कर्मरतिर्मन्त्रतोषणतत्परः ।
धनसौभाग्यसम्पत्तिः शुक्रप्राणगते विधौ ॥ ७६॥

76. Venus-Moon - Devotion towards deities, competence, relief from mantras, increase in wealth and fortune.

ज्वरो मसूरिकास्फोटकण्डूचिपिटकादिकाः ।
देवब्राह्मणपूजा च शुक्रप्राणगते कुजे ॥ ७७॥

77. Venus-Mars - Fevers, wounds, ringworms, itches, devotion towards deities and Brahmins.

नित्यं शत्रुकृता पीडा नेत्रकुक्षिरुजादयः ।
विरोधः सुहृदां पीडा शुक्रप्राणगतेऽप्यहौ ॥ ७८॥

78. Venus-Rahu - Distress from enemy, eye and stomach troubles, antagonism with friends.

आयुरारोग्यमैश्वर्यं पुत्रस्त्रीधनवैभवम् ।

छत्रवाहनसम्प्राप्तिः शुक्रप्राणगते गुरौ ॥ ७९॥

79. Venus- Jupiter - Good longevity, sound health, happiness from wealth, wife and children, acquisition of Chhatra and conveyances.

राजोपद्रवजा भीतिः सुखहानिर्महारुजः ।

नीचैः सह विवादश्च भृगोः प्राणगते शनौ ॥ ८०॥

80. Venus-Saturn - Danger from the king, loss of happiness, critical disease, controversy with menials.

सन्तोषो राजसम्मानं नानादिग्भूमिसम्पदः ।

नित्यमुत्साहवृद्धिः स्याच्छुक्रप्राणगते बुधे ॥ ८१॥

81. Venus-Mercury- Satisfaction, reverence from the Icing, gains of land and wealth from many directions, increase in enthusiasm.

जीवितात्मयशोहानिर्धनधान्यपरिक्षयः ।

त्यागभोगधनानि स्युः शुक्रप्राणगते ध्वजे ॥ ८२॥

82. Venus-Ketu - Loss of life, wealth, and reputation, only some money is left for charities and sustenance.

एवमृक्षदशानां हि सान्तरागां मया द्विज ।

फलानि कथितान्यत्र संक्षेपादेव तेऽग्रतः ॥ ८३॥

83. The revered Sage Parāśara said-O Brahmin! Here I have described to you the effects of Nakshatra (Vimshottari) Dasha etc. The good or adverse predictions should be made after assessing judiciously the auspiciousness and inauspiciousness of all the five, namely Dasha, Antardasa, Pratyantar Dasha, Sookshma Dasha and Prana Dasha.

अथ कालचक्रान्तर्दशाफलाध्यायः ॥६४॥

Chapter 64. Effects of Antardasa in the Kalachakra Dasha

जगध्दिथाय प्रोक्थानि पुरा यानि पुरारिणा ।

थानि चक्रान्थर्धशाफलानि कठयाम्यहम् ॥ १॥

1. The Sage Said-Now I am going to describe to you the effects of Antardasa in the Kalachakra Dasha as related by Lord Shiva to the Goddess Parvati.

Example of the method of calculating the Antardasa in the Kalachakra Dasha (Please see Savya Chakra in Chapter 46).

Table showing Dasha years in Aries Amsa

Rashi	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	
Lord	MRS	VEN	MCY	MN	SN	MCY	VEN	MR	JUP	Aries Amsa
Years	7	16	9	21	5	9	16	17	10	Total 100

ARS-Aries, TRS-Taurus. GMN-Gemini, CR-Cancer, LEO-Leo, VRG-Virgo, LBR-Libra, SCP-Scorpio, SAG-Sagittarius, CAP-Capricorn, AQS-Aquarius, PSC-Pisces, MRS-Mars, VEN-Venus, MCY-Mercury, MN-Moon, SN-Sun, JUP-Jupiter, SAT Saturn, RH-Rahu, KT-Ketu.

Multiply the Dasha years of Aries in Aries Amsa, namely 7 by 7 the years of Aries and divide the product by 100 (the total years of Aries Amsa). This will give us 0/5/26/24 (0 years, 5 months, 26 days and 24 Ghatikas) as the Antardasa of Aries or Mars in the Dasha of Aries.

Multiply Dasha years of Aries 7 by 16 the Dasha years of Taurus, the product will be 112. Divide this figure by 100. We will get 1 year, 1 month, 13 days and 12 Ghatikas as the Antardasa of Taurus or Venus in the Dasha of Aries. The Antardasa of all the Rāśhis in all the Dasha of the other Rāśhis should be calculated in the same manner. However, we give below this information in the following tables for ready reference by the readers.

Antardasa of Rāśhis in the Dasha of Aries (7 Years) in Aries Amsa

Rashi	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	
Lord	MRS	VEN	MCY	MN	SN	MCY	VEN	MRS	JUP	Total
Years	0	1	0	1	0	0	1	0	0	7

Months	5	1	7	5	4	7	1	5	8	0
Days	26	13	16	19	6	16	13	26	12	0
Gh.	24	12	48	12	0	48	12	24	0	0

Antardasa or Rāśhis in the Dasha of Taurus (16 Years) in Aries Amsa

Rashi	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	ARS	
Lord	VEN	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	Total
Years	2	1	3	0	1	2	1	1	1	16
Months	6	5	4	9	5	6	1	6	1	0
Days	21	8	9	16	8	21	13	0	13	0
Gh.	36	24	36	0	24	36	12	0	12	0

Antardasa the Dasha of Gemini (9) in Aries Amsa

Rashi	GMN	CR	LEO	VRG	LBR	SCP	SAG	ARS	TRS	
Lord	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	Total
Years	0	1	0	0	1	0	0	0	1	9
Months	9	10	5	9	5	7	10	7	5	0
Days	21	20	12	21	8	16	24	16	8	0
Gh.	36	24	0	36	24	48	0	48	24	0

Antardasa in the Dasha of Cancer (21) in Aries Amsa

Rashi	CR	LEO	VRG	LBR	SCP	SAG	ARS	TRS	GMN	
Lord	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	Total
Years	4	1	1	3	1	2	1	3	1	21
Months	4	0	10	4	5	1	5	4	10	0
Days	27	18	20	9	19	6	19	9	20	0
Gh.	36	0	24	36	12	0	12	36	24	0

Antardasa in the Dasha of Leo (5) in Aries Amsa

Rashi	LEO	VRG	LBR	SCP	SAG	ARS	TRS	GMN	CR	
Lord	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	Total
Years	0	0	0	0	0	0	0	0	1	5
Months	3	5	9	4	6	4	9	5	0	0
Days	0	12	18	6	0	6	18	12	18	0
Gh.	0	0	0	0	0	0	0	0	0	0

Antardasa of the Dasha of Virgo (4) in Aries Amsa

Rashi	VRG	LBR	SCP	SAG	ARS	TRS	GMN	CR	LEO	
Lord	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	SN	Total
Years	0	1	0	0	0	1	0	1	0	9
Months	9	5	7	10	7	5	9	10	5	0
Days	21	8	16	24	16	8	21	20	12	0
Gh.	36	24	48	6	48	24	36	24	0	0

Antardasa of the Dasha of Libra (16) in Aries Amsa

Rashi	LBR	SCP	SAG	ARS	TRS	GMN	CR	LH	VRG	
Lord	VEN	MRS	JUP	MRS	VEN	MCY	MN	SN	ICY	Total
Years	2	1	1	1	2	1	3	0	1	16
Months	6	1	7	1	6	5	4	9	5	0
Days	21	13	6	13	21	8	9	18	8	0
Gh.	36	12	0	12	36	24	36	0	24	0

Antardasa of the Dasha of Scorpio (7) in Aries Amsa

Rashi	SCP	SAG	ARS	TRS	GMN	CR	LEO	VRG	LBR	
lord	MRS	JUP	MRS	VEN	MCY	MN	SN	MCY	VEN	Total
Years	0	0	0	1	0	1	0	0	1	7
Months	5	8	5	1	7	5	4	7	1	
Days	26	12	26	13	16	19	6	16	13	
Gh.	24	0	24	12	48	12	0	48	12	

Antardasa of the Dasha of Sagittarius (10) in Aries Amsa

Rashi	SAG	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	VEN	MRS	Total
Years	1	0	1	0	2	0	0	0	0	10
Months	0	8	7	10	1	6	10	7	8	0
Days	0	12	6	24	6	0	24	6	12	0
Gh.	0									

Antardasa of the Dasha of Capricorn (4) in Taurus Amsa

Rashi	CAP	AQS	PSC	SCP	LBR	VRG	CR	LEO	GMN	
Lord	SAT	SAT	JUP	MRS	VEN	MCY	MN	SN	MCY	Total

Years	0	0	0	0	0	0	0	0	0	4
Months	2	2	5	3	9	5	11	2	5	0
Days	7	7	19	28	1	2	25	24	2	11
Gh.	45	45	54	35	3	18	45	42	18	0
Palas	53	53	42	18	32	14	53	21	14	0

Antardasa of the Dasha of Aquarius (4) in Taurus Amsa

Rashi	AQS	PSC	SCP	LBR	VRG	CR	LEO	GMN	CAP	
Lord	SAT	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	Total
Years	0	0	0	0	0	0	0	0	0	4
Months	2	5	3	9	5	11	2	5	2	0
Days	7	19	28	1	2	25	24	2	7	0
Gh.	45	54	35	3	18	45	42	18	45	0
Palas	53	42	18	32	14	53	21	14	53	0

Antardasa of the Dasha of Pisces (10) in Taurus Amsa

Rashi	PSC	SCP	LBR	VRG	CR	LEO	GMN	CAP	AQS	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	Total
Years	1	0	1	1	2	0	1	0	0	10
Months	2	9	10	0	5	7	0	5	5	0
Days	3	26	17	21	19	1	21	19	17	0
Gh.	31	28	38	10	24	45	10	24	24	0
Palas	46	12	49	15	42	53	15	43	43	0

Antardasa in the Dasha of Scorpio (7) in Taurus Amsa

Rashi	SCP	LBR	VRG	CR	LEO	GMN	CAP	AQS	PSC	
Lord	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	Total
Years	0	1	0	1	0	0	0	0	0	7
Months	6	3	8	8	4	8	3	3	9	0
lays	37	24	26	22	28	26	28	28	26	0
Gh.	31	31	49	35	14	49	35	35	28	0
Palas	46	10	25	17	7	25	18	18	14	0

Antardasa in the Dasha of Libra (16) in Taurus Amsa

Rashi	LBR	VRG	CR	LEO	GMN	CAP	AQS	PSC	SCP	
Lord	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	Total

Years	3	1	3	0	1	0	0	1	1	16
Months	0	8	21	11	8	9	9	10	3	0
Days	4	9	13	8	9	1	1	17	24	0
Gh.	14	52	3	49	52	3	3	38	21	0
Palas	7	56	32	25	56	32	32	49	12	0

Antardasa in the Dasha of Virgo (9) in Taurus Dasha

Rashi	VRG	CR	LEO	GMN	CAP	AQS	PSC	SCP	LBR	
Lord	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	Total
Years	0	2	0	0	0	0	1	0	1	9
Months		2	6	11	5	5	0	8	8	0
Days	13	20	10	13	2	2	21	26	9	0
Gh.	3	28	35	3	28	28	10	49	52	1
Palas	32	14	18	32	14	14	35	25	56	0

Antardasa in the Dasha of Cancer (21) in Taurus Amsa

Rashi	CR	LEO	GMN	CAP	AQS	PSC	SCP	LBR	VRG	
Lord	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	Total
Years	5	1	2	0	0	2	1	3	2	21
Months	2	2	2	11	11	5	8	11	2	0
Days	7	24	20	25	25	19	22	13	20	0
Gh.	45	42	28	45	45	24	35	3	28	0
Palas	53	21	14	53	53	43	17	23	14	0

Antardasa of the Dasha of Leo (5) in Taurus Amsa

Rashi	LEO	GMN	CAP	AQS	PSC	SCP	LBR	VRG	CR	
Lord	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	MN	Total
Years	0	0	0	0	0	0	0	Q	1	5
Months	3	6	2	2	7	4	11	6	2	11
Days	15	10	24	24	1	28	8	10	24	1
Gh.	52	35	42	42	45	14	49	35	42	0
Palas	56	18	21	21	53	7	25	18	14	0

Antardasa in the Dasha or Gemini (9) in Tanrus Amsa

Rashi	GMN	CAP	AQS	PSC	SCP	LBR	VRG	CR	LEO	
Lord	MCY	SAT	SAT	JUP	MRS	VEN	MCY	MN	SN	Total
Years	0	0	0	1	0	1	0	2	0	9
Months	11	5	5	0	8	8	11	2	6	0
Days	13	2	2	21	26	9	13	20	10	0
Gh.	3	28	28	10	49	52	3	28	15	0
Palas	32	14	14	35	25	56	32	34	18	0

Antardasa of the Dasha of Taurus (16) in Gemini Amsa

Rashi	TRS	ARS	PSC	AQS	CAP	SAG	ARS	TRS	GMN	
Lord	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	Total
Years	3	1	1	0	0	1	1	3	1	16
Months	1	4	11	9	9	11	4	1	8	0
Days	0	5	3	7	7	3	5	0	24	0
Gh.	21	47	58	35	55	58	47	21	34	0
Palas	41	0	33	25	25	33	0	41	42	0

Antardasa in the Dasha of Aries (7) in Gemini Amsa

Rashi	ARS	PSC	AQS	CAP	SAG	ARS	TRS	GMN	TRS	
Lord	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	VEN	Total
Years	0	0	0	0	0	0	1	0	1	7
Months	1	10	4	4	10	7	4	9	4	0
Days	2	3	1	1	3	2	5	3	5	0
Gh.	31	36	26	26	36	31	47	15	47	0
Palas	48	52	45	45	52	48	0	10	0	0

Antardasa in the Dasha or Gemini (9) in Gemini Amsa

Rashi	GMN	TRS	ARS	PSC	AQS	CAP	SAG	ARS	TRS	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	Total
Years	0	1	0	1	0	0	1	0	1	9
Months	11	8	9	1	5	5	1	9	8	0
Days	21	24	3	0	6	6	0	3	24	0
Gh.	19	34	15	21	8	8	21	15	34	0

Palas	32	42	10	42	40	40	12	10	42	0

Antardasa in the Dasha of Leo (5) in Cancer Amsa

Rashi	LEO	VRG	LBR	SCP	SAG	CAP	AQS	PSC	CR	
Lord	SN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	Total
Years	0	0	0	0	0	0	0	0	1	5
Months	3	6	11	4	6	2	2	6	3	0
Days	14	8	4	26	29	23	23	29	19	0
Gh.	39	22	53	30	18	43	43	18	32	0
Palas	4	20	1	42	9	25	15	9	5	0

Antardasa in the Dasha of Cancer (21) in Cancer Amsa

Rashi	CR	LEO	VRG	LBR	SCP	SAG	CAP	AQS	PSC	
Lord	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	Total
Years	5	1	2	3	2	2	0	0	2	21
Months	1	2	2	10	8	5	11	11	5	0
Days	16	19	11	26	15	9	21	21	9	0
Gh.	2	32	9	3	20	4	37	37	4	0
Palas	47	5	46	42	56	11	41	41	11	0

Antardasa in the Dasha of Virgo (9) in Cancer Amsa

Rashi	VRG	LBR	SCP	SAG	CAP	AQS	PSC	CR	LEO	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	SN	Total
Years	0	1	0	1	0	0	1	2	0	9
Months	11	8	8	0	5	5	0	2	6	0
Days	9	2	23	16	0	0	16	11	8	0
Gh.	0	47	43	44	41	41	44	9	22	0
Palas	11	24	15	40	51	51	40	46	30	0

Antardasa in the Dasha of Libra (15) in Cancer Amsa

Rashi	LBR	SCP	SAG	CAP	AQS	PSC	CR	LEO	VRG	
Lord	VEN	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	Total
Years	2	1	1	0	0	1	3	0	1	9
Months	11	3	10	8	8	10	10	11	8	0
Days	21	18	9	27	27	9	4	4	2	0
Gh.	37	50	46	54	54	46	30	53	47	0

Palas	41	14	2	26	26	2	42	1	26	0

Antardasa in the Dasha of Scorpio (7) in Cancer Amsa

Rashi	SCP	SAG	CAP	AQS	PSC	CR	LEO	VRG	LBR	
Lord	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	total
Years	0	0	0	0	0	1	0	0	1	7
Months	6	9	3	3	9	8	4	8	2	0
Days	2	23	27	27	23	15	26	23	18	0
Gh.	6	1	12	12	1	20	30	43	50	0
Palas	59	24	33	33	24	56	42	15	14	0

Antardasa in the Dasha of Sagittarius (10) in Cancer Amsa

Rashi	SAG	CAP	AQS	PSC	CR	LEO	VRG	LBR	SCP	
Lord	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	Total
Years	1	0	0	1	2	0	1	1	0	12
Months	1	5	5	1	5	6	0	10	9	0
Days	28	17	17	28	9	29	16	9	23	0
Gh.	36	36	36	36	4	18	44	46	1	0
Palas	16	30	30	16	13	9	40	2	24	0

Antardasa in the Dasha of Capricorn (4) in Cancer Amsa

Rashi	CAP	AQS	PSC	CR	LEO	VRG	LBR	SCP	SAG	
Lord	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP	Total
Years	0	0	0	0	0	0	0	0	0	4
Months	2	2	5	11	2	5	8	3	5	0
Days	6	6	17	21	23	0	27	27	17	0
Gh.	58	58	26	37	43	41	54	12	26	0
Palas	37	37	30	31	15	51	26	33	30	0

Antardasa in the Dasha of Aquarius (4) in Cancer Anus

Rashi	AQS	PSC	CR	LEO	VRG	LBR	SCP	SAG	CAP	
Lord	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	Total
Years	0	0	0	0	0	0	0	0	0	4
Months	2	5	11	3	5	8	3	5	2	0
Days	6	17	21	23	0	27	27	17	7	0

Gh.	55	26	37	43	41	54	12	26	58	0
Palas	37	30	41	IS	51	26	33	30	37	0

Antardasa in the Dasha of Pisces (10) in Cancer Amsa

Rashi	PSC	CR	LEO	VRG	LBR	SCP	SAG	CAP	ARS	
Lord	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	Total
Years	1	2	0	1	1	0	1	0	0	10
Months	1	5	6	0	10	9	1	5	5	0
Days	28	9	29	16	9	23	28	17	17	0
Gh.	36	4	15	34	46	1	36	26	20	0
Palas	16	13	9	40	2	27	16	30	30	0

Antardasa in the Dasha of Scorpio (7) in Leo Amsa

Rashi	SCP	LBR	VRG	CR	LEO	GMN	TRS	ARS	PSC	
Lord	MRS	VEN	MCY	MN	SN	MCY	VEN	MRS	JUP	
	Total									
Years	0	1	0	1	0	0	1	0	0	7
Months	0	5	1	7	5	4	7	1	5	8
Days	26	13	16	19	6	16	13	26	12	0
Gh.	24	12	48	12	0	48	12	24	0	0

Antardasa in the Dasha of Libra (16) in Leo Amsa

Rashi	LBR	VRG	CR	LEO	GMN	TRS	ARS	PSC	SCP	
Lord	VEN	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	
	Total									
Years	2	1	3	0	1	2	1	1	1	16
Months	0	6	5	6	9	5	6	1	7	1
Days	21	8	9	18	8	21	13	6	13	0
Gh.	36	24	36	0	24	36	12	0	12	0

Antardasa in the Dasha of Virgo (9) in Leo Amsa

Rashi	VRG	CR	LEO	GMN	TRS	ARS	PSC	SCP	LBR	
Lord	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	
	Total									
Years	0	1	0	0	1	0	0	0	1	9
Months	0	9	10	5	9	5	7	10	7	5
Days	21	30	12	21	8	16	24	16	8	0

Gh.	36	24	0	36	24	48	0	48	24	0

Antardasa in the Dasha of Cancer (21) in Leo Amsa

Rashi	CR	LEO	GMN	TRS	ARS	PSC	SCP	LBR	VRG	
Lord	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	
	Total									
Years	4	1	1	3	1	2	1	3	1	21
Months		4	0	10	4	5	1	5	4	10
	0									
Days	27	18	20	9	19	6	19	9	20	0
Gh.	36	6	24	36	12	0	12	36	24	0

Antardasa in the Dasha of Leo (5) in Leo Amsa

Rashi	LEO	GMN	TRS	ARS	PSC	SCP	LBR	VRG	CR	
Lord	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	5	9	4	6	4	9	5	0
	0									
Days	0	12	17	6	0	6	17	12	18	0

Antardasa in the Dasha of Gemini (9) in Leo Amsa

Rashi	GMN	TRS	ARS	PSC	SCP	LBR	VRG	CR	LEO	
Lord	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	SN	
	Total									
Years	0	0	0	0	0	1	0	1	0	9
Months		9	5	7	10	7	5	9	10	5
	0									
Days	21	8	16	24	16	8	21	20	12	0
Gh.	36	24	48	0	48	24	36	25	0	0

Antardasa in the Dasha of Taurus (16) in Leo Amsa

Rashi	TRS	ARS	PSC	SCP	LBR	VRG	CR	LEO	GMN	
Lord	VEN	MRS	JUP	MRS	VEN	MCY	MN	SN	MCY	
	Total									
Years	2	1	1	1	2	1	3	0	1	16
Months		6	1	7	1	6	5	4	9	5
	0									
Days	21	13	6	13	21	8	9	18	8	0
Gh.	36	12	0	12	36	24	36	0	24	0

Antardasa in the Dasha of Aries (7) in Leo Amsa

Rashi	ARS	PSC	SCP	LBR	VRG	CR	LEO	GMN	TRS	
Lord	MRS	JUP	MRS	VEN	MCY	MN	SN	MCY	VEN	
	Total									
Years	0	0	0	1	0	1	0	0	1	7
Months	0	5	8	5	1	7	5	4	7	1
Days	26	12	26	13	12	19	6	16	13	0
Gh.	24	0	24	18	48	12	0	48	12	6

Antardasa in the Dasha of Pisces (10) in Leo Amsa

Rashi	PSC	SCP	LBR	VRG	CR	LEO	GMN	TRS	ARS	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	VEN	MRS	
	Total									
Years	1	0	1	0	2	0	0	1	0	10
Month	0	8	7	10	1	6	10	7	8	0
Days	0	12	6	24	6	6	24	6	12	6

Antardasa in the Dasha of Aquarius (4) in Virgo Amsa

Rashi	AQS	CAP	SAG	ARS	TRS	GMN	CR	LEO	VRG	
Lord	SAT	SAT	JUP	MRS	VEN	MCY	MN	SN	MCY	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months	0	2	2	5	3	9	5	11	2	5
Days	7	7	19	28	1	2	25	24	2	0
Gh.	45	45	14	35	3	28	45	42	28	0
Palas	53	53	42	18	32	14	53	21	14	0

Antardasa in the Dasha of Capricorn, (4) in Virgo Amsa

Rashi	CAP	SAG	ARS	TRS	GMN	CR	LEO	VRG	AQS	
Lord	SAT	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months	0	2	5	3	9	5	11	2	5	2
Days	7	19	28	1	2	25	44	2	7	0
Gh.	45	54	35	3	28	45	42	28	45	0
Palas	53	42	18	32	14	53	21	14	53	0

Antardasa in the Dasha of Sagittarius (10) in Virgo Amsa

Rashi	SAG	ARS	TRS	GMN	CR	LEO	VRG	AQS	CAP	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	
	Total									
Years	1	0	1	1	2	0	1	0	0	10
Months		2	9	10	0	5	7	0	5	5
	0									
Days	3	26	17	21	19	1	1	19	19	0
Gh.	31	28	38	10	24	45	10	24	24	0
Palas	46	14	49	35	42	43	35	43	43	0

Antardasa in the Dasha of Aries (7) in Virgo Amsa

Rashi	ARS	TRS	GMN	CR	LEO	VRG	AQS	CAP	SAG	
Lord	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	
	Total									
Years	0	1	0	1	0	0	0	0	0	7
Months		6	6	8	8	4	8	3	3	9
	0									
Days	27	24	26	22	28	26	28	28	26	0
Gh.	31	21	49	35	14	49	35	35	18	0
Palas	46	10	25	17	7	25	18	IS	14	0

Antardasa in the Dasha of Taurus (16) in Virgo Amsa

Rashi	TRS	GMN	CR	LEO	VRG	AQS	CAP	SAG	ARS	
Lord	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	
	Total									
Years	3	1	3	0	1	0	0	1	1	16
Months		0	8	11	11	8	9	9	10	3
	0									
Days	4	9	13	8	9	1	1	17	24	0
Gh.	14	52	3	49	52	3	3	38	21	0
Palas	7	56	32	25	56	32	32	49	11	0

Antardasa in the Dasha of Gemini (9) in Virgo Amsa

Rashi	GMN	CR	LEO	VRG	AQS	CAP	SAG	ARS	TRS	
Lord	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	
	Total									
Years	0	2	0	0	0	0	1	0	1	9
Months		11	2	6	11	5	5	0	8	8
	0									
Days	13	20	10	13	2	2	21	26	9	0
Gh.	3	28	35	3	28	28	10	49	52	0

Palas	32	14	18	32	14	14	35	25	56	0

Antardasa in the Dasha of Cancer (21) in Virgo Amsa

Rashi	CR	LEO	VRG	AQS	CAP	SAG	ARS	TRS	GMN	
Lord	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	
	Total									
Years	5	1	2	0	0	2	1	3	2	21
Months		2	2	2	11	11	5	8	11	2
	0									
Days	7	24	20	25	25	11	22	13	20	0
Gh.	45	42	28	45	45	24	35	3	28	0
Palas	53	21	::	43	43	43	17	22	14	0

Antardasa in the Dasha of Leo (5) in Virgo Amsa

Rashi	LEO	VRG	AQS	CAP	SAG	ARS	TRS	GMN	CR	
Lord	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	6	2	2	7	4	11	6	2
	0									
Days	15	10	24	24	1	28	8	10	24	0
Gh.	52	35	42	42	45	14	43	35	42	0
Palas	56	17	21	21	53	7	25	17	21	0

Antardasa in the Dasha of Virgo (9) in Virgo Amsa

Rashi	VRG	AQS	CAP	SAG	ARS	TRS	GMN	CR	LEO	
Lord	MCY	SAT	SAT	JUP	MRS	VEN	MCY	MN	SN	
	Total									
Years	0	0	0	1	0	1	0	2	0	9
Months		11	5	5	0	8	8	11	2	6
	0									
Days	13	2	2	21	26	9	13	20	10	0
Gh.	3	28	28	10	49	52	3	28	35	0
Palas	32	14	14	35	25	56	32	14	18	0

Antardasa in the Dasha of Libra (16) in Libra Amsa

Rashi	LBR	SCP	SAG	CAP	AQS	PSC	SCP	LBR	VRG	
Lord	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	
	Total									
Years	3	1	1	0	0	1	1	3	1	16

Months		1	4	11	9	9	11	4	1	8
	0									
Days	0	5	3	7	7	3	5	0	24	0
Gh.	21	47	58	35	35	58	47	21	34	0
Palas	41	0	33	25	25	33	0	41	42	0

Antardasa in the Dasha of Scorpio (7) in Libra Amsa

Rashi	SCP	SAG	CAP	AQS	PSC	SCP	LBR	VRG	LBR	
Lord	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	VEN	
	Total									
Years	0	0	0	0	0	0	1	0	1	7
Months		7	10	4	4	10	7	4	9	4
	0									
Days	2	3	1	1	3	2	5	3	5	0
Gh.	31	36	26	26	36	31	47	15	47	0
Palas	48	52	45	45	52	48	0	10	0	0

Antardasa in the Dasha of Sagittarius (10) in Libra Amsa

Rashi	SAG	CAP	AQS	PSC	SCP	LBR	VRG	LBR	SCP	
Lord	JUP	SAT	SAT	JUP	MRS	VEN	MCY	VEN	MRS	
	Total									
Years	1	0	0	1	0	1	1	1	0	10
Months		2	5	5	2	10	11	1	11	10
	0									
Days	13	23	23	13	3	3	0	3	3	0
Gh.	44	29	29	44	36	58	21	58	36	0
Palas	6	38	38	6	52	33	42	33	52	0

Antardasa in the Dasha of Capricorn (4) in Libra Amsa

Rashi	CAP	AQS	PSC	SCP	LBR	VRG	LBR	SCP	SAG	
Lord	SAT	SAT	JUP	MRS	VEN	MCY	VEN	MRS	JUP	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months		2	2	5	4	9	5	9	4	5
	0									
Days	9	9	23	1	7	61	7	1	23	0
Gb.	23	23	29	26	35	8	35	26	29	0
Palas	52	52	38	45	25	40	25	45	38	0

Antardasa in the Dasha of Aquarius (4) in Libra Amsa

Rashi	AQS	PSC	SCP	LBR	VRG	LBR	SCP	SAG	CAP

Lord	SAT	JUP	MRS	VEN	MCY	VEN	MCY	JUP	SAT	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months		2	5	4	9	5	8	4	5	2
	0									
Days	9	23	1	7	6	7	1	23	9	0
Gh.	23	29	26	35	8	35	26	29	23	0
Palas	52	38	45	25	40	25	45	38	52	0

Antardasa in the Dasha of Pisces (10) in Libra Amsa

Rashi	PSC	SCP	LBR	VRG	LBR	SCP	SAG	CAP	AQS	
Lord	JUP	MRS	VEN	MCY	VEN	MRS	JUP	SAT	SAT	
	Total									
Years	1	0	1	1	1	0	1	0	0	10
Months		2	10	11	1	11	10	2	5	5
	0									
Days	13	3	3	0	3	3	13	23	23	0
Gh.	44	36	58	21	58	36	44	29	29	0
Palas	6	52	33	42	33	52	6	38	38	0

Antardasa in the Dasha of Scorpio (7) in Libra Amsa

Rashi	SCP	LBR	VRG	LBR	SCP	SAG	CAP	AQS	PSC	
Lord	MRS	VEN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	
	Total									
Years	0	1	0	1	0	0	0	0	0	7
Months		7	4	9	4	7	10	4	4	10
	0									
Days	2	5	3	5	2	3	1	1	3	0
Gh.	31	47	15	47	31	36	26	26	36	0
Palas	48	0	10	0	48	52	45	45	52	0

Antardasa in the Dasha of Libra (16) in Libra Amsa

Rashi	LBR	VRG	LBR	SCP	SAG	CAP	AQS	PSC	SCP	
Lord	VEN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MRS	
	Total									
Years	3	1	3	1	1	0	0	1	1	16
Months		1	8	1	4	11	9	9	11	4
	0									
Days	0	24	0	5	3	7	7	3	5	0
Gh.	21	34	21	47	58	35	35	58	47	0
Palas	41	42	41	0	32	25	25	33	6	0

Antardasa in the Dasha of Virgo (9) in Libra Amsa

Rashi	VRG	LBR	SCP	SAG	CAP	AQS	PSC	SCP	LBR	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	
	Total									
Years	0	1	0	1	0	0	1	0	1	9
Months		11	8	9	1	5	5	1	9	8
	0									
Days	21	24	3	0	6	6	0	3	24	0
dh.	19	34	15	21	8	8	21	15	34	0
Palas	32	42	10	42	40	40	42	10	42	0

Antardasa in the Dasha of Cancer (21) in Scorpio Amsa

	Rashi	CR	LEO	GMN	TRS	ARS	PSC	AQS	CAP	
	SAG									
	Lord	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	
	JUP	Total								
Years	5	1	2	3	1	2	0	0	2	21
Months		1	2	2	10	8	5	11	11	5
	0									
Days	16	19	11	26	15	9	21	21	9	0
Gh.	2	32	9	30	20	4	37	37	4	0
Palas	47	5	46	42	56	11	41	41	11	0

Antardasa in the Dasha of Leo (5) in Scorpio Amsa

Rashi	LEO	GMN	TRS	ARS	PSC	AQS	CAP	SAG	CR	
Lord	SN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	6	11	4	6	2	2	6	2
	0									
Days	14	8	4	26	29	23	23	29	19	0
Gh.	39	22	53	30	18	43	43	18	32	0
Palas	4	20	1	42	9	15	15	9	5	0

Antardasa in the Dasha Gemini (9) in Scorpio Amsa

Rashi	GMN	TRS	ARS	PSC	AQS	CAP	SAG	CR	LEO	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	SN	
	Total									
Years	0	1	0	1	0	0	1	2	0	9
Months		11	8	8	0	5	5	0	2	6
	0									
Days	9	2	23	16	0	0	16	11	8	0
Gh.	4	47	43	44	41	41	44	9	22	0

Palas	11	26	15	40	51	51	40	46	20	0

Antardasa in the Dasha of Taurus (16) in Scorpio Amsa

Rashi	TRS	ARS	PSC	AQS	CAP	SAG	CR	LEO	GMN	
Lord	VEN	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	
	Total									
Years	2	1	1	0	0	1	3	0	1	16
Months		11	3	10	8	8	10	10	11	8
	0									
Days	21	18	9	27	27	9	26	4	2	0
Gh.	37	50	46	54	54	46	30	53	40	0
Palas	41	14	2	26	26	2	42	1	26	0

Antardasa in the Dasha of Aries (7) in Scorpio Amsa

Rashi	ARS	PSC	AQS	CAP	SAG	CR	LEO	GMN	TRS	
Lord	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	
	Total									
Years	0	0	0	0	0	1	0	0	1	7
Months		6	9	3	3	9	8	4	8	3
	0									
Days	25	23	27	27	23	15	26	23	18	0
Gh.	6		12	12	1	20	30	42	50	0
Palas	59	24	33	33	24	56	42	15	14	0

Antardasa in the Dasha of Pisces (10) in Scorpio Amsa

Rashi	PSC	AQS	CAP	SAG	CR	LEO	GMN	TRS	ARS	
Lord	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	
	Total									
Years	1	0	0	1	2	0	1	1	0	10
Months		1	5	5	1	5	6	0	10	9
	0									
Days	28	10	10	28	9	29	16	9	23	0
Gh.	36	26	26	36	0	18	44	46	1	0
Palas	16	30	30	16	13	9	40	2	24	0

Antardasa in the Dasha of Aquarius (4) in Scorpio Amsa

Rashi	AQS	CAP	SAG	CR	LEO	GMN	TRS	ARS	PSC
Lord	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP
	Total								

Years	0	0	0	0	0	0	0	0	0	4
Months	0	2	2	5	11	2	5	8	3	5
Days	6	6	17	21	23	0	27	27	17	0
Gh.	58	58	36	37	43	41	54	12	36	0
Palas	37	37	30	41	15	51	26	33	30	0

Antardasa in the Dasha of Capricorn (4) in Scorpio Amsa

	Rashi	CAP	SAG	CR	LEO	GMN	TRS	ARS	PSC	ARS
Lord	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	Total
Years	0	0	0	0	0	0	0	0	0	4
Months	0	2	5	11	2	5	8	3	5	2
Days	6	17	21	23	0	27	27	17	6	0
Gh.	58	26	30	43	41	54	12	26	58	0
Palas	37	30	41	15	51	26	23	30	37	0

Antardasa in the Dasha of Sagittarius (10) in Scorpio Amsa

Rashi	SAG	CR	LEO	GMN	TRS	ARS	PSC	AQS	CAP	
Lord	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	Total
Years	1	2	0	1	1	0	1	0	0	10
Months	0	1	5	6	0	10	9	1	5	5
Days	28	9	29	16	9	23	28	17	17	0
Gh.	36	4	28	44	46	1	36	26	26	0
Palas	16	13	9	40	2	24	16	30	30	0

Antardasa in the Dasha of Aries (7) in Sagittarius Amsa

Rashi	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	
Lord	MRS	VEN	MCR	MN	SN	MCY	VEN	MRS	JUP	Total
Years	0	1	0	1	0	0	1	0	0	7
Months	0	5	1	7	5	4	7	1	5	0
Days	26	}3	16	19	6	16	13	26	12	0
Gh.	24	12	48	12	0	48	12	24	0	0

Antardasa in the Dasha of Taurus (16) in the Sagittarius Amsa

Rashi	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	ARS	
Lord	VEN	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	
	Total									
Years	2	1	3	0	1	2	1	1	1	16
Months		6	5	6	9	5	6	1	6	1
	0									
Days	21	8	9	18	8	21	13	36	13	0
G h.	36	24	36	2	24	36	12	6	12	0

Antardasa in the Dasha of Gemini (9) in Sagittarius Amsa

Rashi	GMN	CR	LEO	VRG	LBR	SCP	SAG	ARS	TRS	
Lord	MCY	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	
	Total									
Years	0	1	0	0	1	0	0	0	1	9
Months		9	10	5	9	5	7	10	7	5
	0									
Days	21	20	12	31	8	16	24	16	8	0
Gh.	36	24	0	36	24	48	0	48	24	0

Antardasa in the Dasha of Cancer (21) in Sagittarius Amsa

Rashi	CR	LEO	VRG	LBR	SCP	SAG	ARS	TRS	GMN	
Years	4	1	1	3	1	2	1	3	1	21
Months		4	0	10	4	5	1	5	4	10
	0									
Days	27	18	20	9	19	6	19	9	20	0
Gh.	36	0	24	36	12	0	12	36	24	0
Lord	MN	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	
	Total									

Antardasa in the Dasha of Leo (5) in Sagittarius Amsa

Rashi	LEO	VRG	LBR	SCP	SAG	ARS	TRS	GMN	CR	
Lord	SN	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	5	9	4	6	4	9	5	0
	0									
Days	0	0	18	6	0	6	18	0	18	0

Antardasa in the Dasha of Virgo (9) in Sagittarius Amsa

Rashi	VRG	LBR	SCP	SAG	ARS	TRS	GMN	CR	LEO

Lord	MCY	VEN	MRS	JUP	MRS	VEN	MCY	MN	SN	
	Total									
Years	0	1	0	0	0	1	0	1	0	9
Months		9	5	7	10	7	5	9	10	5
	0									
Days	21	8	16	24	16	8	21	20	12	0
Ch.	36	24	48	0	48	24	36	24	0	0

Antardasa in the Dasha of Libra (16) in the Sagittarius Amsa

Rashi	LBR	SCP	SAG	A RS	TRS	GMN	CR	LEO	VRG	
Lord	VEN	MCY	JUP	MRS	VEN	MCY	MN	SN	MCY	
	Total									
Years	2	1	1	1	2	1	3	0	1	16
Months		6	1	7	1	6	5	4	9	5
	0									
Days	21	13	6	13	21	8	9	10	8	0
Gh.	36	12	0	12	36	24	36	-	24	0

Antardasa in the Dasha of Scorpio (7) in Sagittarius Amsa

Rashi	SCP	SAG	ARS	TRS	GMN	CR	LEO	VRG	LBR	
Lord	MRS	JU P	MRS	VEN	MCY	MN	SN	MCY	VEN	
	Total									
Years	0	0	0	1	0	1	0	0	1	7
Months		5	8	5	1	7	5	4	7	1
	0									
Days	26	12	26	13	16	19	6	16	53	0
Gh.	24	0	24	12	48	12	0	48	12	0

Antardasa in the Dasha of Sagittarius (10) in Sagittarius Amsa

Rashi	SAG	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	VEN	MRS	
	Total									
Years	1	0	1	0	2	0	0	1	0	10
Months		0	8	7	10	1	6	10	7	8
	0									
Days	0	12	6	24	6	0	24	6	12	0

Antardasa in the Dasha of Capricorn (4) in Capricorn Amsa

Rashi	CAP	AQS	PSC	SCP	LBR	VRG	CR	LEO	GMN
Lord	SAT	SAT	JUP	M RS	VEN	MCY	MN	SN	MCY
	Total								

Years	0	0	0	0	0	0	0	0	0	4
Months	0	2	2	5	3	9	5	11	2	5
Days	7	7	19	28	1	2	29	24	2	0
Gh.	45	45	24	35	3	28	45	42	28	0
Palas	53	53	42	18	32	14	53	21	14	0

Antardasa in the Dasha of Aquarius (4) in Capricorn Amsa

Rashi	AQS	PSC	SCP	LBR	VRG	CR	LEO	GMN	CAP	
Lord	SAT	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months	q	7	19	28		2	25	24	2	7
Days	2	5	3	9	5	11	2	5	2	0
Gh.	45	24	35	3	28	45	42	28	45	0
Palas	53	42	118	32	14	53	21	14	53	0

Antardasa in the Dasha of Pisces (10) in Capricorn Amsa

Rashi	PSC	SCP	LBR	VRG	CR	LEO	GMN	CAP	AQS	
Lord	JUP	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	
	Total									
Years	1	0	1	1	2	0	1	0	0	10
Months	0	2	9	10	0	5	7	0	5	5
Days	3	26	17	21	19	1	21	19	19	0
Gh.	31	28	38	10	24	45	10	24	24	0
Palas	46	14	49	35	42	53	35	43	43	0

Antardasa in the Dasha of Scorpio (7) in Capricorn Amsa

Rashi	SCP	LBR	VRG	CR	LEO	GMN	CAP	AQS	PSC	
Lord	MRS	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	
	Total									
Years	0	1	0	1	0	0	0	0	0	7
Months	0	6	3	8	8	4	8	3	3	9
Days	27	24	26	22	28	26	28	28	26	0
Gh.	31	21	49	15	14	49	35	35	28	0
Palas	46.	10	25	17	7	25	18	18	14	0

Antardasa in toe Dasha of Libra (16) in Capricorn Amsa

Rashi	LBR	VRG	CR	LEO	GMN	CAP	AQS	PSC	SCP	
Lord	VEN	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	
	Total									
Years	3	1	3	0	1	0	0	1	1	16
Months		0	8	11	11	8	9	9	10	3
	0									
Days	4	9	13	8	9	1	1	17	24	0
Gh.	14	52	3	49	52	3	3	38	21	0
Palas	7	56	32	35	56	32	32	49	11	0

Antardasa in the Dasha of Virgo (9) in Capricorn Amsa

Rashi	VRG	CR	LEO	GMN	CAP	AQS	PSC	SCP	LBR	
Lord	MCY	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	
	Total									
Years	0	2	0	0	0	0	1	0	1	9
Months		11	2	6	11	5	5	0	8	8
	0									
Days	13	20	10	13	2	2	21	26	9	0
Gh.	3	28	35	3	28	28	10	49	52	0
Palas	32	14	18	32	14	14	35	25.	56	0

Antardasa in the Dasha of Cancer (21) in Capricorn Amsa

. Rashi	CR	LEO	GMN	CAP	AQS	PSC	SCP	LBR	VRG	
Lord	MN	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	
	Total									
Years	5	1	2	0	0	2	1	3	2	21
Months		2	2	2	11	11	5	8	11	2
	0									
pays	7	24	20	25	25	19	22	13	20	0
Gh.	45	42	28	45	45	24	35	3	28	0
Palas	53	31	14	53	53	43	17	32	14	0

Antardasa in the Dasha of Leo (5) in Capricorn Amsa

Rashi	LEO	GMN	CAP	AQS	PSC	SCP	LBR	VRG	CR	
Lord	SN	MCY	SAT	SAT	JUP	MRS	VEN	MCY	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	6	2	2	7	4	11	6	2
	0									
Days	15	10	24	24	1	28	8	10	24	9

Gh.	52	35	42	42	45	14	49	35	42	0
Palas	56	18	21	21	53	7	25	18	21	0

Antardasa in the Dasha of Gemini (9) in Capricorn Amsa

Rashi	GMN	CAP	AQS	PSC	SCP	LBR	VRG	CR	LEO	
Lord	MCY	SAT	SAT	JUP	MRS	YEN	MCY	MN	SN	
	Total									
Years	0	0	0	1	0	1	0	2	0	9
Months	0	11	5	5	0	8	8	11	2	6
Days	13	2	2	21	26	9	13	20	10	0
Gh.	3	28	28	10	49	52	3	28	35	0
Palas	32	14	14	35	25	56	32	14	18	0

Antardasa in the Dasha of Taurus (16) in Aquarius Amsa

Rashi	TRS	ARS	PSC	AQS	CAP	SAG	ARS	TRS	GMN	
Lord	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	
	Total.									
Years	3	1	1	0	0	1	1	3	1	16
Months	0	1	4	11	9	9	11	4	1	1
Days	0	5	3	7	7	3	5	0	24	0
Gh.	21	47	58	35	35	58	47	21	34	0
Palas	41	0	33	25	25	33	0	41	42	0

Antardasa in the Dasha of Aries (7) In Aquarius Amsa

Rashi	ARS	PSC	AQS	CAP	SAG	ARS	TRS	GMN	TRS	
Lord	MRS	JUP	SAT	SAT	JUP	MRS	VEN	MCY	VEN	
	Total									
Years	0	0	0	0	0	0	1	0	1	3
Months	0	7	10	4	4	10	1	4	9	4
Days	2	3	1	1	3	2	5	3	5	0
Gh.		36	26	26	36	31	47	15	47	0
Palas	48	52	45	45	52	48	0	10	0	0

Antardasa in the Dasha of Pisces (10) in Aquarius Amsa

Rashi	PSC	AQS	CAP	SAG	ARS	TRS	GMN	TRS	ARS	
Lord	JUP	SAT	SAT	JUP	MRS	VEN	MCY	VEN	MRS	
	Total									
Years	1	0	0	1	0	1	1	1	1	10

Months		2	5	5	2	10	11	1	11	10
	0									
Days	13	23	23	13	3	3	0	3	3	0
Gh.	44	29	29	44	36	5	1	5	36	0
Palas	6	38	38	6	52	33	42	33	52	0

Antardasa in the Dasha of Aquarius (4) in Aquarius Amsa

Rashi	AQS	CAP	SAG	ARS	TRS	GMN	TRS	ARS	PSC	
Lord	SAT	SAT	JUP	MRS	VEN	MCY	VEN	MRS	JUP	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months		2	2	5	4	9	5	9	4	5
	0									
Days	9	9	23	1	7	6	7	1	23	0
Gh.	23	23	29	26	35	8	35	26	29	0
Palas	52	52	38	45	25	40	25	45	38	0

Antardasa in the Dasha of Capricorn (4) in Aquarius Amsa

Rashi	CAP	SAG	ARS	TRS	GMN	TRS	ARS	PSC	AQS	
Lord	SAT	JUP	MRS	VEN	MCY	VEN	MRS	JUP	SAT	
	Total									
Years	0	0	0,	0	0	0	0	0	0	4
Months		2	5	4	9	5	9	4	5	2
	0									
Days	9	23	1	37	6	37	1	23	9	0
Gh.	23	29	26	35	8	35	26	29	23	0
Palas	52	38	45	25	40	25	45	38	52	0

Antardasa in the Dasha of Sagittarius (10) in Aquarius Amsa

Rashi	SAG	ARS	TRS	GMN	TRS	ARS	PSC	AQS	CAP	
Lord	JUP	MRS	VEN	MCY	VEN	MRS	JUP	SAT	SAT	
	Total									
Years	1	0	1	1	1	0	1	0	0	10
Months		2	10	11	1	11	10	2	5	5
	0									
Days	13	3	3	0	3	3	13	23	23	0
Gh.	44	36	58	21	58	36	44	29	29	0
Palas	6	52	33	42	33	52	6	38	38	0

Antardasa in the Dasha of Aries (7) in Aquarius Amsa

Rashi	ARS	TRS	GMN	TRS	ARS	PSC	AQS	CAP	SAG

Lords	MRS	VEN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	
	Total									
Years	0	1	0	1	0	0	0	0	0	7
Months		7	4	9	4	7	10	4	4	10
	0									
Days	2	5	3	5	2	3	1	1	3	0
Gh.	31	47	16	47	31	36	26	21	36	0
Palas	48	0	10	0	48	52	45	45	52	0

Antardasa in the Dasha or Taurus (16) in Aquarius Amsa

Rashi	TRS	GMN	TRS	AQS	PSC	AQS	CAP	SAG	ARS	
Lord	VEN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MRS	
	Total									
Years	3	1	3	1	1	0	0	1	1	16
Months		1	8	1	4	11	9	9	11	4
	0									
Days	0	24	0	5	3	7	7	3	5	0
Gh.	21	34	21	47	58	35	35	58	47	0
Palas	41	42	41	0	33	25	25	33	6	0
Rashi										

Antardasa in the Dasha of Gemini (9) in Aquarius Amsa

Rashi	GMN	TRS	ARS	PSC	AQS	CAP	SAG	ARS	TRS	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MRS	VEN	
	Total									
Years	0	1	0	1	0	0	1	0	1	9
Months		11	8	9	1	5	5	1	9	8
	0									
Days	21	24	3	0	6	6	0	3	24	0
Gh.	19	34	15	21	8	8	21	15	34	0
Palas	32	42	10	42	40	40	42	10	42	0

Antardasa in the Dasha of Cancer (21) in Pisces Amsa

Rashi	CR	LEO	VRG	LBR	SCP	SAG	CAP	AQS	PSC	
Lord	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	
	Total									
Years	5	1	2	3	1	2	0	0	2	21
Months		1	2	2	10	8	5	11	11	5
	0									
Days	16	19	H	26	15	9	21	21	9	0
Gh.	2	32	9	30	20	4	37	37	4	0

Palas	47	5	47	42	56	11	41	41	11	0

Antardasa lo the Dasha of Leo (5) in Pisces Amsa

Rashi	LEO	VRG	LBR	SCP	SAG	CAP	AQS	PSC	CR	
Lord	SN	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	
	Total									
Years	0	0	0	0	0	0	0	0	1	5
Months		3	6	11	4	6	2	2	6	2
	0									
Days	14	8	4	26	29	23	23	29	19	0
Gh.	19	22	53	30	1 8	43	43	18	32	0
Palas	4	20	1	42	9	15	b	9	5	0

Antardasa in the Dasha of Virgo (9) in Pisces Amsa

Rashi	VRG	LBR	SCP	SAG	CAP	AQS	PSC	CR	LEO	
Lord	MCY	VEN	MRS	JUP	SAT	SAT	JUP	MN	SN	
	Total									
Years	0	1	0	1	0	0	1	2	0	9
Month	11	8	8	0	5	5	0	2	6	0
Days	9	2	23	16	0	0	16	11	8	0
Gh.	4	47	43	44	41	41	44	9	22	0
Palas	11	26	15	40	51	51	40	46	20	0

Antardasa in the Dasha of Libra (16) in Pisces Amsa

Rashi	LBR	SCP	SAG	CAP	QS	PSC	CR	LEO	VRG	
Lord	YEN	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	
	Total									
Years	2	1	1	0	0	1	3	0	1	16
Months		11	3	10	8	8	10	10	11	8
	0									
Days	21	18	9	27	27	9	26	4	2	0
Gh.	37	50	46	54	54	46	30	53	47	0
Palas	41	14	2	26	26	2	42	1	26	0

Rashi Lord

Antardasa in the Dasha of Scorpio (7) in Pisces Amsa

Rashi	SCP	SAG	CAP	AQS	PSC	CR	LEO	VRG	LBR

Lord	MRS	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	
	Total									
Years	0	0	0	0	0	1	0	0	1	7
Months		6	9	3	3	9	8	4	, 8	3
	0									
Days	25	23	27	27	23	15	26	23	18	0
Gh.	6	1	12	12	1	20	30	43	50	0
Palas	59	24	33	33	20	56	42	15	14	0

Antardasa in the Dasha of Sagittarius (10) in Pisces Amsa

Rashi	SAG	CAP	AQS	PSC	CR	LEO	VRG	LBR	SCP	
Lord	JUP	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	
	Total									
Years	1	0	0	1	2	0	1	1	0	10
Months		1	5	5	1	5	6	0	10	9
	0									
Days	28	17	17	28	9	29	16	9	23	0
Gh.	36	26	26	36	4	18	44	44		0
Palas	16	30	30	16	13	9	40	9	24	0

Antardasa in the Dasha of Capricorn (4) in Pisces Amsa

Rashi	CAP	AQS	PSC	CR	LEO	VRG	LBR	SCP	SAG	
Lord	SAT	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP	
	Total									
Years	0	0	0	0	0	0	0	0	0	4
Months		2	2	5	1	1	5	8	3	5
	0									
Days	6	6	17	21	13	0	27	27	17	0
Gh.	58	58	26	37	43	41	54	12	26	0
Palas	37	37	30	41	15	51	26	23	30	0

Antardasa in the Dasha of Aquarius (4) in Pisces Amsa

Rashi	AQS	PSC	CR	LEO	VRG	LBR	SCP	SAG	CAP	
Lord	SAT	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	
	Total									
years	0	0	0	0	0	0	0	0	0	4
Months		2	5	11	2	5	8	3	5	2
	0									
Days	6	17	21	23	0	27	27	17	6	0
Gh.	58	26	37	43	41	54	12	26	58	0
Palas	37	30	41	15	51	26	23	30	37	0

Antardasa in the Dasha of Pisces (10) in Pisces Amsa

Rashi	PSC	CR	LEO	VRG	LBR	SCP	SAG	CAP	AQS	
Lord	JUP	MN	SN	MCY	VEN	MRS	JUP	SAT	SAT	
	Total									
Years	1	2	0	1	1	0	1	0	0	10
Months		1	5	6	0	10	9	1	5	5
	0									
Days	28	9	29	16	9	23	28	17	17	0
Gh.	36	4	18	44	46	1	36	26	26	0
Palas	16	13	9	40	9	24	16	30	30	0

Notes: The above tables show the Antardasa of the Rāśhis in the Savya chakra. In the same manner, the Antardasa in be worked out for the Apsavya chakra. It is not possible to give those tables here for lack of space.

Effect of Antardasa

मेषांशे स्वान्तरे भौमे ज्वरश्च व्रणसम्भवः ।

बुधशुक्रेन्दुजीवेषु सुखं शत्रुभयं रवौ ॥ २॥

2. Dasha or Aries Amsa-There will be wounds and fever in the Antardasa of Mars (that is Aries or Scorpio) in the Dasha of Aries Amsa. In the same Dasha and Antardasa of the Rāśhis owned by Mercury, Venus, Moon and Jupiter all kinds of happiness will be enjoyed. Danger from enemy will be experience in the Antardasa of the Sun.

वृषांशे स्वान्तरे सौरे कलहो रोगसम्भवः ।

विद्यालाभस्तनौ सौख्यं गुरौ तत्र गते फलम् ॥ ३॥

देशत्यागो मृतिर्वापि शस्त्रघातो ज्वरोऽथवा ।

वृषभस्वांशके विप्र कुजे तत्र गते फलम् ॥ ४॥

वस्त्राभरणलाभश्च स्त्रीसुयोगो महत् सुखम् ।

शुक्रेन्दुसुतचन्द्रेषु वृषभस्वांशके फलम् ॥ ५॥

3-5. Dasha or Taurus Amsa-Effects like quarrels, diseases will be experienced in Antardasa of Saturn (that is Capricorn or Aquarius). There will be gains of education and physical felicity in the Antardasa of Jupiter (Sagittarius or Pisces), going away from home, death or distress from fevers in the Antardasa of Mars (Aries and Scorpio) and gains of garments, happy association with women in the Antardasa of the rāśhis owned by Venus and Mercury. Danger from the king and violent animals may be expected in the Antardasa of rashi (Leo) owned by the Sun.

नृपाद् भयं पितृमृतिः स्ववदाद्यैर्भयं रवौ ।

मिथुने स्वांशके शुक्रे धनवस्त्रसमागमः ॥ ६॥

पितृमातृमृतेर्भीतिर्ज्वरश्च व्रणसम्भवः ।
दूरदेशप्रयाणं च मिथुने स्वांशके कुजे ॥ ७॥
बुद्धिविद्याविवृद्धिश्च महाविभवसम्भवः ।
लोके मानश्च प्रीतिश्च मिथेने स्वांशके गुरौ ॥ ८॥
विदेशगमनं व्याधिर्मरणं धननाशनम् ।
बन्धुनाशोऽथवा विप्र मिथुने स्वांशके शनौ ॥ ९॥
विद्यावस्त्रादिलाभश्च दारपुत्रादिजं सुखम् ।
सर्वत्र मानमाप्नोति मिथुने स्वांशके बुधे ॥ १०॥

6-10. Dasha of Gemini Amsa-The effects in the Antardasa of the rāśhis concerned will be as follows-

Venus (Taurus or Libra)-Gain of wealth and garments. Mars (Aries and Scorpio)-Death of parents, danger, fever, wounds and travels to distant places.

Jupiter (Sagittarius or Pisces)-Increase in intelligence, success in education, opulence and glory, popularity and affection towards others.

Saturn (Capricorn or Aquarius)-Foreign journeys, diseases, fear of death, loss of wealth and kinsmen.

Mercury (Gemini or Virgo)-Success in education, gains of garments etc., happiness from the wife and children and reverence from all quarters.

कर्क स्वांशगते चन्द्रे पुत्रदारसुखं महत् ।
ऐश्वर्यं लभते लोके मानं प्रीतिं तथैव च ॥ ११॥
शत्रुभ्यश्च पशुभ्यश्च भयं राजकुलात् तथा ।
आधिव्याधिभयं चैव कर्के स्वांशगते रवौ ॥ १२॥
पुत्रदारसुहृत्सौख्यं धनवृद्धिस्तथैव च ।
लोके मानं यशश्चैव कर्कांशे बुधशुक्रयोः ॥ १३॥
विषशस्त्रमृतेर्भीतिं ज्वररोगादिसम्भवाम् ।
पीडां चैव समाप्नोति कर्के स्वांशगते कुजे ॥ १४॥
विभवस्यातिलाभश्च शरीरेऽपि सुखं तथा ।
नृपात् सम्मानलाभश्च कर्के स्वांशगते गुरौ ॥ १५॥
वादव्याधिभयं घोरं सर्पवृश्चिकतो भयम् ।
नानाकष्टमवाप्नोति कर्के स्वांशगते शनौ ॥ १६॥

11-16. Dasha of Cancer Amsa - The effects in the various Antardasa of the rāśhis concerned will be as follows-

Moon (Cancer) - Happiness from wife and children, gain of wealth and reverence from the public (popularity).

Sun (Leo) - Danger from enemies, animals and the royal family, mental agony and fear of diseases.

Mercury (Gemini or Virgo) and Venus (Taurus and Libra)-Happiness from wife, children and friends, increase in wealth, popularity and name and fame.

Mars (Aries or Scorpio)-Danger from poison, weapons and diseases like fever.

Jupiter (Sagittarius or Pisces)-Gains of wealth, physical felicity, honours from the king.

Saturn (Capricorn or Aquarius) - Rheumatism, danger from snakes, scorpions and distress of all kinds.

सिंहांशे स्वांशगे भौमे मुखरोगभयं दिशेत् ।

पित्तज्वरकृतां वाधां शस्त्रक्षतमथापि वा ॥ १७॥

धनवस्त्रादिलाभश्च स्त्रीपुत्रादिसुखं तथा ।

बुधभार्गवयोर्विप्र सिंहांशे स्वान्तरस्थयोः ॥ १८॥

उच्चात् पतनभीतिश्च स्वल्पद्रव्यसमागमः ।

विदेशगमनं चैव सिंहे स्वान्तर्गते विधौ ॥ १९॥

भयं शत्रुजनेभ्यश्च ज्वरादिव्याद्धिसम्भवः ।

ज्ञानहानिर्मृतेर्भीतिः सिंहे स्वान्तर्गते रवौ ॥ २०॥

धनधान्यादिलाभं च प्रसादं द्विजभूपयोः ।

विद्यावृद्धिमवाप्नोति सिंहे स्वान्तर्गते गुरौ ॥ २१॥

17-21. Dasha or Leo Amsa--The effects in the various Antardasa of rāśhis concerned will be as follows--

Mars (Aries and Scorpio) --Diseases of the mouth, bilious fever and danger from weapon.

Mercury, (Gemini or Virgo), Venus (Taurus and Libra) Gain of clothes, happiness from wife and children.

Moon (Cancer)-Danger from fall from some height, meagre gains of wealth, foreign journeys.

Sun (Leo) - Danger from enemies, fevers, loss of wisdom, fear of death.

Jupiter (Sagittarius or Pisces)-Gains of wealth and grains, beneficence of the king and Brahmins, progress in education.

Notes: The effects which are being described here are of the Antardasa of the rāśhis concerned. Their lords have been mentioned because they (rāśhis) yield effects according to the characteristics of their lords. For example, when we describe effects of the Antardasa of Jupiter; it means that the effects are of the Antardasa, of rāśhis owned by Jupiter, namely Sagittarius and Pisces. This clarification has been given so that there mal' be no confusion in the mind of the readers.

कन्यायां स्वांशगे सौरे कष्टं प्राप्नोति मानवः ।

द्रयाणं च ज्वरं चैव क्षुद्भवं वैक्लवं तथा ॥ २२॥

नृपप्रसादमैश्वर्यं सुहृद्बन्धुसमागमम् ।

विद्यावृद्धिमवाप्नोति कन्यायां स्वांशके गुरौ ॥ २३॥

पित्तज्वरभवा पीडा विदेशे गमनं तथा ।

शस्त्रघातोऽग्निभीतिश्च कन्यायां स्वान्तरे कुजे ॥ २४॥

भृत्यपुत्रार्थलाभश्च नानासुखसमागमः ।

बन्धुभार्गवचन्द्रेषु कन्यास्वांशगतेषु च ॥ २५॥

प्रयाणं रोगभीतिश्च कलहो बन्धुभिः सह ।

शस्त्रघातभयं चैव कन्यांशे स्वांशगे रवौ ॥ २६॥

22-26. Dasha or Virgo Amsa-The effects in the various Antardasa of the rāśhis concerned will be as follows-

Saturn (Capricorn or Aquarius) - Many kinds of troubles, travels to distant places, fevers, distress from hunger.

Jupiter (Sagittarius or Pisces)-Gains of wealth through the beneficence of the king, arrival of friends and kinsmen and success in education.

Mars (Aries or Scorpio)-Bilious fever, travels to distant places, danger from fire and weapons.

Mercury (Gemini or Virgo), Venus (Taurus and Libra) and Moon (Cancer)-Gains of wealth through sons and employees, many enjoyments.

Sun (Leo)-Travel to distant lands, danger from diseases, quarrels with kinsmen, danger of assaults by weapons.

तुले स्वान्तर्गते शुक्रे सद्बुद्धिश्च सुखोदयः ।

स्त्रीपुत्रधननवस्त्रादिलाभो भवति निश्चितः ॥ २७॥

पितृकष्टं सुहृद्वैरं शिरोरोगो ज्वरोदयः ।

विषशस्त्राग्निभीतिश्च तुले स्वान्तर्गते कुजे ॥ २८॥

द्रव्यरत्नादिलाभश्च धर्मकार्यं नृपादयः ।

सर्वत्र सुखसम्प्राप्तिस्तुले स्वांशगते गुरौ ॥ २९॥

प्रयाणं च महाव्याधिः क्षेत्रदेः क्षतिरेव च ।

शत्रुवाधा च कार्येषु तुले स्वांशगते शनौ ॥ ३०॥

पुत्रजन्म धनप्राप्तिः स्त्रीसुखं च मनःप्रियम् ।

भाग्योदयश्च विज्ञेयस्तुले स्वान्तर्गते बुधे ॥ ३१॥

27-31. Dasha of Libra Amsa-The effects in the various Antardasa of the rāśhis concerned will be as follows-

Venus (Taurus and Libra)-Wisdom, comforts, happiness from wife, children, wealth, garments etc.

Mars (Aries or Scorpio)-Distress to father, enmity with friends, danger from disease of forehead, fevers, poison, weapons etc.

Jupiter (Sagittarius or Pisces)-Gain of wealth, acquisition of a kingdom, performance of religious rites, honours from the king and happiness all round.

Saturn (Capricorn or Aquarius)-Travels to distant places, critical diseases, loss in agricultural sphere, danger from enemies.

Mercury (Gemini or Virgo)-Birth of a son, gain of wealth, happiness from wife, joy, dawn of fortune.

शशाङ्कबुधशुक्रेषु वृश्चिके स्वांशगेषु च ।

नानाधान्यधनप्राप्तिर्व्याधिविनाशो महत् सुखम् ॥ ३२॥

शत्रुक्षोभभयं व्याधिमर्थनाशं पितुर्भयम् ।

श्वापदाद् भयमाप्नोति वृश्चिके स्वांशगे रवौ ॥ ३३॥

32-33. Dasha of Scorpio Amsa-The following effects will be experienced in the Antardasa of the rāśhis concerned-

Moon (Cancer); Mercury (Gemini or Virgo), Venus (Taurus or Libra)-Gain of wealth and grains in different ways, freedom from diseases, enjoyments of many kinds.

Sun (Leo)-Danger from enemies, loss of wealth, distress to father, danger from wild and violent animals.

Mars (Aries or Scorpio)-Troubles from wind and bile, wounds, danger from fire and weapon.

Jupiter (Sagittarius or Pisces)-Gains of wealth, grains and gems, devotion towards deities and Brahmins, beneficence of the king.

Saturn (Capricorn or Aquarius)-Loss of wealth, separation from kinsmen, mental anxiety, danger from enemies, diseases.

वातपित्तभयं चैव मसूरीव्रणमादिशेत् ।

अग्निशस्त्रादिभीतिश्च वृश्चिके स्वांशगे कुजे ॥ ३४॥

धनं धान्यञ्च रत्नं च देवब्राह्मणपूजनम् ।

राजप्रसादमाप्नोति वृश्चिके स्वांशगे गुरौ ॥ ३५॥

धनबन्धुविनाशश्च जायते मानसी व्यथा ।

शत्रुवाधा महाव्याधिर्वृश्चिके स्वांशगे शनौ ॥ ३६॥

अतिदाहं ज्वरं छर्दि मुखरोगं विशेषतः ।

नानाक्लेशमवाप्नोति चापांशे स्वांशगे कुजे ॥ ३७॥

श्रियं विद्यां च सौभाग्यं शत्रुनाशं नृपात् सुखम् ।

भार्गवेन्दुचन्द्राणां चापे स्वस्वांशके दिशेत् ॥ ३८॥

भार्यावित्तविनाशं च कलहं च नृपाद् भयम् ।

दूरयात्रामवाप्नोति चापांशे स्वांशगे रवौ ॥ ३९॥

दानधर्मतपोलाभं राजपूजनमाप्नुयात् ।

भार्याविभवलाभं च चापे स्वांशगते गुरौ ॥ ४०॥

34-40. Dasha of Sagittarius Amsa-The following effects will be derived in the various Antardasa or the rāśhis owned by-

Mars (Aries or Scorpio}-Heart burn, fevers, cold, disease of the mouth, many kinds of troubles.

Venus (Taurus or Libra), Mercury (Gemini or Virgo), Moon (Cancer)-increase in wealth and property and fortune, progress in education, destruction of enemies, happiness from the king.

Sun (Leo)-Loss of wife and wealth, quarrels, danger from the king, travels to distant lands.

Jupiter (Sagittarius or Pisces) --Charity, self-mortifications, honours from the king, increase in religious mindedness, happiness from wife, gain of wealth.

द्विजदेवनृपोद्भूतं कोपं बन्धुविनाशनम् ।

देशत्यागमवाप्नोति मकरस्वांशगे शनौ ॥ ४१॥

देवार्चनं तपोध्यानं सम्मानं भूपतेः कुले ।

भार्गवज्ञेन्दुजीवानां मृगांशेऽन्तर्दशाफलम् ॥ ४२॥

शिरोरोगं ज्वरं चैव करपादक्षतं दिशेत् ।

रक्तपित्तातिसारांश्च मृगस्वांशगते कुजे ॥ ४३॥

विनाशं पितृबन्धूनां ज्वररोगादिकं दिशेत् ।

नृपशत्रुभयं चैव मृगांशस्वांशगे शनौ ॥ ४४॥

41-44. Dasha of Capricorn Amsa-The following effects will be experienced in the various Antardasa of the rāśhis owned by-

Saturn (Capricorn or Aquarius)-Wrath of Brahmins, deities and the king, loss of kinsmen, abandonment of the homeland.

Venus (Taurus or Libra), Mercury (Gemini or Virgo), Moon (Cancer), Jupiter (Sagittarius or Pisces)-Devotion towards deities, self-mortification, honours from government.

Mars (Aries or Scorpio)-Disease of the forehead, assaults on hands and feet, danger from dysentery, blood pollution and bilious troubles.

Saturn (Capricorn or Aquarius) - Loss of father and kinsmen, fevers, danger from the king and the enemies.

नानाविद्यार्थलाभश्च पुत्रस्त्रीमित्रजं सुखम् ।

शरीरारोग्यमैश्वर्यं कुम्भे स्वांशगते भृगौ ॥ ४५॥

ज्वराग्निचोरजा पीडा शत्रुणां च महद् भयम् ।

मनोव्यथामवाप्नोति घटांशस्वान्तरे कुजे ॥ ४६॥

नैरुज्यं च सुखं चैव सम्मानं भूपतेः द्विजात् ।

मनःप्रसादमाप्नोति कुम्भांशस्वांशगे गुरौ ॥ ४७॥

धातुत्रयप्रकोपं च कलहं देशविभ्रमम् ।

क्षयव्याधिमवाप्नोति कुम्भांशस्वांशगे शनौ ॥ ४८॥

पुत्रमित्रधनस्त्रीणां लाभं चैव मनःप्रियम् ।

सौभाग्यवृद्धिमाप्नोति कुम्भांशस्वांशगे बुधे ॥ ४९॥

45-49. Dasha of Aquarius Amsa-The following effects will be experienced in the Antardasa of the rāśhis owned by-

Venus (Taurus or Libra)-Many kinds of educational attainments, gains of property, happiness from wife and children, sound health and increase in wealth.

Mars (Aries or Scorpio)-Fevers, danger from fire and enemies, distress from enemies and mental agony.

Saturn (Capricorn or Aquarius)-Danger of troubles from wind, bile and phlegm, quarrels, foreign journey, danger of suffering from tuberculosis.

Jupiter (Sagittarius or Pisces) - Freedom from ill health, happiness honours from the king and joy.

Mercury (Gemini or Virgo)-Happiness from wife, children and Wealth, joy, increase in good fortune.

विद्यावृद्धिमवाप्नोति स्त्रीसुखं व्याधिनाशनम् ।

सुहृत्सङ्गं मनःप्रीतिं मीनांशस्वांशगे विधौ ॥ ५०॥

बन्धुभिः कलहं चैव चौरभीतिं मनोव्यथाम् ।

स्थानभ्रंशमवाप्नोति मीनांशस्वांशगे रवौ ॥ ५१॥

रणे विजयमाप्नोति पशुभूमिसुतागमम् ।

धनवृद्धिश्च मीनांशे स्वांशयोर्बुधशुक्रयोः ॥ ५२॥

पित्तरोगं विवादञ्च स्वजनैरपि मानवः ।

शत्रुणां भयमाप्नोति मीनांशस्वांशगे कुजे ॥ ५३॥

धनवस्त्रकलत्राणां लाभो भूपसमादरः ।

प्रतिष्ठा बहुधा लोके मीनांशस्वांशगे गुरौ ॥ ५४॥

धननाशो मनस्तापो वेश्यादीनां च सङ्गमात् ।

देशत्यागो भवेद्वापि मीनांशस्वांशगे शनौ ॥ ५५॥

50-55. Dasha or Pisces Amsa-The following will be the effects in the various Antardasa of the rāśhis owned by-

Moon (Cancer)-Increase in wisdom and educational attainments, happiness from wife, freedom from disease, association with friends, joy and happiness.

Sun (Leo)-Quarrels with kinsmen, danger from thieves, mental agony, loss of position.

Mercury (Virgo or Gemini) and Venus (Taurus or Libra) Victory in war, birth of a son, gains of land and cattle, increase in wealth.

Mars (Aries or Scorpio) --Bilious troubles, dissension with members of the family, danger from enemies.

Jupiter (Sagittarius or Pisces) - Gain of wealth and grains, happiness from wife, honours from the king, name and fame.

Saturn (Capricorn or Aquarius)-Loss of wealth, mental agony, abandonment of the home land on account of association with prostitutes.

एवं प्राज्ञैश्च विज्ञेयं कालचक्रदशाफलम् ।

अन्तर्दशाफलं चैव वामर्क्षेऽप्येवमेव च ॥ ५६॥

इदं फलं मया प्रोक्तं धर्माऽधर्मकृतं पुरा ।

तत्सर्वं पाणिभिर्नित्यं प्राप्यते नाऽत्र संशयः ॥ ५७॥

सुहृदोऽन्तर्दशा भव्या पापस्यापि द्विजोत्तम ।

शुभस्यापि रिपोश्चैवमशुभा च प्रकीर्तिता ॥ ५८॥

56-58. The Sage said to Maitreya- O Brahmin! The effects of Antardasa in the Kalachakra Dasha which have been described above are based on Savya chakra. The effects of Antardasa in the Dasha of rāśhis in Apsavya chakra have to be assessed after taking into account the benefice and malefic natures of the lords of the rāśhis. People have to enjoy the good or suffer the bad results according to their good or bad actions in the previous births. Everybody suffers or enjoys accordingly. The peculiarity in this respect is that inauspicious results have been ascribed to malefic. But if during the Antardasa if the planet concerned be a friend of the lord of the Dasha, the results of the Antardasa will be favourable. If the planet concerned be a benefice but an enemy of the lord of the Dasha, his Antardasa effects will not prove favourable. This is how the Antardasa effects have to be analysed and conclusion arrived at.

अथ कालचक्रनवांशदशाफलाध्यायः ॥६५॥

Chapter 65. Effects of Dasha of Rashi in Aries Amsa

मेषे थु रक्थजा पीदा व्क्षभे ढान्यवर्ध्ढनम् ।

मिठुने ज्ञानव्क्ष्ध्ढश्च कर्के ढनपथिर्भवेथ् ॥ १॥

सिंहभे शथ्रुबाढा स्याथ् कन्यायां स्थ्रीजनाथ् सुखम् ।

थुलभे राजमन्थ्रिथ्वं व्क्ष्श्चके म्त्थ्युथो भयम् ॥ २॥

अर्ठलाभो भवेच्चापे मेषस्य नवभागके ।

फलमेवं विजानीयं धशाकाले ध्विजोथ्थम ॥ ३॥

1-3. The following will be the effects in the Dasha of Rashi in Aries Amsa-
Aries-Distress from diseases caused by blood pollution.
Taurus-Increase in grain production.
Gemini-Dawn of knowledge (ज्ञानोदय)
Cancer-Increase in wealth.
Leo-Danger from enemies.
Virgo-Happiness from wife.
Libra-Ministership.
Scorpio-Danger of death.
Sagittarius-Gains of wealth.

मकरे पापकर्माणि कुम्भे वाणिज्यथो ढनम् ।

मीने सर्वार्ठसिध्ढिश्च व्क्ष्श्चके वह्निथो भयम् ॥ ४॥

थुलभे राजपूजा च कन्यायां शथ्रुथो भयम् ।

कर्के पथ्नीजने कष्तं सिंहभे नेथ्रपीदनम् ॥ ५॥

मिठुने विषथो भीथिर्व्र्षस्य नवमांशके ।

4-5½: The following will be the effects in the Dasha of rāśhis in the Taurus Amsa-
Capricorn-Tendency to indulge in sinful action
Aquarius-Profits in business.
Pisces-Success in all ventures.
Scorpio-Danger from fire
Libra-Honours from the king

Virgo- Danger from enemies
Cancer-Distress to wife.
Leo-Eye troubles.
Gemini-Danger from poison.

व्षभे ढनलाभः स्ठान्मेषे थु ज्वरसंभवः ॥ ६॥
मीने च माथुलप्रीथिः कुम्भे शथ्रुप्रवर्ढनम् ।
मकरे चोरथो भीथिश्चापे विध्याविवर्ढनम् ॥ ७॥
मेषे थु शस्थ्रसंघाथो व्ष्षे थु कलहो भवेथ् ।
मिठुने सुखमाप्नोथि मिठुनांशे फलं थ्विधम् ॥ ८॥

6-8: The following will be the effects in the Dasha of rāśhis in Gemini Amsa-
Taurus-Gains of wealth
Aries- Fever.
Pisces - Affectionate relations with maternal uncle.
Aquarius - Increase in enemies.
Capricorn - Danger from thieves.
Sagittarius - Progress in education
Aries - Assaults from enemies.
Taurus - Quarrels
Gemini - Happiness.

कर्कते सुखमाप्नोथि सिंहे भूपालथो भयम् ।
कन्यायां बन्दुथः सौख्यं थुलभे कीर्थिमाप्नुयाथ् ॥ ९॥
व्ष्श्चके च पिथुः कष्तं चापे ज्ञानढनागमः ।
मकरे थ्वयशो लोके कुम्भे वाणिज्यथः क्षथिः ॥ १०॥
मीने सुखमाप्नोथि कर्कांशे फलमीध्ष्शम् ।

9-10½: The following effects will be experienced in the Dasha of rāśhis in Cancer Amsa-
Cancer-Enjoyments.
Leo - Danger from the king.
Virgo-Happiness from kinsmen.
Libra-Good reputation
Scorpio-Distress from father.
Sagittarius-Gain of knowledge and wealth.
Capricorn-Disgrace in public.
Aquarius- Loss in business
Pisces-Travels to distant lands.

विश्चिके कलहः पीदा थुलभे सुखसम्पधः ॥ ११॥

कन्यायां ढनढान्यानि कर्के पशुगणाध् भयम् ।

सिंहे सुखं च धुःखं च मिठुने शथ्रुवर्ढनम् ॥ १२॥

वृषे च सुखसम्पथ्थिः मेषे कष्तमवाप्नुयाथ् ।

मीने थु धीर्घयाथ्रा स्याथ् सिंहांशे फलमीध्त्शम् ॥ १३॥

11-13. The following will be the effects in the Dasha, of rāśhis in Leo Amsa-
Scorpio-Quarrels, distress.
Libra - Gain of wealth, happiness.
Virgo-Increase in wealth and grains.
Cancer-Danger from animals.
Leo - Both happiness and sorrows.
Gemini - Increase in enemies.
Taurus - Gain of property, happiness.
Aries - Distress.
Pisces - Long journey.

कुम्भभे ढनलाभः स्यान्मकरेऽपि ढनागमः ।

चापे भ्राथ्त्जनाथ् सौख्यं मेषे माथ्त्सुखं वधेथ् ॥ १४॥

वृषभे पुथ्रसौख्यं च मिठुने शथ्रुथो भयम् ।

कर्के धारजनैः प्रीथिः सिंहे व्याढिविवर्ढनम् ॥ १५॥

कन्यायां च सुथोथ्पथ्थिः कन्यांशे फलमीध्त्शम् ।

14-15½: The following will be the effects in the Dasha, of rāśhis in Virgo Amsa-
Aquarius-Gain of wealth.
Capricorn-Increase in wealth.
Sagittarius-Happiness from brothers.
Aries-Happiness from mother.
Taurus-Happiness from sons.
Gemini-Danger from enemies.
Cancer-Affectionate relation with wife.
Leo-Increase in ill health.
Virgo-Birth of a son.

थुलभे ढनसम्पथ्थिवर्श्चिके भ्राथ्त्थः सुखम् ॥ १६॥

पिथ्त्वर्गसुखं चापे माथ्त्कष्तं म्त्गे वधेथ् ।

कुम्भे वाणिज्यथो लाभं मीने च सुखसम्पधम् ॥ १७॥

विश्चिके च स्थ्रीयाः पीदा थुले च जलथो भयम् ।

कन्यायां सुखसम्पथ्थिस्थुलांशे फलमीध्न्शम् ॥ १८॥

16-18. The following will. the effects in the Dasha of rāśhis in Libra Amsa-
Libra - Gain of wealth.
Scorpio - Happiness from brothers.
Sagittarius - Happiness from brothers and uncles.
Capricorn-Distress to mother.
Aquarius - Profits in business.
Pisces - Gain of property, happiness.
Scorpio--Distress to wife.
Libra - Danger from water.
Virgo - Increase in property and happiness.

कर्कभे ढनहानिः स्याथ् सिंहे भूपालथो भयम् ।
मिठुने भूमिलाभश्च व्न्शभे ढनसम्पधः ॥ १९॥
मेषे थु रक्थजा पीदा मीने च सुखमाधिशेथ् ।
कुम्भे वाणिज्यथो लाभो मकरे च ढनक्षिथः ॥ २०॥
चापे च सुखसम्पथ्थिवर्न्श्चिकांशे फलं थ्विधम् ।

19-20½: The following will be the effects in the Dasha of rāśhis in Scorpio Amsa-
Cancer-Loss of wealth.
Leo-Danger from government.
Gemini-Gain of land.
Taurus -- Increase in wealth.
Aries-Distress on account of blood pollution.
Pisces-Happiness.
Aquarius-Profits in business.
Capricorn - Loss of wealth
Sagittarius- Gain of property, happiness.

मेषे च ढनलाभः स्याथ् व्न्षे भूमिविवर्ध्ढनम् ॥ २१॥
मिठुने सर्वसिध्धिः स्याथ् कर्कभे सुखसम्पधः ।
सिंहे सर्वसुखोथ्पथ्थिः कन्यायां कलहागमः ॥ २२॥
थुले वाण्ज्यथो लाभो व्न्श्चिके रोगजं भयम् ।
चापे पुथ्रसुखं वाच्यं ढनुरंशे फलं थ्विधम् ॥ २३॥

21-23. The following will be the effects of the Dasha of rāśhis in Sagittarius Amsa-
Aries--Gain of wealth.

Taurus--Gain of lands.
Gemini-Success in all ventures.
Cancer-Gain of property, happiness.
Leo-All comforts.
Virgo- Quarrels.
Libra-Profits in business.
Scorpio-Danger from diseases.
Sagittarius-Happiness to sons.

मकरे पुथ्रलाभः स्याथ् कुम्भे ढनविवर्ढनम् ।
मीने कल्याणमाप्नोथि व्ऱ्श्चके पशुथो भयम् ॥ २४॥
थुलभे थ्वर्ठलाभः स्याथ् कन्यायां शथ्रुथो भयम् ।
कर्कते श्रियमाप्नोथि सिंहे शथ्रु जनाध् भयम् ॥ २५॥
मिठुने विषथो भीथिम्त्र्गांशे फलमीध्त्शम् ।

24-25½: The following will be the effects in the Dasha of rāśhis in Capricorn Amsa
Capricorn-Birth of a son.
Aquarius-Increase in wealth.
Pisces-Well-being.
Scorpio-Danger from animals.
Libra -Gain of wealth.
Virgo-Danger from enemies.
Cancer-Gain of wealth.
Leo-Danger from enemies.
Gemini- Danger from poison.

व्त्शभे ढनसम्पथ्थिर्मेषे नेथ्ररुजो भयम् ॥ २६॥
मीनभे धीर्घयाथ्रा स्याथ् कुम्भे ढनविवर्ढनम् ।
मकरे सर्वसिध्धिः स्याच्चापे ज्ञानविवर्ढनम् ॥ २७॥
मेषे सौख्यविनाशः स्याथ् व्त्षभे मरणं भवेथ् ।
मिठुने सुखसम्पथ्थिः कुम्भांशे फलमीध्त्शम् ॥ २८॥

26-28. The following will be the effects in the Dasha pf rāśhis in Aquarius Amsa-
Taurus-increase in wealth.
Aries- Eye troubles. I
Pisces - travels to distant lands.
Aquarius-Increase in wealth.
Capricorn-Success in all ventures.

Sagittarius - Increase in knowledge and learning.
Aries-loss of happiness.
Taurus-Danger of death.
Gemini-Gains of property, happiness.

कर्कते ढनविध्दः स्याथ् सिंहे राजाश्रयं वधेथ् ।
कन्यायां ढनढान्यानि थुले वाणिज्यथो ढनम् ॥ २९॥
विश्चके ज्वरजा पीदा चापे ज्ञानसुखोधयः ।
मकरे स्थ्रीविरोढः स्याथ् कुम्भे च जलथो भयम् ॥ ३०॥
मीने थु सर्वसौभाग्यं मीनांशे फलमीध्त्शम् ।
धशाध्यंशक्रमेणैव ज्ञाथ्वा सर्वफलं वधेथ् ॥ ३१॥

29-31. The following will be the effects in the Dasha of rāśhis in Pisces Amsa-
Cancer-increase in wealth.
Leo-Assistance from the king.
Virgo-Increase in wealth and grains.
Libra-Profits in business.
Scorpio – Distress from fever.
Sagittarius - Increase in knowledge and wealth.
Capricorn-Antagonism with wife.
Aquarius - Danger from water.
Pisces--All kinds of enjoyments.

क्रूरग्रहधशाकाले शान्थिं कुर्याध् विढानथः ।
थथः शुभमवाप्नोथि थध्धशायां न संशयः ॥ ३२॥

32. There is no doubt that observance of remedial measures in the form of prescribed religious rites destroy the evil effects of the inauspicious Dasha and yield happiness.

Dictionary of Astrology

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अठाष्तकवर्गाढ्यायः ॥ ६६॥

Chapter 66. Ashtaka Varga

भगवन् भवथाऽख्याथं ग्रहभावाधिजं फलम् ।

बहुनाम्त्रिषवर्याणामाचार्याणां च सम्मथम् ॥ १॥

संकराथ् थथ्फलानां च ग्रहाणां गथिसङ्कराथ् ।

इथ्ठमेवेथि नो सर्वे ज्ञाथ्वा वक्थुमलं नराः ॥ २॥

कलौ पापरथानां च मन्धा बुध्धिर्युथो न्त्णाम् ।

अथोऽल्पबुध्धिगम्यं यथ् शास्थ्रमेथध् वधस्य मे ॥ ३॥

थथ्थथ्कालग्रहस्थिथ्या मानवानां परिस्फुतम् ।

सुखधुःखपरिज्ञानमायुषो निर्णयं थठा ॥ ४॥

1-4. Maitreya said-O Venerable Sage! You have described many kinds of effects relating to the planets and Bhavas houses) after incorporating the views of many sages and Acharya (learneds) but it is not possible to say with certainty if particular effect is quite correct after considering the contradictions in the effects by the movements of the various planets. As because of sinful deeds committed by people in Kaliyuga, their minds have become blunt, be kind enough to describe a method which would enable even the shallow minded persons to ascertain their happiness and sorrows and determine their longevity on the basis of the positions of the planets in transit.

साढु प्त्ष्तं थ्वया ब्रह्मन् कठयामि थवाग्रथः ।

लोकेयाथ्रापरिज्ञानमायुषो निर्णयं थठा ॥ ५॥

संकरस्याविरोढञ्च शास्थ्रस्यापि प्रयोजनम् ।

जनानामुपकाराठं सावढानमनाः श्त्ण्णु ॥ ६॥

5-6: The sage replied-O Brahmin! You have put a very intelligent question. I will now describe the Shastra for the benefit of all-the Shastra in which there will be no contradictions in judging the effects of happiness and sorrows and for determination of the longevity. You now listen to me carefully:

लग्नाधिव्ययपर्यन्थं भावा संज्ञानुरूपथः ।

फलधाः शुभसंध्त्ष्ता युक्था वा शोभना मथाः ॥ ७॥

थे थूच्चाधिभगैः खेतैर्न चास्थारिभनीचगैः ।

पापैध्त्र्ष्तयुथा भावाः कल्याणेथरधायकाः ॥ ८॥

थैरःथारिभनीचस्ठैर्न च मिश्रस्वभोच्चगैः ।

एवं समान्यथः प्रोक्थं होराशास्थ्रज्ञसूरिभिः ॥ ९॥

मयैयथ् सकलं प्रोक्थं पूर्वाचार्यानुवर्थिना ।

आयुश्च लोकयाथ्रां च शास्थ्रस्यास्यथे प्रयोजनम् ॥ १०॥

निश्चेथुं थन्न सक्नोथि वसिष्टो वा ब्न्हस्पथिः ।

किं पुनर्मनुजास्थथ्र विशेषाथ्थु कलौ युगे ॥ ११॥

7-11. If the twelve houses including the Ascendant are occupied by or aspected by benefice planets, they yield auspicious results according to their characteristics but this happens where the planets concerned are in their sign of exaltation, own sign or posited in a benefice house. There will be no good effects if such planets are in depression or posited in an inauspicious house. Similarly, the houses associated with or aspected by malefic in depression or posited in malefic houses, yield adverse results according to their characteristics. If such planets be in their signs of exaltation, the effects will not be adverse. This is how the general effects have been described by the Daivajnas. I have only repeated those effects. The main purposes of this Shastra (astrology) are to determine the longevity and joys and sorrows of the people but because the movements of the planets are so subtle, even sages like Vashista and Brihaspati have not been able to be quite definite in this respect. Then how can a common man, particularly in Kaliyuga a can do so.

लग्नाधिव्ययपर्यन्थं भावा संज्ञानुरूपथः ।

फलधाः शुभसंधन्ष्ता युक्था वा शोभना मथाः ॥ ७॥

थे थूच्चाधिभगैः खेतैर्न चास्थारिभनीचगैः ।

पापैधर्न्ष्तयुथा भावाः कल्याणेथरधायकाः ॥ ८॥

थैरःथारिभनीचस्ठैर्न च मिश्रस्वभोच्चगैः ।

एवं समान्यथः प्रोक्थं होराशास्थ्रज्ञसूरिभिः ॥ ९॥

मयैयथ् सकलं प्रोक्थं पूर्वाचार्यानुवर्थिना ।

आयुश्च लोकयाथ्रां च शास्थ्रस्यास्यथे प्रयोजनम् ॥ १०॥

निश्चेथुं थन्न सक्नोथि वसिष्टो वा ब्न्हस्पथिः ।

किं पुनर्मनुजास्थथ्र विशेषाथ्थु कलौ युगे ॥ ११॥

12. There are two divisions or parts of the Jyotish Shastra (Science of Astrology), namely, general and particular. I have already dealt with the general part. I now come to the other part which deals with this subject in particular.

यठा लग्नाच्च चन्द्राच्च ग्रहाणां भावजं फलम् ।

थठाऽन्येभ्योऽपि खेतेभ्यो विचिन्थ्यं धैवविध्वरैः ॥ १३॥

अथो रव्याधिखेतानां सलग्नानां प्न्ठक् प्न्ठक् ।
अष्तानां सर्वभावोथ्ठं यठोक्थमशुभं शुभम् ॥ १४॥
ज्ञाथ्वाऽधौ करणं स्ठानं बिन्धुरेखोपलक्षिथम् ।
क्रमाधष्तकवर्गस्य वाच्यं स्पष्तफलं यठा ॥ १५॥

13-15: As the effects of the twelve houses are judged from the Ascendant and the Moon, effects of the twelve houses and the various planets are judged in the same manner. Therefore, the inauspicious places (houses) named as Karana (करण) from the seven planets beginning from the Sun and the Ascendant (total 8) should be marked by dots (bindus) and auspicious places named as Sthan (स्थान) by small vertical lines (rekhas) and on the basis of their assessment should the judgment of the horoscope and predictions he made.

Notes: The above arrangement is known as Ashtakaa Varga. The meaning of Ashtaka-Varga is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with reference to the 7 planets and the Ascendant (8 things). So, it is the combination of the benefice and malefic marks (rekhas and bindus) in a planet's chart with reference to the position of the 8 planets (here Ascendant is to be treated as a planet).

Ashtaka Varga of the Sun

थथुस्वायुस्थिरिष्फेषु पञ्च कामे सुखेऽर्णवाः ।
अरौ भाग्ये थ्रयः पुथ्रे षत् करौ खे भवे च भूः ॥ १६॥

16. Five planets in 1st, 2nd, 8th, 3rd and the 12th houses from the Sun are Karana-Prada (dot significator). Similarly, 4 planets in the, 7th and 4th; three planets the 6th and 9th; six planets in the 5th; 2 planets in the 10th and one (planet in the 11th) are dot significator.

लग्नेन्धुजीवशुक्रज्ञास्थनौ स्वे मरणेऽपि च ।
रविभौमार्कि चन्धार्या व्यये ज्ञेन्धुसिथायकाः ॥ १७॥
सुखे होरेन्धुशुक्राश्च ढर्मेऽर्कार्किकुजा अरौ ।
होराज्ञार्येन्धवः कामे भवे धैथ्येन्भ्रपूजिथः ॥ १८॥
सहजेऽर्कार्किशुक्रार्यभौमाः खे गुरुभार्गवौ ।
सुथेऽर्कार्कीन्धुलग्नारशुक्राः स्युः करणं रवेः ॥ १९॥

17-19. Thus the Ascendant, Moon, Jupiter, Venus and Mercury five planets) in the 1st, 2nd and 8th from the Sun; the Sun, Mars, Saturn, Moon and Jupiter (5 planets) in the 12th: Mercury, Moon, Venus, Jupiter (4 planets) in the 4th; the Ascendant, Moon, Venus (3) in the 9th; the Sun, Saturn and Mars (3) in the 6th; Lagna, Mercury, Jupiter, Moon (4) in the 7th; Venus (1) in the 11th the Sun, Saturn, Venus,

Jupiter, Mars (5) in the 3rd; Jupiter, Venus (2) in the 10th; the Sun, Saturn. Moon, Ascendant Mars and Venus (6) in the 5th are Karana-Prada or dot indicators.

Notes: To identify the auspicious and in auspicious houses in the Ashtaka-Varga, a chart should be prepared with 14 horizontal lines and ten vertical lines. The form of the chart so prepared will consist of 117 apartments (कोष्ठक). In this chart in the first line (horizontally) incorporate the names of the seven planets and the Ascendant. In the first column (vertically) write the numbers of all the 12 houses. After this mark dots under the planet and against the Karana-Prada houses. By doing so the Karan-Prada houses of all the 8 planets including the Ascendant will become known clearly and whenever the Ashtaka Varga planet will pass in transit the dot marked houses, he will yield unfavourable results. In his transit to other houses he would give favourable effects. The following table shows the dots in the Ashtaka Varga of the Sun.

Chart Showing Dots in the Sun's Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Dots
1		0		0	0	0		0	5
2		0		0	0	0		0	5
3	0		0		0	0	0		5
4		0		0	0	0			4
5	0	0	0			0	0	0	6
6	0		0				0		3
7		0		0	0			0	4
8		0		0	0	0		0	5
9		0				0		0	3
10					0	0			2
11						0			1
12	0	0	0		0		0		5

It will be seen that there are dots in the 3rd, 5th, 6th and 12th houses from the Sun. Therefore, those four houses are inauspicious, that is, unfavourable results will be derived whenever the natal Sun transits those four houses from him. The transit results to, other houses, namely 1, 2, 4, 7, 8, 9, 10 and 11 will not be unfavourable. Similarly, the results of transit of the Sun in 3, 5, 6, 12 from Mars and Saturn and in 1, 2, 4, 5, 7, 8, 9, 12 from the Moon will be unfavourable. Similar assessment bas to be made in case of dots under other planets in the above chart. Transit of the Sun to other places without dots will not produce unfavourable effects.

Ashtaka Varga or the Moon

भाग्यस्वयोश्च षद् वेश्मम्न्थिहोरासु पञ्च च ।

मानधुश्चिक्ययोरेकः सुथे वेधा अरिस्थ्रियोः ॥ २०॥

थ्रयो व्ययेष्तावाये च शून्यं शीथकरस्य थु ।

होरार्कारार्किभ्न्गवोङ्गज्ञार्केन्ध्वार्कभार्गवाः ॥ २१॥

जीवोर्कार्कीन्धुलग्नारा होरेन्धुगुरुभास्कराः ।

सिथज्ञार्याः कुजथनुमन्धास्थे सिथशीथगू ॥ २२॥

20-22. In the Moon's Ashtaka Varga, 6 planets in the 9th and the 2nd: 5 planets in the 4th, 8th and the 1st: one planet in the 10th and the 3rd: 4 planets in the 5th: 3 planets in the 6th and the 7th and 11th: eight (7 planets and Ascendant) in the 12th are Karan-Prada (dot significator). Thus, the Ascendant, the Sun, Mars, Saturn and Venus, these five in the 1st: The Ascendant, Mercury, the Sun, the Moon, Saturn and Venus, these 6 in the 2nd: Jupiter in the 3rd: The Sun, Saturn, the Moon, the Ascendant and Mars, these five in the 4th; the Ascendant, the Moon, Jupiter and the Sun, these 4 in the 5th: Venus. Mercury and Jupiter, these 3 in the 6th: Mars, the Ascendant and Saturn, these 3 in the 7th: Mars, the Ascendant, Saturn. Venus and the Moon, these five in the 8th: The Ascendant, the Sun, Mars, Saturn, Mercury and Jupiter, these 6 in the 9th: Saturn only in the 10th: none in the 11th: all the eight in the 12th from their own places are Karan-Prada (dot significator). These planets in the other houses are Rekhaprada (line significator).

Chart showing dots in the Moon's Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1	0		0			0	0	0	5
2	0	0		0		0	0	0	6
3					0				1
4	0	0	0				0	0	5
5	0	0			0			0	4
6				0	0	0			3
7			0				0	0	3
8		0	0			0	0	0	5
9	0		0	0	0		0	0	6
10							0		1
11									--
12	0	0	0	0	0	0	0	0	8

Notes: The above chart indicates that in the birth chart when the Moon transits to the 1st, the 2nd, the 4th, the 5th, the 9th and the 12th from the natal Sun, the effects produced will be unfavourable. The results will not be unfavourable by the Moon's transit to other houses from the Sun. The results will be unfavourable when the Moon

transits 1, 2, 4, 5, 7, 8, 9 and 12 from the Ascendant. For the remaining houses (3, 6, 10, 11), the transit results will be favourable.

Ashtaka Varga of Mars

होरार्कारार्किविज्जीवाः शनिः खं सकलाः क्रमाथ् ।
व्ययवेश्मसुथस्थ्रीषु षद् सप्थ ढनढर्मयोः ॥ २३॥
होराम्त्थ्युवोः शरा वेधा विक्रमे खे थ्रयः क्षथे ।
ध्वौ भवे शून्यमेवं स्याथ् करणं भूमिजस्य थु ॥ २४॥
कुजस्यार्केन्धुविज्जीवसिथ लग्नशनी च थु ।
सिथारगुरुमन्धाः स्युर्ढर्मोवथेषु कुजं विना ॥ २५॥
चन्ध्रारगुरुशुक्रार्किलग्नानि कुजभास्करी ।
ज्ञेन्ध्वर्कसिथलग्नार्या एषु शुक्रं विना थथः ॥ २६॥
विना शनिं सप्थ ढर्मे सिथेन्धुज्ञा वियथ्थथः ।
अर्कार्किज्ञेन्धुलग्नाराः करणं प्रोच्यथे क्रमाथ् ॥ २७॥

23-27. In the Ashtaka Varga of Mars 6 planets in the 12th, the 4th, the 5th and the 7th: 7 planets in the 2nd and the 9th: 5 planets in the 1st and the 8th: 4 planets in the 3rd: 3 planets in the 10th and 2 planets in the 6th are Karana-Prada (dot significator). In the 11th no planet is Karana-Prada. In other words, all the planets in the 11th from their own places are Rekhaprada (line significator). Thus the Sun, the Moon, Mercury, Jupiter and Venus, these five in the 1st: the Ascendant, the Sun, the Moon, the Mercury, Jupiter and Saturn, these 7 in the 2nd: Venus, Mars, Jupiter and Saturn, these 4 in the 3rd: the Sun, the Moon, Mercury, Jupiter, Venus and the Ascendant, these 6 in the 4th: the Moon, Mars, Jupiter, Venus, and the Ascendant, these 5 in the 5th: Mars and Saturn, these 2 in the 6th: Mercury, the Moon, the Sun, Venus, Jupiter and the Ascendant, these 6 in the 7th: Mercury the Moon, the Sun, the Ascendant and Jupiter, these five in the 8th: the Sun, the Moon, Mars, Mercury, Jupiter, Venus and the Ascendant, these 7 in the 9th: Venus, the Moon and Mercury, these 3 in the 10th: none in the 11th: the Sun, Saturn, Mercury, the Moon, the Ascendant and Mars, these 6 in the 12th, from their own places are Karana-Prada (dot significator)

Chart showing dots lo Ashtaka Varga of Mars

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1	0	0		0	0	0			5
2	0	0		0	0	0	0	0	7
3			0		0	0	0		4
4	0	0		0	0	0		0	6
5		0	0		0	0	0	0	6

6			0				0		2
7	0	0		0	0	0		0	6
8	0	0		0	0			0	5
9	0	0	0	0	0	0		0	7
10		0		0		0			3
11									--
12	0	0	0	0			0	0	6

Notes: The Chart indicates that inauspicious effects will be derived whenever Mars transits the 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses from the natal Sun. The results of transits in other houses namely the 3rd, 6th, 10th and 11th will be favourable.

Ashtaka Varga or Mercury

थनुस्वग्त्हकर्मारिढर्मेष्वग्निम्त्गौं करौ ।

भ्राथ्त्स्थ्रियो रसा लाभे शून्यं पुथ्रे व्यये शराः ॥ २८॥

बुढास्यर्केन्धुगुरवो गुरुसूर्यबुढाः क्रमाथ् ।

लग्नार्कारार्किचन्धार्या ज्ञार्कार्या हि बुढस्य थु ॥ २९॥

जीवारेन्ध्वार्किलग्नानि शुक्रमन्नढरासुथाः ।

ज्ञेन्धुलग्नार्कशुक्रार्या ज्ञार्कौ जीवेन्धुलग्नकाः ॥ ३०॥

अर्कार्यशुक्रः शून्यं च होरेन्ध्वारार्किभार्गवाः ।

28-30½: In the Ashtaka Varga of Mercury 3 planets in the 1st, the 2nd, the 4th, the 10th, the 6th and the 9th: 2 planets in the 8th: 6 planets in the 3rd and the 7th: none in the 11th: 5 planets in the 5th and the 12th are Karana-Prada (dot significator). Thus the Sun, the Moon and Jupiter, these 3 in the 1st: Jupiter, the Sun and Mercury, these 3 in the 2nd: the Ascendant, the Sun, Mars, Saturn, the Moon and Jupiter, these 6 in the 3rd: Mercury, the Sun and Jupiter, these 3 in the 4th: Jupiter, Mars, the Moon, Saturn and the Ascendant, these 5 in the 5th: Venus, Saturn and Mars, these 3 in the 6th: Mercury, the Moon, the Ascendant, the Sun, Venus and Jupiter, these 6 in the 7th: Mercury and the Sun, these 2 in the 8th: Jupiter, the Moon and the Ascendant, these 3 in the 9th: the Sun, Jupiter and Venus, these 3 in the 10th: none in the 11th: the Ascendant, the Moon, Mars, Saturn and Venus these 5 in the 12th from their own places are Karana-Prada (dot significator).

Chart showing dots in the Mercury's Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1	0	0			0				3
2	0			0	0				3

3	0	0	0		0		0	0	6
4	0			0	0				3
5		0	0		0		0	0	5
6			0			0	0		3
7	0	0		0	0	0		0	6
8	0			0					2
9		0			0			0	3
10	0				0	0			3
11									--
12		0	0			0	0	0	5

Notes: This chart indicates that the houses with dots are inauspicious and the others are auspicious.

Ashtaka Varga of Jupiter

रूपं ढनाययोः खे ध्वौ व्यये सप्थ क्षथेऽर्णवाः ॥ ३१॥

म्त्थिविक्रमयो पञ्च गुरोः शेषेषु वन्हियः ।

लग्ने शुक्रेन्धुमन्धाः स्वे आये मन्धश्च विक्रमे ॥ ३२॥

लग्नारेन्धुज्ञभ्त्गवः सुथेर्कार्यकुजा ग्त्हे ।

शुक्रमन्धेन्धवो ध्यूने बुढशुक्रशनैश्चराः ॥ ३३॥

जीवारार्केन्धवः शथ्रौ सर्वे मन्धं विना व्यये ।

कर्मणीन्धुशनी ढर्मे मन्धारगुरवो म्त्गौ ॥ ३४॥

लग्नार्किसिथचन्ध्रज्ञाः करणं च गुरोरिधम् ।

31-34½: In the Ashtaka-Varga of Jupiter one planet in the 2nd and the 11th, 2 planets in the 10th, 7 planets in the 12th, 4 planets in the 6th, 5 planets in the 8th and the 3rd, 3 planets in the remaining houses (1st, 4th, 5th, 7th, 9th) are Karana-Prada (dot significator). Thus Venus, the Moon and Saturn, these 3 in the 1st: Saturn in the 2nd and 11th: the Ascendant, Mars, the Moon, Mercury and Venus, these 5 in the 3rd: the Sun, Jupiter and Mars, these 3 in the 5th Venus, Saturn and the Moon, these 3 in 4th: Mercury, Venus and Saturn, these 3 in the 7th: Jupiter, Mars, the Sun and the Moon, these 4 in the 6th: all except Saturn, these 7 in the 12th: the Moon and Saturn, these 2 in the 10th: Saturn, Mars and Jupiter, these 3 in the 9th: the Ascendant, Saturn, Venus, the Moon and Mercury, these five in the 8th, from their own places are Karana-Prada (dot significator).

Chart showing dots in Jupiter's Ashtaka-Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots

1		0				0	0		3
2							0		1
3		0	0	0		0		0	5
4		0				0	0		3
5	0		0		0				3
6	0	0	0		0				4
7				0		0	0		3
8		0		0		0	0	0	5
9			0		0		0		3
10		0					0		2
11							0		1
12	0	0	0	0	0	0		0	7

Notes: The house from a planet in which there is a dot (Bindu) is inauspicious for that planet. The remaining houses are auspicious.

Ashtaka Varga of Venus

सुथायुर्विक्रमेष्वक्षि थनुस्वव्ययखेष्विषुः ॥ ३५॥

अष्तौ स्थ्रियामरौ षद् भूर्ढर्मे मिथ्रेऽक्षि खं भवे ।

लग्ने स्वेऽर्कारविज्जीवमन्धाः सर्वे च कामभे ॥ ३६॥

अर्कार्यौ विक्रमस्ठाने सुथेऽर्कारौ शुभे रविः ।

सुखेऽकबुढजीवाः स्युर्भौमज्ञौ म्त्थिभे ध्वज ॥ ३७॥

शुक्रार्केन्ध्वार्किलग्नार्याः शथ्रौ शून्यं भवे व्यये ।

होरार्किबुढशुक्रार्यास्थन्वारज्ञेन्ध्विनाश्च खे ॥ ३८॥

35-38. In the Ashtaka Varga of Venus, 2 planets in the 5th, the 8th and the 3rd, 5 planets in the 1st, the 2nd, the 12th, the 10th, 8 planets in the 7th, 6 planets in the 6th, one in the 9th, 3 in the 4th, none in the 11th are Karana-Prada. Thus the sun, Mars, Mercury, Jupiter and Saturn, these 5 in the 1st and the 2nd: all the 8 planets (including the Ascendant) in the 7th: Jupiter and the Sun. these 2 in the 3rd: The Sun and Mars, these 2 in the 5th: the Sun in the 2nd: the Sun, Mercury and Jupiter, these 3 in the 4th Mars and Mercury, these 2 in the 8th: Venus, the Sun, the Moon, Saturn, the Ascendant and Jupiter, these 6 in the 6th: none in the 11th: the Ascendant, Saturn, Mercury, Venus and Jupiter, these 5 in the 12th: the Ascendant, Mars, Mercury, the Moon, the Sun, these 5 in the 10th, from their own places are Karana-Prada (Bindu or dot Significator).

Chart showing dots in the Ashtaka Varga of Venus

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1	0		0	0	0		0		5
2	0		0	0	0		0		5
3	0				0				2
4	0			0	0				3
5	0		0						2
6	0	0			0	0	0	0	6
7	0	0	0	0	0	0	0	0	8
8		0	0						2
9	0								1
10	0	0	0	0				0	5
11									0
12				0	0	0	0	0	5

Notes: The houses without dots (bindus) are considered auspicious.

Ashtaka Varga of Saturn

स्वस्थ्रीढर्मेषु सप्थाङ्गं म्त्थिहोराग्त्हेषु च ।

आज्ञाभ्राथ्त्व्यये वेधा रूपं शथ्रौ सुथे शराः ॥ ३९॥

आये शून्यं शनेरेवं करणं प्रोच्यथे बुढैः ।

ग्त्हे थनौ च लग्नार्कौ स्वस्थ्रियोश्च रविं विना ॥ ४०॥

हिथ्वा ढर्मे बुढं माने लग्नाररविचन्ध्रजान् ।

थथो भ्राथरि जीवार्कबुढशुक्राः क्षथे रविः ॥ ४१॥

व्यये लग्नेन्धुमन्धार्काः सिथार्कन्धुज्ञलग्नकाः ।

सुथे म्त्थौ बुढार्कौ च हिथ्वाऽये खं शनेर्विधः ॥ ४२॥

39-42. In the Ashtaka Varga of Saturn, 7 planets in. the 2nd, the 7th, the 9th, 6 planets in the 8th, the Ascendant and the 4th, 4 planets in the 10th, the 3rd and the 12th, one planet in the 6th, 5 planets in the 5th, none in the 11th, are Karana-Prada (Bindu or dot significator). Thus the Moon, Mars, Mercury, Jupiter, Venus and Saturn, these 6 in the 4th and the 1st: The Moon, Mars, Mercury, Jupiter, Venus,, Saturn and the Ascendant, these 7 in the 2nd and the 7th: the Sun, the Moon, Mars, Jupiter, Venus, Saturn and the Ascendant, these 7 in the 9th: The Moon, Jupiter, Venus and Saturn, these 4 in the 10th: Jupiter, the Sun, Mercury and Venus, these 4 in the 3rd: the Sun in 6th: the Ascendant the Moon, Saturn, the Sun. these 4 in the 12th: Venus, the Sun, the Moon, Mercury an the Ascendant, these 5 in the 5th: the Moon, Mars, Jupiter. Venus, Saturn and the Ascendant, these 6 in the 8th one in the 11th; from

their own places are Karana-Prada (bindu or dot significator). The remaining places are Rekhapradas (line significator) and are auspicious.

Dots in the Saturn's Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1		0	0	0	0	0	0		6
2		0	0	0	0	0	0	0	7
3	0			0	0	3			4
4	0	0	0	0	0	0			6
5	0	0		0		0		0	5
6		0	0	0	0	0	0	0	7
8		0	0		0	0	0	0	6
9	0	0	0		0	0	0	0	7
10		0			0	0	0		4
11									--
12	0	0					0	0	4

Note: In this chart the houses without dots are Rekha-Prada and are auspicious. Those with dots are inauspicious from the planet concerned.

Rekhaprada houses in the Ashtaka Varga of the Sun

उक्थाऽन्ये स्ठानधाथार इथि स्ठानं विधुर्बुढाः ।

अठ स्ठानग्रहान् वक्ष्ये सुखबोढाय सुरिणाम् ॥ ४३॥

स्वायस्थनुषु मन्धारसूर्या जीवबुढौ सुथे ।

विक्रमे ज्ञेन्धुलग्नानि लग्नार्कार्किकुजा ग्त्हे ॥ ४४॥

थे च ज्ञेन्धू खभे चाऽये सर्वे शुक्रं विना व्यये ।

लग्नशुक्रबुढाः शथ्रौ थे च जीवसुढाकरौ ॥ ४५॥

43-45. The Sage Said-Now I will describe the auspicious Rekha Prada houses for the benefit of the Learneds:

In the Ashtaka Varga of the Sun, Saturn, Mars and the Sun in the 2nd, the 8th and the 1st: Jupiter and Mercury in the 5th: Mercury, the Moon and the Ascendant in the 3rd: the Ascendant, the Sun, Saturn and Mars in the 4th: the Ascendant, the Sun, Saturn, Mars, Mercury and the Moon in the 10th: the Sun, the Moon, Mars, Mercury, Jupiter, Saturn and the Ascendant in the 11th: the Ascendant, Venus and Mercury in the 12th: the Ascendant, Venus, Mercury, Jupiter and the Moon in the 6th: the Sun, Mars, Saturn and Venus in the 7th: the Sun, Mars, Saturn, Mercury and Jupiter in the 9th from their own places are Rekhapradas (auspicious).

Chart showing Rekhas in the Sun's Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1	1		1				1		3
2	1		1				1		3
3		1		1				1	3
4	1		1				1	1	4
5				1	1				2
6		1		1	1	1		1	5
7	1		1			1	1		4
8	1		1				1		3
9	1		1	1	1		1		5
10	1	1	1	1			1	1	6
11	1	1	1	1	1		1	1	7
12				1		1		1	3

Auspicious Rekha Houses of the Sun's Ashtaka Varga

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
1	3	1	3	5	6	1	3
2	6	2	5	6	7	2	4
4	10	4	6	9	12	4	6
7	11	7	9	11	0	7	10
8	0	8	10	0	0	8	11
9	0	9	11	0	0	10	12
10	0	10	12	0	0	11	0
11	0	11	0	0	0	0	0
0	0	0	0	0	0	0	0

Ashtaka Varga of the Moon

ध्यूनेऽर्कारार्किशुक्राश्च ढर्मेर्कारार्किविध्गुरुः ।
ज्ञेन्धुजीवाः कुजार्यौ ज्ञार्केन्ध्वारार्किथनूशनाः ॥ ४६॥
जीवशुक्रबुढा भौमबुढशुक्रशनैश्चराः ।
रवीन्ध्वारार्किलग्नानि रवीन्ध्वार्यज्ञभार्गवाः ॥ ४७॥

अर्कज्ञजीवाः शुक्रेन्धू थे च थौ लग्नभूसुथौ ।

सर्वे शून्यं क्रमाथ्रोक्थं स्ठानं शीथकरस्य च ॥ ४८॥

46-48. In the Ashtaka Varga of the Moon-Mercury, the Moon and Jupiter in the 1st: Jupiter and Mars in the 2nd; Mercury, the Sun, the Moon, Mars, Saturn, Venus, and the Ascendant in the 3rd: Jupiter, Venus and Mercury in the 4th: Mars, Mercury, Venus and Saturn in the 5th: the Sun, the Moon, Mars, Saturn, and the Ascendant in the 6th; the Sun, the Moon, Jupiter, Mercury and Venus in the 7th: the Sun, Mercury and Jupiter in the 8th: Venus and the Moon in the 9th: the Sun, Mercury, Jupiter, Venus, the Moon, the Ascendant and Mars in the 10th and all the 8 in the 11th from their own places are Rekhapradas. No planet is Rekhaprada in the 12th.

Rekhas in the Moon Ashtaka Varga

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of dots
1		1		1	1				3
2			1		1				2
3	1	1	1	1		1	1	1	7
4				1	1	1			3
5			1	1		1	1		4
6	1	1	1				1	1	5
7	1	1		1	1	1			5
8	1			1	1				3
9		1				1			2
10	1	1	1	1	1	1		1	7
11	1	1	1	1	1	1	1	1	8
12									0

Rekhaprada houses of the Moon

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
3	1	2	1	1	3	3	3
6	3	3	3	2	4	s	6
7	6	5	4	4	5	6	10
11	7	6	5	7	7	11	11
10	9	10	7	8	9	0	0
11	10	11	8	10	10	0	0
0	0	0	11	12	0	0	0

0	0	0	0	0	0	0	0

Ashtaka Varga of Mars

लग्नमन्धकुजा भौमो होराज्ञेन्धुधिनाढिपाः ।

मन्धारौ ज्ञरवी ज्ञेन्धुजीवार्कथनुभार्गवाः ॥ ४९॥

मन्धारौ थौ सिथ श्चार्किः कुजार्कार्यार्किलग्नकाः ।

सर्वे गुरुसिथौ स्थानं भौमस्थैवं विधुर्बुढाः ॥ ५०॥

49-50. In the Ashtaka Varga of Mars the Ascendant, Saturn and Mars in the 1st: Mars in the 2nd: the Ascendant, Mercury, the Moon and the Sun in the 3rd: Saturn and Mars in the 4th: Mercury and the Sun in the 5th: Mercury, the Moon, Jupiter, the Sun, the Ascendant and Venus in the 6th; Saturn and Mars in the 7th: Saturn, Mars and Venus in the 8th: Saturn in the 9th: Mars, the Sun, Jupiter, Saturn and the Ascendant in 10th: all in the 11th and Jupiter and Venus in the 12th, from their own places are rekhapradas.

Rekhas In the Ashtaka Varga of Mars

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1			1				1	1	3
2			1						1
3	1	1		1				1	4
4			1				1		2
5	1			1					2
6	1	1		1	1	1		1	6
7			1				1		2
8			1			1	1		3
9							1		1
10	1		1		1		1	1	5
11	1	1	1	1	1	1	1	1	8
12					1	1			2

Rekha Prada houses of Mars

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
3	3	1	3	8	6	1	7
5	6	2	5	10	8	4	3
6	11	4	6	11	11	7	6

10	0	7	11	12	12	8	10
11	0	8	0	0	0	9	11
0	0	10	0	0	0	10	0
0	0	11	0	0	0	11	0

Ashtaka Varga or Mercury

लग्नमन्धारशुक्रज्ञा लग्नारेन्धुसिथार्कजाः ।
शुक्रज्ञौ लग्नचन्द्रार्किसिथारा ज्ञार्कभार्गवाः ॥ ५१॥
जीवज्ञार्केन्धुलग्नानि भूमिपुथ्रशनैश्चरौ ।
थौ च लग्नेन्धु शक्रार्या मन्धारार्कज्ञभार्गवाः ॥ ५२॥
लग्नमन्धारविच्चन्द्राः सर्वे जीवज्ञभास्कराः ।

51-52½: In the Ashtaka Varga of Mercury the Ascendant, Saturn, Mars, Venus and Mercury in the 1st: The Ascendant, Mars. the Moon, Venus and Saturn in the 2nd: Venus and Mercury in the 3rd: the Ascendant, the Moon, Saturn, Venus and Mars in the 4th: Mercury, Saturn and Venus in the 5th: Jupiter, Mercury, the Sun, the Moon and the Ascendant in the 6th: Mars and Saturn in the 7th: Mars, Saturn, the Ascendant, the Moon, Venus and Jupiter in the 8th: Saturn, Mars, the Sun, Mercury and Venus in the 9th: the Ascendant, Saturn, Mars, Mercury und the Moon in the 10th: all in the 11th and Jupiter, Mercury and the Sun in the 12th, from their own places, are rekhapradas.

Rekhas in the Ashtaka Varga of Mercury

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1			1	1		1	1	1	5
2	1	1	1			1		1	5
3				1		1			2
4		1	1			1	1	1	5
5	1			1		1			3
6	1	1		1	1			1	5
7			1				1		2
8		1	1		1	1	1	1	6
9	1		1	1		1	1		5
10		1	1	1			1	1	5
11	1	1	1	1	1	1	1	1	8
12	1			1	1				3

Rekhaprada houses of Mercury

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
		1	1		1		
5	2	2	3	6	2	2	1
9	6	7	6	11	4	7	4
11	8	8	9	12	5	8	6
12	10	9	10	0	8	9	8
0	11	10	11	0	9	10	10
0	0	11	12	0	11	11	11

Ashtaka Varga of Jupiter

गुरोर्लग्ने सुखे जीव लग्नाराक्रबुढा ढने ॥ ५३॥
चन्द्रशुक्रौ च धुश्चिक्ये मन्धार्यार्काः शनिर्व्यये ।
सुथे शुक्रेन्धुलग्नज्ञमन्धाश्चन्द्रं विना थ्वरौ ॥ ५४॥
लग्नारार्याऽर्केन्धवोऽस्थे म्त्गौ जीवार्कभूसुथाः ।
ढर्मे शुक्रार्कलग्नेन्धुबुढा मन्धं विनाऽयभे ॥ ५५॥

53-55. In the Ashtaka Varga of Jupiter the Ascendant, Mars, the Sun and Mercury in the 1st and the 4th: Jupiter, the Ascendant, Mars, the Sun, Mercury, the Moon and Venus in the 2nd: Saturn, Jupiter and the Sun in the 3rd: Venus, the Moon, the Ascendant, Mercury and Saturn in the 5th: Venus, the Ascendant, Mercury and Saturn in the 6th: the Ascendant, Mars, Jupiter, the Sun and the, Moon in the 7th: Jupiter, the Sun and Mars in the 8th: Venus, the Sun, the Ascendant the Moon and Mercury in the 9th: Jupiter, Mercury, Mars, the Sun, Venus and the Ascendant in the 10th: all except Saturn in the 11th and Saturn in the 12th, from their own places are rekhapradas.

Rekhas in the Ashtaka Varga of Jupiter

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1	1		1	1	1			1	5
2	1	1	1	1	1	1		1	7
3	1				1		1		3
4	1		1	1	1			1	5
5		1		1		1	1	1	5
6				1		1	1	1	4
7	1	1	1		1			1	5

8	1		1		1				3
9	1	1		1		1		1	5
10	1		1	1	1	1		1	6
11	1	1	1	1	1	1		1	7
12							1		1

Rekhaprada houses of Jupiter

SN	MN	MRS	MCY	JUP	VEN	SAT	Asc
1	2	1	1	1	2	3	1
2	5	2	2	2	5	5	2
3	7	4	4	3	6	6	4
4	9	7	5	4	9	12	5
7	11	8	6	7	10	0	6
8	0	10	9	8	11	0	7
9	0	11	10	10	0	0	9
10	0	0	11	11	0	0	10
11	0	0	0	0	0	0	11
0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0

Ashtaka Varga of Venus

माने गुरुबुढारार्कशुक्रहोरास्थठा विधुः ।
लग्नशुक्रेन्धव स्थे थे ज्ञार्क्या रास्थे ज्ञवर्जिथाः ॥ ५६॥
सुथभे लग्नशशिजशशाङ्कार्यार्किभार्गवाः ।
ज्ञारौ शून्यं सिथाऽर्केन्धुगुरुलग्नशनैश्चराः ॥ ५७॥
सर्वे रविं विना शुक्रगुरुमन्धाश्च मानभे ।
सर्वे कुजेन्धुरवयः क्रमाथ् भ्न्गुसुथस्य च ॥ ५८॥

56-58. In the Ashtaka Varga of Venus the Ascendant, Venus and the Moon in the 1st: the Ascendant, Venus and the Moon in the 2nd: the Ascendant, Venus, the Moon, Mercury, Saturn and Mars In the 3rd: the Ascendant, Venus, the Moon, Saturn and Mars in the 4th: the Ascendant, Mercury, the Moon, Jupiter, Saturn and Venus in the 5th: Mercury and Mars in the 6th: none in the 7th: Venus, the Sun, the Moon, Jupiter, the Ascendant and Saturn in the 8th: all except the SUN in the 9th: Venus,

Jupiter and Saturn in the 10th: all in the 11th: Mars, the Moon and the Sun in the 12th: from their own places, are rekhapradas.

Rekhas in the Ashtaka Varga of Venus

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1		1				1		1	3
2		1				1		1	3
3		1	1	1		1	1	1	6
4		1	1			1	1	1	5
5		1		1	1	1	1	1	6
6			1	1					2
7									0
8	1	1			1	1	1	1	6
9		1	1	1	1	1	1	1	7
10		1			1	1	1		4
11	1	1	1	1	1	1	1	1	8
12	1	1	1						3

Rekhaprada houses of Venus

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
8	1	3	3	5	1	3	1
11	2	4	5	8	2	4	2
12	3	6	6	9	3	5	3
0	4	9	9	10	4	8	4
0	5	11	11	11	5	9	5
0	8	12	0	0	8	10	8
0	9	0	0	0	9	11	9
0	11	0	0	0	10	0	11
0	12	0	0	6	11	0	0

Ashtaka Varga of Saturn

शने रविथनू सूर्यो लग्नेन्धुकुजसूर्यजाः ।

लग्नार्कौ जीवमन्धाराः सर्वे सूर्यं विना क्षथे ॥ ५९॥

अर्कोऽर्कज्ञौ बुढोऽर्कारथनुज्ञाः सकलास्थथः ।

कुजज्ञगुरुशुक्राश्च क्रमाथ् स्ठानमिधं विधुः ॥ ६०॥

59-60. In the Ashtaka Varga of Saturn the sun and Ascendant in the 1st: the Sun in the 2nd: the Ascendant, the Moon, Mars and Saturn in the 3rd: the Ascendant and the Sun in the 4th: Jupiter, Saturn and Mars in the 5th: all except the Sun in the 6th: the Sun in the 7th: the Sun and Mercury in the 8th: Mercury in the 9th: the Sun, Mars, the Ascendant and Mercury in the 10th: all in the 11th: Mars, Mercury, Jupiter and Venus in the 12th from their own places, are rekhapradas.

Rekhas in the Ashtaka Varga of Saturn

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1	1							1	2
2	1								1
3		1	1				1	1	4
4	1							1	2
5			1		1		1		3
6		1	1	1	1	1	1	1	7
7	1								1
8	1			1					2
9			1						1
10	1		1	1				1	4
11	1	1	1	1	1	1	1	1	8
12			1	1	1	1			4

Rekhaprada houses of Saturn

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
1	3	3	6	5	6	3	1
2	6	5	8	6	11	5	3
4	11	6	9	11	12	6	4
7	0	10	10	12	0	11	6
8	0	11	11	0	0	0	10
10	0	12	12	0	0	0	11
11	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0

थनौ थुर्ये च वह्निः स्याध् धुश्चिक्ये ध्वौ ढने शराः ।
बुध्दिम्त्थ्यंकरिःफेषु षत् खेशक्षथराशिषु ॥ ६१॥
रूपंस्थ्रियां गुरुं थ्यक्थ्वा लग्नस्य करणं थ्विधम् ।
होरासूर्येन्धवो लग्ने लग्नारेन्ध्विनसूर्यजाः ॥ ६२॥
गुरुज्ञौ लग्नचन्ध्रारा लसूचंमंबुसौरयः ।
क्षथे शुक्रस्थठा चैकः कामे सर्वे गुरुं विना ॥ ६३॥
म्त्गौ भ्त्गुबुढौ थ्यक्थ्वा ढर्मे गुरुसिथौ विना ।
कर्मण्याये थठा शुक्रोव्यये सूर्येन्धुवर्जिथाः ॥ ६४॥

61-64. In the Ashtaka Varga of the Ascendant 3 planets in the 1st and the 4th: 2 planets in the 3rd: 5 planets in the 2nd: 6 planets in the 5th, the 8th, the 9th and the 12th: one planet in the 10th, the 11th and the 6th: and all except Jupiter in the 7th are Karana-Prada (dot significator). Thus the Ascendant, the Sun and the Moon in the 1st: the Ascendant, Mars, the Moon, the Sun and Saturn in the 2nd: Jupiter and Mercury in the 3rd: the Ascendant, the Moon, Mars, Mercury and Saturn and the Sun in the 5th; the Ascendant, the Moon and Mars in the 4th, Venus in the 6th; all except Jupiter in the 7th; the Ascendant, the Sun, the Moon, Mars, Jupiter and Saturn in the 8th: the Ascendant, the Sun, the Moon, Mars, Mercury and Saturn in the 9th: Venus in the 10th; Venus in the 11th: the Ascendant, Mars, Mercury, Jupiter, Venus and Saturn in the 12th from their own places are Karana-Pradas (dot significator).

Dots in the Ashtaka Varga or the Ascendant

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Dots
1	0	0						0	3
2	0	0	0				0	0	5
3				0	0				2
4		0	0					0	3
5	0	0	0	0			0	0	6
6						0			1
7	0	0	0	0		0	0	0	7
8	0	0	0		0		0	0	6
9	0	0	0	0			0	0	6
10						0			1
11						0			1
12			0	0	0	0	0	0	6

The places marked with dots reckoned from the planet concerned are inauspicious. The rest are auspicious.

Ashtaka Varga of the Ascendant

लग्नस्येधं थु संप्रोक्थं करणं ध्विजपुङ्गव ।
अठ स्ठानं प्रवक्ष्यामि लग्नस्य ध्विजपुङ्गव ॥ ६५॥
आर्किज्ञशुक्रगुर्वाराः सौम्यधेवेज्यभार्गवाः ।
हिथ्वा सौम्यगुरू शेषाः सूज्ञेज्यभ्त्गुसूर्यजाः ॥ ६६॥
थठा जीवभ्त्गू बुध्ढौ सर्वे शुक्रं विना क्षथे ।
जीव एकस्थठा ध्यूने म्त्गौ सौम्यभ्त्गू थठा ॥ ६७॥
ढर्मे गुरुसिथावेव खे भवे शुक्रमन्थरा ।
सूर्यचन्ध्रौ थठा रिष्फे स्ठानं लग्नस्य कीर्थिथम् ॥ ६८॥

65-68. In the Ashtaka Varga of the Ascendant Saturn, Mercury, Venus, Jupiter and Mars in the 1st: Mercury, Jupiter and Venus in the 2nd: the Ascendant, the Sun, the Moon, Mars, Venus, and the Saturn in 3rd: the Sun, Mercury, Jupiter, Venus and Saturn in the 4th: Jupiter and Venus in the 5th, all except Venus in the 6th: Jupiter in the 7th: Mercury and Venus in the 8th: Jupiter and Venus in the 9th: all except Venus in the 10th: all except Venus in the 11th: and the Sun and the Moon in the 12th from their own places are rekhapradas.

Rekhas in the Ashtaka Varga of the Ascendant

	SN	MN	MRS	MCY	JUP	VEN	SAT	ASC	Number of Rekhas
1			1	1	1	1	1		5
2				1	1	1			3
3	1	1	1			1	1	1	6
4	1			1	1	1	1		5
5					1	1			2
6	1	1	1	1	1		1	1	7
7					1				1
8				1		1			2
9					1	1			2
10	1	1	1	1	1		1	1	7
11	1	1	1	1	1		1	1	7
12	1	1							2

Rekhaprada houses of the Ascendant

SN	MN	MRS	MCY	JUP	VEN	SAT	ASC
3	3	1	1	1	1	1	3
4	6	3	2	2	2	3	6
6	10	6	4	4	3	4	10
10	11	10	6	5	4	6	11
11	12	11	8	6	5	10	0
12	0	0	10	7	8	11	0
0	0	0	11	9	9	0	0
0	0	0	0	10	0	0	0
0	0	0	0	11	0	0	0

करणं बिन्धुवथ् लेख्यं स्ठानं रेखास्वरूपकम् ।
करणं थ्वशुभधं प्रोक्थं स्ठानं शुभफलप्रधम् ॥ ६९॥

69. in the charts of Ashtaka Varga Karana is signified by a bindu or dot (0) and Sthana (स्थान) by a rekha (line: 1). Karana is inauspicious while Sthana (स्थान) is auspicious.

धशारेखा लिखेधूर्द्ध्वास्थिर्यग् रेखाश्चथुर्धश ।
नगेशकोष्टसंयुक्थं चक्रमेवं प्रजायथे ॥ ७०॥
थिर्यगष्तसु कोष्टेषु विलग्नसहिथान् खगान् ।
आध्येषूर्द्ध्वाढरेष्वेवं भावसंख्या लिखेध् बुढः ॥ ७१॥
यठोक्थं विन्यसेथ् थथ्र करणं स्ठानमेव वा ।
थथः शुभाऽशुभं ज्ञाथ्वा जाथकस्य फलं वधेथ् ॥ ७२॥

70-72. The instructions given in this verse have been explained in the 'Notes' under verse 18. Example about Ashtaka Varga will be given later.

अठ थ्रिकोणशोढनाढ्यायः ॥ ६७॥

Chapter 67. Trikona Shodhana (rectification) in the Ashtaka Varga Scheme

एवं सलग्नखेतानां विढायाष्तकवर्गकम् ।

थ्रिकोणशोढनं कुर्याधाधौ सर्वेषु राशिषु ॥ १॥

थ्रिकोणं कठ्यथे विप्र मेषसिंहढनूंष्यठ ।

व्ष्कन्याम्त्गस्याश्च युग्मथौलिघतास्थठा ॥ २॥

1-2: The sage said-O Brahmin! After preparing the Ashtaka Varga of all the planets including the Ascendant, Trikona Shodhana has to be done for each Rashi (sign). A Trikona is made of three rāśhis equidistant from each other. Thus

(I) Aries, Leo and Sagittarius, (2) Taurus, Virgo and Capricorn, (3) Gemini, Libra and Aquarius and (4) Cancer, Scorpio and Pisces, from the Trikona of the rāśhis.

कर्कव्श्चिकमीनाश्च थ्रिकोणाः स्युः परस्परम् ।

अढोऽढः सर्वराशीनामष्तवर्गफलं न्यसेथ् ॥ ३॥

थ्रिकोणेषु च यन्न्यूनं थथ्थुल्यं थ्रिषु शोढयेथ् ।

एकस्मिन् भवने शून्यं थथ् थ्रिकोणं न शोढयेथ् ॥ ४॥

समथ्वे सर्वगेहेषु सर्वं संशोढयेध् बुढः ।

पश्चाथ् विपश्चिथा कार्यमेकाढिपथिशोढनम् ॥ ५॥

3-5. The Trikona Shodhana (rectification) should be done by writing the rekhas in the Ashtaka-Vargas of the Sun etc. under the rāśhis Aries etc. Amongst the Trikona rāśhis, the rashi which has lesser number of rekhas should be allotted rekhas arrived at by deducting its number of rekhas from the total number of rekhas of the three Trikona rāśhis. No Trikona-Shodhana is necessary if any of the Trikona rashi has no rekha.

Shodhana should be done if all the three of them have equal number of rekhas, that is, a zero should be written against all of them. Thereafter Ekadhipatya Shodhana should be done in the manner described later.

Example Horoscope

		MRS	Rh Mn
Asc Mcy Jup Ven			
Sun			
Ketu	Sat		

Rekha Chakra of Sun's Ashtaka Varga

00000 11	0000 1111	MRS 111 00000	Rh Mn 0000 1111
Asc 111 00000 Mcy Jup Ven			00 111 111
Sun 11111 000			000 111 11
Ketu 11111 00	Sat 00 11111	000 001 11	000 000 11

Rekha chakra of Moon's Ashtaka Varga

11111 000	11111 000	MRS 1111 0000	Rh Mn 11111 000
Asc 1111 000 Mcy Jup Ven			111 00000
Sun 11 000000			11111 000
Ketu 11111 000	Sat 111111 00	111 00000	1111 0000

Rekha chakra of Mars Ashtaka Varga

11 000000	111 00000	MRS 111 00000	Rh Mn 1111 0000
Asc 111 000 00 Mcy Jup Ven			11111 000
Sun 11 000000			111 00000
Ketu 11111 000	Sat 111 111 00	0000 0000	11 000000

Rekha Chakra of Mercury's Ashtaka Varga

1111 0000	111 00000	MRS 111 111 00	Rh Mn 111 11 000
Asc 111 11 000 Mcy Jup Ven			111 11 000
Sun 111 11 00			11 000 000
Ketu 111 1111 0	Sat 111 111 00	111 00000	111 111 00

Rekha Chakra of Jupiter's Ashtaka Varga

111 111 00	1111 0000	MRS 1111 0000	Rh Mn 1111 0000
Asc 111 111 00 Mcy Jup Ven			111 11 000
Sun 111 000 00			1111 0000
Ketu 111 111 00	Sat 111 111 00	111 111 00	11 000 000

Rekha Chakra of Ashtaka Varga of Venus

1111 0000	111 11 000	MRS 111 00000	Rh Mn 111 111 00
Asc 1111 0000 Mcy Jup Ven			1111 0000
Sun 111 000 00			111 00000
Ketu 111 11 000	Sat 111 00000	111 111 00	111 111 00

Rekha Chakra or Saturn's Ashtaka Varga

11 000000	111 11 000	MRS 1 000 0000	Rh Mn 1 000 0000
Asc 111 00000 Mcy Jup Ven			111 111 00
Sun 111 11 000			11 000 000
Ketu 1111 0000	Sat 111 11 000	111 000 00	111 000 00

Rekha Chakra of Ashtaka Varga of Ascendant

111 111 00	111 11 000	MRS 1111 0000	Rh Mn 111 00000
Asc 111 11 000 Mcy Jup Ven			1111 0000
Sun 1 000 0000			111 00000
Ketu 1111 0000	Sat 1111 0000	111 111 00	111 000 00

Notes: All the auspicious houses from the planets in the example chart have been marked with a rekha (1) and the inauspicious houses from than with a bindu (0) in the Ashtaka Varga of the Sun. It will be seen that in the Ashtaka Varga of the Sun Rekhaprada houses are 1,2, 4,7,8,9,10 and 11. These houses have to be marked with a rekha. The remaining 3,5,6 and 12 have to be marked with bindu. Similarly, auspicious and inauspicious houses reckoned from other planets (including the Ascendant) have to be marked with rekhas and bindus respectively. This is how the rekha chakras of the Ashtaka Varga of the planet have to be prepared. The Shodhana has to be done afterwards.

For Shodhana of the Ashtaka Varga of a planet, the first thing to be done is to see in which rashi the planet is posited. Beginning from that rashi, the names of the 12 rashi should be written and then the names of the planets posited in them should be mentioned against them. Thereafter the rekhas gained by that rashi should be written below them and then number achieved after Shodhana below it; See in this connection the example horoscope and the Sun, Ashtaka Varga.

Trikona Shodhana chakra for Sun's Ashtaka Varga

Rashi	10	11	12	1	2	3	4	5	6	7	8	9
Planet	Sn	Mcy Jup Ven			Mrs	Mn Rh					Sat	Kt
Number of Rekhas	5	3	2	4	3	4	6	5	2	3	6	5

Trikona Shodhana Number	3	0	0	0	1	1	4	1	0	0	4	1

In the above chart Trikona Shodhana has been done of the Sun's Ashtaka Varga. The Sun is in Capricorn. So, all the 12 Rāśhis beginning from Capricorn have been written in the first horizontal column of the chart. The planets posited in the various Rāśhis have also been shown there. In the column below it, have been indicated the rekhas gained by each rashi. The Trikona rāśhis from Capricorn are Capricorn, Taurus and Virgo. The numbers of rekhas are 5, 3 and 2 in Capricorn, Taurus and Virgo respectively. The least number of rekhas is 2 in Virgo. By deducting it from the number of rekhas in the three Rāśhis, there will be 3 left in Capricorn, 1 in Taurus and 0 in Virgo. The Trikona of Aquarius is made up of Aquarius, Gemini and Libra with 3, 4 and 3 rekhas respectively. By deducting the lowest number Aquarius will he left with 0, Gemini with 1 and Libra with 0,

The Trikona of Pisces is made up of Pisces, Cancer, and Scorpio with 2, 6 and 6 rekhas respectively. By applying the method explained above Pisces will be left with 0, Cancer with 4 and Scorpio with 4.

The Trikona of Aries is made up of Aries, Leo and Sagittarius with 4, 5 and 5 rekhas respectively. By applying the same method Aries will be left with 0, Leo with 1 and Sagittarius with 1. These are the rectified numbers of rekhas shown in third horizontal column of the above chart. This is how the Shodhana (rectification) is to be done of the Ashtaka Varga of each planet (including the Ascendant).

अठैकाढिपथ्यशोढनाढ्यायः ॥ ६८॥

Chapter 68. Ekadhipatya Shodhana in the Ashtaka Varga Scheme

पूर्वं श्रिकोणं संशोढ्य राशीनां स्ठापयेथ् फलम् ।
प्न्ठक् प्न्ठक् थथः कुर्याधेकाढिपथिशोढनम् ॥ १॥
क्षेथ्रध्वये फलनि स्युस्थधा संशोढयेध् यठा ।
क्षीणेन सह चान्यस्मिन् शुढयेध् ग्रहवर्जिथे ॥ २॥
उभयोर्ग्रहसंयोगे न संशोढ्यः कधाचन् ।
ग्रहयुक्थे फलैर्हीने ग्रहाभावे फलाढिके ॥ ३॥
ऊनेन सममन्यस्मिन् शोढयेध् ग्रहवर्जिथे ।
फलाढिके ग्रहैर्युक्थे चान्यस्मिन् सर्वमुथ्स्त्जेथ् ॥ ४॥
उभयथ्र ग्रहभावे समथ्वे सकलं थ्यजेथ् ।
सग्रहाग्रहयोस्थुल्ये सर्वं संशोढ्यमग्रहे ॥ ५॥

1-5. Ekadhipatya Shodhana is done after writing the numbers for rāśhis arrived at by Trikona Shodhana. Ekadhipatya Shodhana is done if both the two rāśhis owned by a planet have gained a number after Trikona Shodhana. Ekadhipatya Shodhana is not to be done if one rashi has got a number and the other is bereft of any number. The following are the rules for Ekadhipatya Shodhana:

(1) If both the rāśhis are without a planet and the Trikona Shodhana numbers are different (one is more than other), both should be given the smaller, number.

(2) If both the rāśhis a.re with planets, no Shodhana is to be done.

(3) If amongst the two rāśhis, one is with a planet and a smaller Trikona rectified number and the other is without planet with a bigger number, deduct the smaller number from the bigger number, and the number of the rashi with planet should be kept unchanged.

(4) If the rashi with the planet has a bigger number than that of the rashi without planet, the Shodhana should be done of the number of the rashi without planet and the number of the rashi with planet should be kept unchanged.

(5) If both the rāśhis are without planets and possess the same numbers, Shodhana of both the numbers should be done and the rectified numbers should be reduced to zero.

(6) If one rashi is with planet and the other is without any planet, tbc number of the latter should be reduced to zero. The San and the Moon own one rashi only (Leo and Cancer), their numbers should be kept unchanged.

Note: See the Trikona. Shodhana Chakra of the Sun's Ashtaka Varga given in the previous Chapter. As Capricorn and Aquarius are both with planets, no Shodhana is required to be done for them. Sagittarius is without any number and is with planet and Pisces is without a planet and numberless, so by deducting zero from their numbers, status quo is maintained. The same is the case with Gemini and Virgo and Taurus and Libra. No Ekadhipatya Shodhana has to be done for them.

An imaginary illustration

ashi	1	2	3	4	5	6	7	8	9	10	11	12
lanet	MN	MRS SAT	JUP RH							SN MCY VEN		
rikona Corrected)	1	2	4			4	1	3	1	2	2	2
kadhipatya Corrected)	1	2	0			0	0	2	0	2	0	1

Herein Aries is with one planet and has a Trikona corrected number (I) while Scorpio is planet less and has a bigger number (3). We will, by Ekadhipatya Shodhana, give the number 2 to Scorpio and the number 1 of Aries will remain unchanged.

Taurus is without planet and has a bigger number (2). Libra is without planet and has a smaller number (1). By Ekadhipatya Shodhana, the number of Libra will be reduced to zero and the number of Taurus will remain unchanged.

Both Gemini and Virgo are without planet and possess the same numbers (4 in each). Therefore, by Ekadhipatya Shodhana the numbers of both the rāśhis will be reduced to zero.

Capricorn is with planets and Aquarius it without a planet. Both possess the same Trikona corrected numbers (2 in each case). By Ekadhipatya the number of Aquarius will be reduced to zero and the number of Capricorn will be kept unchanged.

Both Sagittarius and Pisces are without planets. Sagittarius possess 1 and Pisces 2. By Ekadhipatya Shodhana We will deduct the difference between 2 and 1, that is 1, from both the numbers. The number of Sagittarius will be reduced to zero and the number of Pisces will be reduced to 1.

All this is shown in the above chart.

कुलीरसिंहयो राश्योः प्न्ठक् क्षेथ्रं प्न्ठक् फलम् ।

संशोढ्यैकाढिपथ्यं हि थथः पिण्दं प्रसाढयेथ् ॥ ६॥

6. After doing Ekadhipatya Shodhana, Pinda Sadhana, mould be taken in hand.

अथ पिण्दसाढनाढ्यायः ॥ ६९॥

Chapter 69. Pinda Sadhana in the Ashtaka Varga Scheme

एवं शोढ्यावशेषाङ्कं राशिमानेन वर्ध्ढयेथ् ।
ग्रहयुक्थे च थध्राशौ ग्रहमानेन वर्ध्ढयेथ् ॥ १॥
सर्वेषां च पुनर्योगः पिण्दाख्यः कठ्यथे ध्विज ।
गोसिंहौ धशभिर्गुण्यौ वसुभिर्युग्मक्ष्विकौ ॥ २॥
सप्थभिस्थुलमेषौ च म्त्गकन्ये च पञ्चभिः ।
शेषाः स्वसंख्यया गुण्या ग्रहमानमठोच्यथे ॥ ३॥
जीवारशुक्रसौम्यानां धशाष्तनगसायकाः ।
पञ्च शेषग्रहाणां च मानं प्रोक्थमिधं क्रमाथ् ॥ ४॥

1-4. The Sage said-O Brahmin! After completing the Trikona and Ekadhipatya Shodhana in the Ashtaka Vargas of all the planets, the rectified number should be multiplied by the measure of the rashi (रशिमान). If there be any planet in any rashi, the rectified number (शोधित अंक) should be multiplied by the measure of the planet also. Then after multiplying the rectified number of each rashi, the products should be added up. The total so arrived at will be Pinda of that planet. The multipliers (गुणक) of rāśhis are: 10 for Taurus and Leo, 8 for Gemini and Scorpio, 7 for Aries and Libra, 6 for Capricorn and Virgo. The multipliers of the remaining rāśhis are the same as their numbers, namely 4 for Cancer, 9 for Sagittarius, 11 for Aquarius and 12 for Pisces. The multipliers of planets are: 10 for Jupiter, S for Mars, 7 for Venus, 6 for Mercury, Sun, Moon and Saturn.

	AR	TR	GM	C	LE	VR	LB	SC	SA	CA	AQ	PS
Rashi	S	S	N	R	O	G	R	P	G	P	S	C
Multipl ier	7	10	8	4	10	6	7	8	9	5	11	12

Grahamana Chakra
(Multipliers of planets)

	Pl		I	M	M	J	V	S
anet	N	N	RS	CY	UP	EN	AT	

M ultiplier				8		5	0	1		7		5

Illustrative Ekadhipatya Shodananka Chakra of the Sun

Rashi	10	11	12	1	2	3	4	5	6	7	8	9
Planet	SN	MCY JUP VEN			MRS	RH MN					SAT	KT
Ekadhipatya Corrected Number	3	0	0	0	1	1	4	1	0	0	4	1

Now by multiplying the Ekadhipatya Shodhana number 3 of Capricorn by its rashi measure 5 we get 15. The products of other Rāśhis are: Taurus 1 x 10=10, Gemini 1 x 8=8, Cancer 4 x 4= 16, Leo 1 X 10 = 10, Scorpio 4 X 8=32, Sagittarius 1 X 9=9. In the case of the other Rashi namely, Aquarius, Pisces, Aries and Virgo, the Ekadhipatya Shodhana number is 0. Therefore, the product for these Rāśhis will also be 0. The total of all the products is 15+10+8+16+10+32+9=100. Thus 100 is the Rashi Pinda.

Now we have to find the Graha Pinda, that is, the Pinda of the planets. There are planets in Capricorn, Aquarius Taurus, Gemini and Scorpio (Rahu and Ketu are not taken into account). The Graha Pinda will be as under:

For Capricorn 3 x 5=15
For Taurus 1 X 8=8
For Gemini 1 X 5 = 5
For Scorpio 4 x 5=20
Graha Pinda =48

The Ekadhipatya Shodhana number of Aquarius occupied by Mercury, Jupiter and Venus is 0. Therefore, it is out of calculation. Thus, the total of Rashi Pinda and Graha Pinda, namely 100 and 48=148. The Pinda Sadhana of the Ashtakavaraas of the Ashtaka Vargas of the other planets (including the Ascendant) should be done in the Same manner. The total of rashi Pinda and Graha Pinda is known as Yoga Pinda.

अठाऽष्तकवर्गफलाढ्यायः ॥ ७०॥

Chapter 70. Effects of the Ashtaka Varga

आथ्मस्वभावशक्थिश्च पिथ्त्चन्था रवेः फलम् ।
मनोबुध्धिप्रसाधश्च माथ्त्चन्था म्त्गाङ्कथः ॥ १॥
भ्राथ्त्सथ्थ्वं गुणं भूमिं भौमेनैव विचिन्थयेथ् ।
वाणिज्यकर्म क्त्थ्थश्च सुह्त्न्धं च बुढेन थु ॥ २॥
गुरुणा धेहपुष्तिञ्च विध्या पुथ्रार्ठसम्पधः ।
भ्त्गोर्विवाहकर्माणि भोगस्ठान च वाहनम् ॥ ३॥
वेश्यास्थ्रीजनसंयोगं शुक्रेण च निरीक्षयेथ् ।
आयुश्च जीवनोपायं धुःखशोक भयानि च ॥ ४॥
सर्वक्षयं च मरणं मन्धेनैव निरीक्षयेथ् ।
थथ्थध्भावफलाङ्केन गुणयेध् योगपिण्दकम् ॥ ५॥
सप्थविंशओढ्त्थं शेषथुल्यर्क्षे याथि भानुजः ।
यधा थधा थस्य थस्य भावस्यार्थि विनिर्धिशेथ् ॥ ६॥

1-6: The matters to be considered from the Sun and other planets are as follows -

The Sun	The soul (आत्मा), nature, physical strength and joys and sorrows and father.
The Moon	Mind, wisdom, joy and mother.
Mars	Co-born, strength, qualities and land.
Mercury	Business dealings, livelihood and friends.
Jupiter	Nourishment of the body, learning, son (children), wealth and property.
Venus	Marriage, enjoyments, conveyance, prostitute and sexual intercourse with women.
Saturn	Longevity, source of maintenance, sorrows, danger, losses and death.

The following procedure should be adopted to ascertain the effects of a house. Multiply the number of rekhas with the Yoga Pinda (Rashi Pinda plus Graha Pinda) connected with the Ashtaka-Varga of that planet and divide the product by 27. The remainder will denote the number of the Nakshatra beginning from Ashwini. During the transit of Saturn in that Nakshatra the house (Bhava) concerned will be harmed. In other words, the effects of that house win become unfavourable.

The Sun's Ashtaka-Varga

अर्काश्रिथर्क्षान्नवमो राशिः पिथ्त्र् ग्त्हं स्म्त्थम् ।

थध्राशिफलसंख्याभिर्वर्ढयेध् योगपिण्दकम् ॥ ७॥

विभजेथ् सप्थविंशथ्या शेषर्क्षे याथि भानुजः ।

यधा थधा पिथ्त्क्लेशो भवथीथि न संशयः ॥ ८॥

थश्त्रिकोणगथे वापि पिथा पिथ्त्समोऽपि वा ।

मरणं थस्य जानीयाथ् पीदां वा महथीं वधेथ् ॥ ९॥

7-9: The 9th hons from the Sun at the time of birth deals with father. The, ekhas of the rashi (of that house) as marked in the Sun's Ashtaka-Varga should be multiplied by the Yoga Pinda and the' product be divided by 27 (the number of Nakshatras). The remainder will denote the number of Nakshatra beginning from Ashwini. The father will be in distress or he will otherwise suffer when Saturn in transit passes through that Nakshatra. Even when Saturn passes in transit the

Trikona Nakshatras (5th and 9th), father or relatives like father may die or suffer.

Notes: The 27 Nakshatras are as under:

1. Ashwini	10. Makha	19. Moala
2. Bharani	11. Poorvaphalguni	20. Poorvaashada
3. Krittika	12. Uttaraphalguni	21. Uttaraashada
4. Rohini	13. Hasta	22. Sravana
5. Mrigasira	14. Chittra	23. Dhanista
6. Aridra	15. Swati	24. Satabhisa
7. Punarvasu	16. Visakha	25. Poorvahhadra
8. Pushyami	17. Anuradha	26. Uttarahhadra
9. Asleslia	18. Jyesthn	27. Revati

By dividing the 27 Nakshatras in three equal parts the 1st, 10th and 19th fall in Trikona from each other. The Sun is Pitrakaraka (significator of father). Therefore, all about father is ascertained from the Sun's Ashtaka-Varga,

Illustration-See the Sun's Ashtaka Varga given earlier. The Sun is in Capricorn, the 9th rashi from which is Virgo. Therefore, the AshtakaVarga rekha number of Virgo 2 may be multiplied by 148 the Yoga Pinda. By dividing the product 296 by 27 the remainder will be 26. The 26th Nakshatra from Ashwini is Uttarahhadra. Thus, when the Saturn will pass in transit through Uttarabhadra or its Trikona Nakshatras Pushyamier Anuradha, the death of the father will take place if an

inauspicious Dasha be in operation at that time. Should the Dasha he auspicious or favourable the father will be in great distress.

गुणयेध् योगपिण्दं वा थध्राशिफलसंख्यया ।

अर्कोध्द्त्थावशेषर्क्षे यधा गच्छथि भानुजः ॥ १०॥

थथ्श्रिकोणर्क्षकं वापि पिथ्त्कष्तं थधा वधेथ् ।

रिष्तप्रधधशायां थु मरणं कष्तमन्यधा ॥ ११॥

10-11. If the Ashtaka Varga rekha number is multiplied by the Yoga Pinda and the product is divided by 12, the remainder will denote the rashi through which or through the rāśhis ii Trikona to it, the transit of Saturn will cause harm or unfavourable effects to father. Death of the father may occur if the Dasha prevailing at that time be unfavourable. If the Dasha b favourable father will face only adverse effects (like serious illness).

Illustration-The Sun is in Capricorn. The ninth rashi from it is Virgo. Multiply its AshatakaVarga number by 148 (Yoga Pinda), Divide the product 296 by 12. The remainder represents Scorpio the Trikona Rashi of which are Cane, and Pisces. When Saturn transits through any of these rāśhis, death or distress to father may be predicted.

Arista to father

अर्काथ्थु थुर्यगे राहौ मन्धे वा भूमिनन्धने ।

गुरुशुक्रेक्षणम्त्थे पिथ्त्हा जायथे नरः ॥ १२॥

लग्नाथ् चन्ध्राध् गुरुस्ठाने याथे सूग्रसुथेऽठवा ।

पापैध्र्ष्ते युथे वापि पिथ्त्नाशं वधेध् बुढः ॥ १३॥

लग्नाथ् सुखेश्वरारिष्तधशाकाले पिथ्त्क्षयः ।

अनुकूलधशाकाले नेथि चिन्थ्यं विचक्षणैः ॥ १४॥

12-14. The death of the father may be expected if Rahu, Saturn or Mars are in the 4th from the Sun at the time of transit of Saturn through any of the above three Rāśhis (Trikona Rāśhis). The death of the father will come to pass by such transit if at that time-

(1) The Saturn associated with or aspected by a malefic e in the 9th from the Ascendant or the Moon.

(2) The Dasha of the lord of the 4th from the Ascendant be in operation.

The death does not take place if a favourable Dasha be in force at the time of Saturn's transit. This should be kept in mind by the learneds while making predictions.

पिथ्त्जन्माष्तमे जाथस्थधीशे लग्नगेऽपि वा ।

करोथि पिथ्त्कार्याणि स एवाथ्र न संशयः ॥ १५॥

15. If the rashi of the Ascendant of the native be the 8th rashi from the Ascendant of the father or if the lord of the 8th from father's Ascendant be in the Ascendant of the native, he takes over all the responsibilities of his father after the latter's death.

Favourable yogas for father

सुखनाठधशायान्थु सुखप्राप्थेश्च संभवः ।

सुखेशे लग्नलाभस्ठे चन्धस्ठानाध् विशेषथः ।

पिथ्त्गेहसमायुक्थे जाथः पिथ्त्वशानुगः ॥ १६॥

पिथ्त्जन्मथ्त्थीयर्क्षे जाथः पिथ्त्ढनाश्रिथः ।

पिथ्त्कर्मग्त्हे जाथः पिथ्त्थुल्यगुणान्विथः ॥ १७॥

थधीशे लग्नसंस्ठेऽपि पिथ्त्श्रेष्टो भवेन्नरः ।

एवं पूर्वक्थसामान्यफलं चाथ्रापि चिन्थयेथ् ॥ १८॥

16-18. (1) The father enjoys happiness in the Dasha of the lord of the 4th from the Ascendant.

(2) The native is obedient to his father if the lord of tile 4th be in the Ascendant or the 11th, or in the 11th or the 10th from the Moon.

(3) If the birth be in the 3rd rāśhi from the Ascendant or Moon of the father, the native makes proper use of the wealth inherited from his father.

(4) If the birth be in the 10th rāśhi from the Ascendant or Moon of the father, the native will inherit all the good qualities of his father.

(5) If the lord of the 10th be in the Ascendant (in the birth chart of the native), the native will be more distinguished than his father.

सूर्याष्तवर्गे यन्छून्यं थन्मासे वस्थरेऽपि च ।

विवाहव्रथचूदाधि शुभकर्म परिथ्यजेथ् ॥ १९॥

यथ्र रेखाढिका थथ्र मासे संवचरेऽपि च ।

अनिष्तेऽपि रवौ जीवे शुभकर्म समाचरेथ् ॥ २०॥

19-20. No auspicious functions like marriage etc., should be performed in the month of rāśhis (that is, when the Sun transits that rāśhi) which has more number of dots in the Sun's Ashtaka Varga. The same applies to the Samvatsar of that rāśhi [that is, when the mean ('1&"'1) Jupiter transits that rāśhi]. Auspicious functions should be performed when the Sun or the mean ('16"'1) Jupiter transits the rāśhi which has more rekhas in the Sun's Ashtaka Varga.

Effects of the Moon's Ashtaka Varga

एवं चन्धाष्तवर्गे च यथ्र शून्यं भवेध् बहु ।

थथ्र थथ्र गथे चन्धे शुभं कर्मं परिथ्यजेथ् ॥ २१॥

चन्धाच्चथुर्ठो माथ्त्प्रसाधग्रामचिन्थनम् ।

चन्द्राथ् सुखफलं पिण्दं वर्द्धयेध् भैश्च सम्भजेथ् ॥ २२॥

शेषम्त्क्षं शनौ याथे माथ्त्हानिं विनिर्धिशेथ् ।

थथ्थ्रिकोणगथे चापि शनौ माथ्त्रुजं वधेथ् ॥ २३॥

21-23. In the same manner, no auspicious functions should be performed during the transit of the Moon in the rāśhi which has larger number of dots in the Moon's Ashtaka Varga. Consideration regarding mother, house and village should be done from the 4th house from the Moon. Therefore, multiply the number of rekhas in the Ashtaka Varga of the Moon by the Yoga Pinda of that Ashtaka Varga, and divide the product by 27. The death of or distress to mother may be expected when Saturn passes in transit through the Nakshatra denoted by the remainder. Then divide the product by 12. The death of the mother may occur when Saturn transits the rāśhi denoted by the remainder. Distress to mother may be predicted when Saturn transits the Nakshatras or rāśhis in Trikona to Nakshatra and rāśhi indicated above.

Trikona-Ekadhipatya Shodhana Chakra of the Moon

Rashi	3	4	5	6	7	8	9	10	11	12	1	2
Planet	Moon					Sat		SN	MCY JUP VEN			MRS
Number of rekhas	5	3	5	4	3	6	5	2	4	5	5	4
T. Shodhit (Corrected)												
E. Shodhit (Corrected)												

T-Trikona and E-Ekadhipatya

Illustration of Pinda Sadhana

By multiplying the number of Ekadhipatya Shodhana number 2 by 8 the Rashimana of Gemini, the product is 16. Multiply the number of Scorpio 3 by 8 the Rashimana of Scorpio.

The product is 24. Multiply the number of Aquarius 1 by 11 the Rashimana of Aquarius. The product is 11. Multiply 2 the Ekadhipatya Shodhana number of Pisces by 11, the Rashimana of Pisces. The product is 24. Multiply 2 the corrected number of Taurus by the Rashimana of Taurus. The product is 20. As the Ekadhipatya numbers of other Rāśhis are zero, the product will also be zero. Thus, the Rashi Pinda will be 16+24+ 11 + 24+ 20=95.

Then multiply the Grahmana of the Moon 5 by the rectified Ekadhipatya Sodhana number 2. The product is 10. Multiply 3 the number of Scorpio by 5 the Grahmana of Saturn. The product is 15. Multiply 2 the number of Taurus by 8, the Grahmana of Mars. The product is 16. Multiply 1, number of Aquarius by the

Grahmana of Mercury, Jupiter and Venus, namely 5, 10 and 7. The products will be 5, 10 and 7. The Ekadhipatya number of other planets are zeros. Therefore, the product will also be zero. Thus, the Graha Pinda will be 10+ 15+16 + 5+10+ 7=63 and the Yoga Pinda will be 95+63 =158.

The 4th house from the Moon falls in Virgo. Multiply the Ashtaka Varga number 4 of Virgo by 158, the Yoga Pinda. The product is 632. Divide this by 27 and 12 separately. The first remainder denotes the 11th Nakshatra, namely P. Phalguni. The second remainder denotes the 8th rashi, namely Scorpio. The mother will be in distress during the transit of Saturn through P. Phalguni and its Trikona Nakshatras Bharani and P. Ashad. The same will happen during the transit of Saturn through Scorpio or its Trikona rāśhis Pisces and Cancer.

Effects or the Ashtaka Varga or Mars

भौमाष्तवर्गे संचिन्थ्यं भ्राथित्वक्रमढैर्यकम् ।

कुजाश्रिथाथ् थ्त्थीयर्क्षं बुढैर्भ्राथित्ग्त्ह्ं स्म्त्थम् ॥ २४॥

थ्रिकोणशोढनं क्त्थ्वा यथ्र स्याधढिकं फलम् ।

भूमेर्लाभोऽथ्र भार्याया भ्राथ्त्णां सुखमुथ्थमम् ॥ २५॥

भौमो बलविहीनश्चध् धीर्घायुर्भाथ्त्को भवेथ् ।

फलाअनि यथ्र क्षीयन्थे थथ्र भौमे गथे क्षथिह् ॥ २६॥

थ्त्थीयर्क्षफलेनाठ पिण्दं सम्बढ्र्य पूर्ववथ् ।

शेषम्त्क्षं शनौ याथे भ्राथ्त्कष्तं विनिर्धिशेथ् ॥ २७॥

24-27. Consideration of brothers (Co-borns), valour and patience is done from Mars Ashtaka Varga. If the number of rekha is larger in any rashi after Trikona Shodhana, there will be gains of land, happiness from wife and great happiness to brother when Mars passes through that rashi in transit. If Mars be weak, the brothers will be short-lived. There will be distress to brothers when Mars transits a rashi without rekhas. Here also the yoga Pinda of Mars should be multiplied by the number of rekhas in the Ashtaka Varga and the product be divided separately by 27 and 12. The remainder will denote the Nakshatra and rashi respectively. The brother will suffer whenever Saturn transits that Nakshatra or rashi (or the Trikona, Nakshatras or rāśhis).

Trikona and Ekadhipatya Chakra of Mars Ashtaka Varga

Rashi	2	3	4	5	6	7	8	9	10	11	12	1
Planet	MRS	Moon					Sat		SN	MCY JUP VEN		
Number of rekhas	3	4	5	3	2	1	6	5	2	3	2	3
T. Shodhit												

(Corrected)	
E. Shodhit (Corrected)	

Rashi Pinda 80, Graha Pinda 33, Yoga Pinda 113

Illustration: Mars is in Taurus. Cancer the third rashi from Taurus has 5 rekhas. Multiply 5 by 113 the Yoga Pinda. The product is 565. This when divided by 27, the remainder indicates the 25th Nakshatra (P. Bhadra). There will be distress to brother when Saturn passes in transit through this Nakshatra or its Trikona Nakshatras. Then divide 565 by 12. The remainder denotes Aries. The brother will suffer when Saturn transits Aries or its Trikona Rāśhis.

Effects of Mercury Ashtaka Varga

बुढाथ्थुर्ये कुतुम्बं च माथुलं मिश्रमेव च ।

बुढे फलाढिके राशौ गथे थीषां सुखं धिशेथ् ॥ २८॥

बुढाष्तवर्गं संशोढ्य शेषम्त्क्षं गथे शनौ ।

कष्तं कुतुम्बमिश्राणां माथुलानां च निर्धिशेथ् ॥ २९॥

28-29. Consideration in regard to family, maternal uncle and friends should be done from the 4th house from Mercury. The family etc. will enjoy happiness during the transit of Mercury in the rashi which contains larger number of rekhas in the Mercury's Ashtaka Varga. After performing Trikona and Ekadhipatya Shodhana in the Mercury's Ashtaka Varga, the happiness or distress of the family should be predicted from the transit of Saturn through the resultant Nakshatra and rashi (and those in Trikona to them)

Trikona and Ekadhipatya Chakra of Mercury Ashtaka Varga

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Planet	MCY JUP VEN			MRS	Moon					Sat		SN
Number of rekhas	5	4	3	5	5	5	2	6	3	6	7	5
T. Shodhit (Corrected)												
E. Shodhit (Corrected)												

Rashi Pinda 95, Graha Pinda 59, Yoga Pinda 154

Illustration: Mercury is in Aquarius. In Taurus, which is in 4th from Mercury there are 5 rekhas. Multiply 5 by 154 the Yoga Pinda. The product is 770. By dividing this by 27 and 12 separately, the remainders denote the 14th Nakshatra(Chittra) and

2nd rashi (Taurus) respectively. The family etc., will suffer whenever Saturn passes in transit through this Nakshatra or rashi or its Trikona Nakshatras or rāśhis.

Effects of Jupiter's AshtakaVarga

जीवाथ् पञ्चमथो ज्ञानं ढर्मं पुथ्रं च चिन्थयेथ् ।
थस्मिन् फलाअढिके राशौ सन्थानस्य सुखं धिशेथ् ॥ ३०॥
ब्न्हस्पथेः सुथस्ठाने फलं यथ्संख्यकं भवेथ् ।
शथ्रुनीचग्रहं थ्यक्थ्वा थावथी सन्थथिर्द्भवा ॥ ३१॥
सुथभेशनवांशैश्च थुल्या वा सन्थथिर्भवेथ् ।
सुथभावफलेनैवं पिण्दं संगुण्य पूर्ववथ् ॥ ३२॥
पुथ्रकष्तं विजानीयाथ् शेषमन्क्षं गथे शनौ ।
एवं ढर्मं च विध्यां च कल्पयेथ् कालचिथ्थमः ॥ ३३॥

30-33. All about knowledge, religious inclinations of the native and son (progeny) is to be ascertained from the 5th house from Jupiter. If the rekhas in the 5th house from Jupiter are larger in number in the AshtakaVarga, there will be great happiness in respect of progeny. If the dots are larger in number, the happiness in respect of progeny will be meagre. The number of children are equal to the number of rekhas in the 5th house (from Jupiter) provided it is not the rashi of debilitation of Jupiter or his enemy's rashi. In that case the number of children will be very limited. The number of children is also equal to the n umber of Navamsha in which the lord of the 5th from Jupiter is posited.

Multiply the Yoga Pinda of Jupiter by the number of rekhas in the AshtakaVarga and divide the product separately by 27 and 12. The remainders will denote the Nakshatra and rāśhi respectively. The progeny will be in distress during the transit of Saturn through that Nakshatra and its Trikona Nakshatras and of that rāśhi and its Trikona rāśhis. During that period the knowledge, learning and religious activities of the native will also be adversely affected.

Trikona and Ekadhipatya Chakra of Jupiter's AshtakaVarga

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Planet	MCY JUP VEN			MRS	Moon					Sat		SN
Number of rekhas	6	7	4	4	4	5	4	2	6	6	6	2
T. Shodhit (Corrected)												
E. Shodhit												

(Corrected)

Rashi Pinda 60, Graha Pinda 65, Yoga Pinda 115

Illustration: Jupiter is in Aquarius. There are 4 rekhas in Gemini the 5th from Aquarius. Multiply 4 by 115 the yoga Pinda. Divide the product 460 by 27. The remainder will be 1, which is Ashwini Nakshatra. Again divide 460 by 12. The remainder will be 4, that is, Cancer rāśhi. The adverse effects mentioned above will be experienced whenever Saturn passes in transit through Ashwini or its Trikona Nakshatras (Makha, Moola) or Cancer or its Trikona rāśhis (Scorpio and Pisces).

Effect, of the AshtakaVarga of Venus

शथ्रुस्याकष्तवर्गं च निक्षिप्याकाशचारिषु ।

यथ्र यथ्र फलानि स्युर्भूयांसि कलि थथ्र थु ॥ ३४॥

विथ्थं कलथ्रं भूमिं च थथ्थध्धेशाध् विनिर्धिशेथ् ।

शुक्राज्जामिथ्रथो धारलब्धिश्चिन्थ्या विचक्षणैः ॥ ३५॥

जामिथ्रथथ्रिकोणस्ठराशिधिग्धेशसम्भवा ।

सुखेधुःखे स्थ्रियाश्चिन्थ्ये पिण्दं सम्वढ्र्य पूर्ववथ् ॥ ३६॥

34-36. There will be gain of wealth, land and happiness, and marriage, whenever Venus passes in transit through the rāśhis which have larger number of rekhas in the Ashtaka Varga of Venus. These gains will be from the directions of the 7th rāśhi from Venus and of its Trikona rāśhis. The effects should be judged in the manner already explained earlier after multiplying the rekhas in the 7th house from Venus by the Yoga Pinda. See the illustration given below.

Trikona and Ekadhipatya Shodhana Chakra of the Ashtaka Varga of Venus

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Planet	MCY JUP VEN			MRS	Moon					Sat		SN
Number of rekhas	4	4	5	3	6	4	3	6	6	3	5	3
T. Shodhit (Corrected)												
E. Shodhit (Corrected)												

Rashi Pinda 62, Graha Pinda 10, Yoga Pinda 72

Illustration: Venus is in Aquarius. There are 3 rekhas in Leo, the 7th rashi from Venus. Multiply 3 by 72. Divide the product 216 by 27. The remainder is O which mean, the 27th Nakshatra Revati. Again divide 216 by 12. The remainder is O which is the 12th rashi Pisces. The wife will be in distress during the transit of Saturn through

Revati and its Trikona Nakshatras (Ashlesha and Jyeshtha), and through Pisces and its Trikona rāśhis (Cancer and Scorpio)

Effects of the Saturn's Ashtaka-Varga

सनैश्चराश्रिथस्ठानाधष्तमं म्त्थ्युभं स्म्त्थम् ।
थधेव चायुषः स्ठानं थस्माधायुर्विचिन्थयेथ् ॥ ३७॥
लग्नाथ्प्रभ्त्थ मन्धान्थं फलान्येकथ्र कारयेथ् ।
थध्योगफलथुल्याब्धे व्याढिं वैरं समाधिशेथ् ॥ ३८॥
एवं मन्धाधिलग्नान्थं फलान्येकथ्र योजयेथ् ।
थथ्थुल्यवर्षे जाथस्य थस्य व्याढिभयं वधेथ् ॥ ३९॥
ध्वयोर्योगसमे वर्षे कष्तं म्त्थ्युसमं धिशेथ् ।
धशारिष्तसमायोगो म्त्थ्युरेव न संशयः ॥ ४०॥

37-40: The 8th house from Saturn signifies death as well .as longevity. Assessment about longevity (Span of life) should be made from that house through the Ashtaka-Varga. Therefore, predict distress to the native in the year equal to the number of rekhas in the Ashtaka-Varga from the Ascendant up to Saturn. The year equal to the number of rekhas from Saturn up to the Ascendant will also be of distress. If in the year equal to the total of the above rekhas Arishta Dasha be also in operation, there can be possibility of death of the native.

Trlkona and Ekadhipatya Shodhana Chakra of Saturn in Ashtaka-Varga

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Planet	ASC JUP VEN MCY			MRS	MN					SAT		SN
Number of rekhas	3	2	5	1	1	6	2	3	3	4	4	5
T. Shodhit (Corrected)	2	0	3	0	0	4	0	2	2	2	2	4
E. Shodhit (Corrected)	2	0	1	0	0	4	0	2	2	2	2	4

Rashi Pinda 123, Graha Pinda 74, Yoga Pinda 197

Illustration: Here the total of rekhas from the Ascendant (Aquarius) up to Saturn (Scorpio) is 30. Therefore, the native will have to face distress in his 30th year. The total of rekhas from Saturn is 16. Therefore, the 16th year will also be adverse.

The total of the two 30 +16=46. There can be possibility of death or death-like suffering in the 46th year.

पिण्दं संस्ठाप्य गुणयेथ् शनेरष्तमगैः फलैः ।

सप्थविंशथिहृत्च्छेषथुल्यम्त्क्षं गथे शनौ ॥ ४१॥

थथ्थ्रिकोणर्क्षगे वापि जाथकस्य म्त्थं वधेथ् ।

अर्कहृत्च्छेषराशौ वा थथ्थ्रिकोणेऽपि थध् वधेथ् ॥ ४२॥

41-42. Multiply the Yoga Pinda by the number of rekhas in the Ashtaka-Varga and divide the product by 27. The death of the native will take place when Saturn passes in transit through the Nakshatra denoted by the remainder or its Trikona Nakshatras. Again, divide the product by 12. The native will face danger of death when Saturn passes in transit through the rashi denoted by the remainder or through its Trikona rāśhis.

Illustration: Saturn is in Scorpio. The number of rekhas in the 8th house to Scorpio is 1. Multiply 1 by 197. Divide the product by 27. The remainder 8 indicates Pushyami Nakshatra. There will be possibility of death when Saturn passes in transit through Pushyami or its Trikona Nakshatras, namely, Anuradha and Uttara bhadra. The death will take place only if Marakesha Dasha be in operation at that time.

Now divide the product 197 by 12. The remainder signifies the 5th rashi Leo. There will be distress whenever Saturn passes in transit through Leo or its Trikona rāśhis Sagittarius and Aries.

शनैश्चराष्तवर्गेषु यथ्र नास्थि फलं ग्त्हे ।

थथ्र नैव शुभं थस्य यधा याथि शनैश्चरः ॥ ४३॥

यथ्र राशौ शुभाढिक्यं थथ्र याथे शनैश्चरे ।

जाथकस्य ढ्रुवं ज्ञेयं थस्मिन् काले शुभं फलम् ॥ ४४॥

43-44: The results will be favourable when Saturn passes in transit through rāśhis which have larger number of rekhas in the Saturn's Ashtaka Varga. Saturn's transit through rāśhis which. have larger number of dots will produce only evil effects.

अथाऽष्टवर्गायुर्दायाध्यायः ॥ ७१॥

Chapter 71. Determination of Longevity through the Ashtaka Varga

अथात्रायुः प्रवक्ष्येऽहमष्टवर्गसमुद्भवम् ।
दिनद्वयं विरेखायां रेखायां सार्धवासरम् ॥ १॥
दिनमेकं द्विरेखायां त्रिरखायां दिनार्धकम् ।
वेदतुल्यासु रेखासु सार्धसप्तदिनं स्मृतम् ॥ २॥
द्विवर्षं पञ्चरेखासु षड्रेखासु चतुःसमा ।
षड्वर्षं सप्तरेखासु वसवोऽष्टासु वत्सराः ॥ ३॥
एवं यदागतायुः स्यात् सर्वखेटसमुद्भवम् ।
तदर्धं स्फुटमायुः स्यादष्टवर्गभवं नृणाम् ॥ ४॥

1-4. The Sage said-I will now describe the method of determining longevity from the Ashtaka Varga.

For this purpose, the Ashtaka Vargas of tile Ascendant and all the planets, have to be studied. The rekhas in all the rashi, have been allotted specific spans of life. The rashi which has no rekhas has been allotted 2 days, that with one rekha gets 1½ days, one day for rashi with 2 rekhas, half day for rashi with 3 rekhas, 7½ days for rashi with 4 rekhas, 2 years for rashi with 5 rekhas, 4 years for 6 rekhas, 6 years for 7 rekhas and 8 years for 8 rekhas. In this manner, the spans of life should be worked from rekhas in all the Ashtaka Vargas. Half of the sum total of all will be the longevity based on Ashtaka-Varga.

Illustrative chart based on the Sun's Ashtaka-Varga

Rashi	10 SN	11	12	1	2	3	4	5	6	7	8	9	Sum Total
Number of rekhas	5	3	2	4	3	4	6	5	2	3	6	5	
Year	2	0	0	0	0	0	4	2	0	0	4	2	14
Months	0	0	0	0	0	0	0	0	0	0	0	0	0
Days	0	0	1	7	0	7	0	0	1	0	0	0	18

Ghatikas	0	30	0	30	30	30	0	0	0	30	0	0	30

Thus, the longevity as given in the above chart is 14 years 0 months 18 days and 30 Ghatikas. Half of this comes to 7 years 0 months 9 days and 15 Ghatikas. This will be the span of life as determined from of the Sun's Ashtaka-Varga.

By calculating in the same manner, we get the span of life based on the Ashtaka-Vargas the Moon and others as under:

	Y	M	C	G
Moon's Ashtaka Varga	7	0	12	15
Mars' Ashtaka Varga	4	0	7	0
Mercury's Ashtaka Varga	12	0	4	45
Jupiter's Ashtaka Varga	12	0	16	6
Venus' Ashtaka Varga	0	0	12	15
Saturn's Ashtaka Varga	4	0	10	45
Ascendant’s, Ashtaka Varga	7	0	12	45
Sun's Ashtaka Varga	7	0	9	15

The Sum total of longevity as determined by all the Ashtaka Vargas comes to 66 years 2 months 25 days and 30 Ghatikas.

अथ समुदायाष्टकवर्गाध्यायः ॥ ७२॥

Chapter 72. Aggregational Ashtaka Varga

द्वादशारं लिखेच्चक्रं जन्मलग्नादिभैर्युतम् ।

सर्वाष्टकफलान्यत्र संयोज्य प्रतिभं न्यसेत् ॥ १॥

समुदायाभिधानोऽयमष्टवर्गः प्रकथ्यते ।

अतः फलानि जातानां विज्ञेयानि द्विजोत्तम ॥ २॥

1 2. The Sage said-O Brahmin! Write down a, birth chart with 12 houses including the Ascendant. Then insert the total of the rekhas in all the Ashtaka Vargas of the planets in the rashi concerned. The Ashtaka Varga with such rekhas is called the Samudayashtaka Varga or the Aggregational Ashtaka Varga. From this should be judged good and adverse effects of, the birth chart.

त्रिंशाधिकफला ये स्यू राशयस्ते शुभप्रदाः ।

पञ्चविंशादित्रिंशान्तफला मध्यफला स्मृताः ॥ ३॥

अतः क्षीणफला ये ते राशयः कष्टदुःखदा ।

शुभे श्रेष्ठफलान् राशीन् योजयेन्मतिमान्नरः ॥ ४॥

कष्टराशीन् सुकार्येषु वर्जयेद् द्विजसत्तम ।

श्रेष्ठराशिगतः खेटः शुभोऽन्यत्राऽशुभप्रदः ॥ ५॥

3-5. In the aggregational Ashtaka Varga the rashi which has more than 30 rekhas gives favourable effects, that having between 25 and 30 rekhas produces medium effects and that Rashi who has less than 25 rekhas yields adverse effects. Auspicious functions like marriage etc. should be performed when the planet on whose basis the time and date of functions are performed, moves into the rashi with favourable effects. The rashi which is productive of adverse effects (that is with rekhas less than 25) should be avoided for these purposes. For example, the strength of the Moon (Chandrabala) is generally acceptable for all auspicious functions. Therefore, auspicious functions should be performed or started when the Moon is in the rashi with maximum number of rekhas. The planet in the rashi with favourable number of rekha produces auspicious effects and the planet in the rashi with unfavourable number of rekhas yields evil results.

तन्वादिव्ययपर्यन्तं दृष्ट्वा भाक्फलानि वै ।

अधिके शोभनं ज्ञेयं हीने हानिं विनिर्दिशेत् ॥ ६॥

मध्ये मध्यफलं ब्रूयाद् तत्तद्भावसमुद्भवम् ।

6-6½: Amongst the 12 houses t including the Ascendant), more than 30 rekhas advance the effects of a house, between 25 and 30 rekhas produce medium effects and the effects of the house which contains less than 25 rekhas gets damaged.

Notes: From the above verses, it can be interpreted that if there are less than 25 rekhas in 6th, 8th and 12 their effects become favourable. The effects will become adverse if these houses contain more than 25 rekhas.

मध्यात् फलाधिके लाभो लाभात् क्षीणगतोव्ययः ॥ ७॥

लग्नं फलाधिकं यस्य भोगवानर्थवान् हि सः ।

विपरीतेन दारिद्र्यं भवत्येव न संशयः ॥ ८॥

7-8. If in a birth chart there are larger number of rekhas in the 11th than those in 10th, and there are smaller number of rekhas in 12th than those in the 11th, and the Ascendant contains largest number of rekhas, the native will be wealthy and will enjoy all kinds of comforts and luxuries.

दशावदिह भावानां कृत्वा खंडत्रयं बुधः ।

पश्येत् पापसमारूढं खंडे कष्टकरं वदेत् ॥ ९॥

सौम्यैर्युक्तं शुभं ब्रूयान्मिश्रैर्मिश्रफलं यथा ।

क्रमाद् बाल्याद्यवस्थासु खंडत्रयफलं वदेत् ॥ १०॥

9-10. Divide the 12 houses in 3 sections. There will be sufferings and distress in that part of the life which is represented by the section of the birth chart with more malefic. There will be happiness etc., in the part of the life represented by the section of the birth chart containing more benefices. There will be mixed results in that part of the life when the relative section of the birth chart has equal number of benefices and malefic. The houses from the Ascendant up to the 4th signify childhood, those from the 5th to 8th youth (adulthood) and those from the 9th to 12th represent the old age.

Illustration: The Ascendant is Aquarius. There are 3 rekhas in the Sun's Ashtaka Varga, 4 in the Moon's Ashtaka Varga, 3 in the Mars' Ashtaka Varga, 2 in the Mercury's Ashtaka Varga, 6 in the Jupiter's, Ashtaka Varga, 4 in the Ashtaka Varga of Venus, 3 in the Saturn's Ashtaka Varga and 5 in the Ascendant's Ashtaka Varga. The total of rekhas in the Ascendant is 30 in the Samudaya or Aggregational Ashtaka Varga. In the same manner, the total number of rekhas should be inserted in the other houses. The following birth chart illustrates this-

32 Rekhas	34 Rekhas	MRS 28 Rek.	MN 32 Rek.

Asc Mcy Jup Ven 30 Rek.			38 Rekhas
SN 25 Rek.			27 Rekhas
41 Rekhas	SAT 43 Rek.	29 Rekhas	28 Rekhas

There are 30 rekhas in the Ascendant, which indicate bodily felicity. In the 2nd, 3rd, 5th, 10th and 11th there are 30 or more than 30 rekhas. The enhancement of these houses is assured and very good effects will be produced by them particularly in the Dasha of their lords. The number of rekhas in. the 4th, 7th, 9th, 8th and 12th is between 25 and 30. These houses will produce medium effects.

The largest number of benefices is in the first section of the birth chart. Therefore, the 1st part of life will be full of joys, happiness and comforts. There is only 1 benefice (Moon) in the second section. Therefore, the good results will be medium. The last section contains only malefic. Consequently, there will almost be no happiness etc., in the last part of the native's life.

Evil Effects of the number of less than 25 rekhas in a rashi and remedial measures

रेखाभिः सप्तभिर्युक्ते मासेमृत्युभयं नृणाम् ।
सुवर्णं विंशतिपलं दद्यात् द्वौ तिलपर्वतौ ॥ ११॥
रेखाभिरष्टभिर्युक्ते मासे मृत्युबशो नरः ।
असत्फलविनाशाय दद्यात् कर्पूरजां तुलाम् ॥ १२॥
रेखाभिर्मवभियुक्ते मासे सर्पभयं वदेत् ।
अश्वैश्चतुर्भिः संयुक्तं रथं दद्याच्छुभाप्तये ॥ १३॥
रेखाभिर्दशभिर्युक्ते मासे शस्त्रभयं तथा ।
दद्याच्छुभफलावाप्त्यै कवचं वज्रसंयुतम् ॥ १४॥
अभिशापभयं यत्र रेखा रुद्रसमा द्विज ।
दिक्पलस्वर्णघटितां प्रदद्यात् प्रतिमां विधोः ॥ १५॥
युक्ते द्वादशरेखाभिर्जले मृत्युभयं वदेत् ।
सशस्यभूमिः विप्राय दत्वा शुभफलं भवेत् ॥ १६॥

विश्वप्रमितरेखाभिर्व्याघ्रान्मृत्युभयं तथा ।
विष्णोर्हिरण्यगर्भस्य दानं कुर्याच्चुभाप्तये ॥ १७॥
शत्रप्रमितरेखाभिर्युक्ते मासे मृतेर्भयम् ।
वराहप्रतिमां दद्यात् कनकेन विनिर्मिताम् ॥ १८॥
तिथितिश्च नृपाद् भीतिर्दद्यात् तत्र गजं द्विज ।
रिष्टं षोडशभिर्दद्यात् मूर्तिं कल्पतरोस्तथा ॥ १९॥
सप्तेन्दुभिर्व्याधिभयं दद्यात् धेनुं गुडं तथा ।
कलहोऽष्टेन्दुभिर्दद्याद् रत्नगोभूरिरण्यकम् ॥ २०॥
अङ्केन्दुभिः प्रवासः स्याच्छान्तिं कुर्याद् विधानतः ।
विंशत्या बुद्धिनाशः स्याद् गणेशं तत्र पूजयेत् ॥ २१॥
रोगपीडैकविंशत्या दद्याद् धान्यस्य पर्वतम् ।
यमाश्विभिर्बन्धुपीडा दद्यादादर्शकं द्विज ॥ २२॥
त्रयोविंशत्रिसंयुक्ते मासे क्लेशमवाप्नुयात् ।
सौवर्णीं प्रतिमां दद्याद्रवेः सप्तपलैर्बुधः ॥ २३॥
वेदाश्विभिर्बन्धुहीनो दद्याद् गिदशकं नृपः ।
सर्वरोगविनाशार्थं जपहोमादिकं चरेत् ॥ २४॥
धीहानिः पञ्चविंशत्या पूज्या वागीश्वरी तदा ।
षड्विंशत्याऽर्थहानिः स्यात् स्वर्णं दद्याद्विचक्षणः ॥ २५॥
तथा च सप्तविंशत्या श्रीसुक्तं तत्र संजपेत् ।
अष्टविंशतिसंयुक्ते मासे मासे हानिश्च सर्वथा ॥ २६॥
सूर्यहोमश्च विधिना कर्त्तव्यः शुभकांक्षिभिः ।
एकोनत्रिंशता चापि चिन्तव्याकुलितो भवेत् ॥ २७॥
घृतवस्त्रसुवर्णानि तत्र दद्यात् विचक्षणः ।
त्रिंशता पूर्णधान्याप्तिरिति जातकनिर्णयः ॥ २८॥

11-28. There will be danger of death in the month of the rashi (during the period the Sun transits that rashi) which has 7 or less than 7 rekhas in the samudaya Ashtaka Varga. To ward off this evil effect, 20 tolas of gold and 2 heaps of sesame seeds (तिल) resembling the shape of a mountain, should be given in charity.

There will be possibility of death in the month of that rashi (Solar month) which has 8 rekhas. Tuladana (तुलादान) of camphor is recommended to obtain relief from this evil effect.

There will be danger of snakes in the month of the rashi (Solar month) which has 9 rekhas. A Chariot with 7 horse should be given in charity to obtain relief from this evil effect.

There will be danger from weapons in the month of the rashi (solar month) which contains 10 rekhas. An armour together with Vajra should be given in charity to ward off this evil effect.

There will be danger of disgrace for no cause in the month of the rashi (solar month) which has 11 rekhas. An idol of the Moon made of 10 tolas of gold should be given in charity to obtain relief from this evil effect.

There will be danger of death from drowning in the month of the rashi (solar month) which has 12 rekhas. Land full of crops should be given in charity to obtain relief from this evil effect.

There will be danger of death from wild and violent animals in the month of the rashi (solar month) in which there are 13 rekhas. A Shaligram Shila (शालिग्राम शिला) should be given in charity to obtain relief from this evil effect.

There will be danger of death in the month of the rashi (solar month) in which there are 14 rekhas. A Varah Moorti (वराह मूर्ती) made of gold should be given in charity to obtain relief from this evil effect.

There will be danger of the wrath of the king (Government) in the month of the rashi (solar month) in which there are 15 rekhas. An elephant should be given in charity to obtain relief from this evil effect.

There will be danger of arishta (calamity, disaster or misfortune) in the month of the rashi (solar month) in which there are 16 rekhas. A kalpa Vriksha (कल्प व्रक्ष) made of gold should be given in charity to obtain relief from this evil effect.

There will be danger from diseases in the month of the rashi that has 17 rekhas. A cow and jaggery should be given in charity to obtain relief from this evil effect

There will be danger of conflict in the month of the rashi that has 18 rekhas. A cow, jewels, land and gold should be given in charity to obtain relief from this evil effect.

There will be possibility of banishment from the home land in the month of the rashi which has 19 rekhas. Family deity should be worshipped to obtain relief from this evil effect.

There will be loss of intelligence in the month of the rashi which has 20 rekhas. Goddess Sarasvati should he worshipped to obtain relief from this evil effect.

There will be distress from diseases in the month of the rashi that has 21 rekhas. A heap of grains, shaped like a mountain, should be given in charity to obtain relief from this evil effect.

There will be distress to kinsmen in the month of the rashi that has 22 rekhas. Gold should be given in charity to obtain relief from this evil effect.

The native will be in distress in the month of the rashi that has 23 rekhas. An idol of the Sun made of 7 tolas of gold should be given in charity to obtain relief from this evil effect.

There will be death of the kinsmen in the month of the rashi that has 24 rekhas. 10 cows should be given in charity to Obtain relief from this evil effect.

There will be loss of wisdom in the month of the rashi that has 25 rekhas. Goddess Sarasvati should be worshipped to obtain relief from this evil effect.

There will be loss of wealth in the month of the rashi that has 26 rekhas. Gold should be given in charity to obtain relief from this evil effect.

There will be loss of wealth in the month of the rashi that has 27 rekhas. Sri Sookta Japa (श्री सूक्त जप) should be per formed to obtain relief from this evil effect.

There will be losses in several ways in the month of the rashi that has 28 rekhas. Havana (हवन) of the Sun should be performed to obtain relief from this evil effect.

There will be anxieties all round in the month of the rashi that has 29 rekhas. Ghee, clothes and gold should be given in charity to obtain relief from this evil effect.

There will be gains of wealth and grains etc. in the month of the rashi that has 30 rekhas.

Notes: The articles to be given in charity as mentioned above will prove too expensive and beyond the means of an ordinary person now-a-days. The person suffering from evil effects should give in charity the things mentioned only as much as they can afford.

Auspicious effects of more than 30 rekhas in a rashi

त्रिंशाधिकामी रेखाभिर्धनपुत्रसुखाप्तयः ।

चत्वारिंशाधिकाभिश्च पुण्यश्रीरुपचीयते ॥ २९॥

29. There will the all-round increase in wealth, happiness in respect of children and enjoyments in the Samvatsar, month and Nakshatra of the rashi which has more than 30 rekhas.

There will be increase in wealth, property, children and good reputation if the rashi has more than 40 rekhas.

अष्टवर्गेण ये शुद्धास्ते शुद्धाः सर्वकर्मसु ।

अतोऽष्टवर्गसंशुद्धिरनेष्या सर्वकर्मसु ॥ ३०॥

तावद्गोचरमन्वेष्यं यावन्न प्राप्यतेऽष्टकम् ।

अष्टवर्गे तु सम्प्राप्ते गोचरं विफलं भवेत् ॥ ३१॥

30-31. The Rāśhi, which is auspicious in Ashtaka Varga Samudaya, is considered auspicious for all auspicious functions. Consequently, the auspiciousness of Ashtaka Varga should be got checked before performing any function, like marriage etc. If a Rāśhi is not auspicious in Ashtaka Varga, then its auspiciousness should be checked from transit effects. It is not necessary to check transit effects, if a Rāśhi is auspicious in Ashtaka Varga. Thus, the auspiciousness of the Rāśhi in the Ashtaka Varga should be considered, as paramount.

अथ रश्मिफलाध्यायः ॥ ७३॥

Chapter 73. Effects of the Rays of the Planets

अथ रश्मीन् प्रवक्ष्यामि ग्रहाणां द्विजसत्तम ।
दिन् नवेष्विषुसप्ताष्टशराः स्वोच्चे करो रवेः ॥ १॥
नीच खं चान्तरे प्रोक्ता रश्मयश्चानुपात्तः ।
नीचोनं तु ग्रहं भार्धाधिकं चक्राद्विशोधयेत् ॥ २॥

1-2. The Sage said-O Brahmin! Now I am going to tell you about the number of ray (रश्मि) of the planets. When the Sun etc. are in their deep exaltation point, their rays are as under-

Sun-10, Moon-9, Mars-5, Mercury-5, Jupiter-7, Venus- 8 and Saturn-5. The rays are nil when these planets are in deep debilitation, the number of rays would be proportionate with the number of rashi. The following method is to be adopted for ascertaining the proportionate number of rays.

Deduct the debilitation rashi etc., of the planet whose rays are to be ascertained, from his longitude (ग्रहस्पष्ट). If the remainder is less than 6 rāśhis it should be multiplied by the number of rays of that planet mentioned above and the product should be divided by 6. The result will denote the number of rays of that planet. In case after deduction the remainder is more than 6 rāśhis, then it should be deducted from 12. The other procedure will remain the same.

Correction of the ascertained rays

स्वीयरश्मिहतं षड्भिर्भजेत् स्यू रश्मयः स्वकाः ।
अपरैरत्र संस्कारविशेषः कथितो यथा ॥ ३॥
स्वोच्चभे ते त्रिगुणिताः स्वत्रिकोणे द्विसंगुणाः ।
स्वमे त्रिघ्ना द्विसंभक्ता अधिमित्रगृहे तथा ॥ ४॥
वेदघ्ना रामसंभक्ता मित्रमे षड्गुणास्ततः ।
पञ्चभक्तास्तथा शत्रुगृहे चेद् दलिताः कराः ॥ ५॥
अधिशत्रुगृहे द्विघ्नाः पञ्चभक्ताः समे समाः ।
शनिशुक्रौ विना ताराग्रहा अस्ते गता यदि ॥ ६॥
विरश्मयो भवन्त्येवं ज्ञेयाः स्पष्टकरा द्विज ।
रश्मियोगवशादेवं फलं वाच्यं विचक्षणैः ॥ ७॥

3-7. The Sage said-O Maitreya! Other Acharya have recommended further correction of the number of rays worked out in the manner described above. The corrections have to be made as follows -

(1) If the planet be in his sign of exaltation the number of rays ascertained should be trebled.

(2) If the planet be in his Moola-Trikona, the number of rays ascertained should be doubled

(3) If he be in his own rashi, the number or rays ascertained should be multiplied by 3 and the product be divided by 2.

(4) If he be in the rashi of his Adhimitra (great friend); the number of rays ascertained should be multiplied by 4 and the product be divided by 3.

(5) If he be in the house of a friend, the number of rays should be multiplied by 6 and the product be divided by 5.

(6) The number of rays ascertained should be halved if the planet be in the house of his enemy.

(7) If he be in the house of his Adhi-Shastru (great enemy), the number of rays ascertained should be multiplied by 2 and the product be divided by 5.

(8) No correction is to be made if the planet is in the house of a neutral:

The effects should be declared after computation of the net number of rays of each planet.

Illustration: The longitude of the Sun (Surya spast) is 9/29/36/53., By deducting the rashi etc. of his deep debilitation namely 6/10/0/0 we get 3/19/36/53. This longitude is Jess than 6 rāśhis. Therefore, by multiplying this by 10 the number of rays of the Sun in his deep exaltation point, we get 33/16/8/30. Then by dividing it by 6, the number of rays of the Sun comes to 5/33. The Sun is in the rashi of Saturn. Saturn is neutral to the Sun. Therefore, the net number of rays will be 5/33.

The longitude of the Moon (Chandra spast) is 2/6/22. By deducting the longitude of the Moon in his deep debilitation point, namely 7/3/0/0 from it we get 7/3/22/58. By deducting it from 12 and multiplying the result by 9 we get 39/59/33, This when divided by 6 gives the net number of the rays of tbc Moon as 6/40. No further correction is necessary as the Moon is in the house of a neutral.

The longitude of Mars is 1/10/56/20 (Kuja or Mars spast). By deducting 3/38 the longitude in his deep debilitation point from it, the remainder will be 9/2/56/20. By deducting this remainder from 12 we get 2/27/3/40. Then by multiplying the above resultant longitude by 5, the number of the rays of Mars in his deep exaltation point and by dividing the product by 6, we get the n umber of rays of Mars as 2/22. Mars is in a friendly sign. Therefore, by multiplying 2/22 by 6 and dividing the product by 6, we will get 2/50 the net number of rays of Mars.

The longitude of Mercury is 10/13/9/26 (Budha spast). By deducting 11/15 the longitude of Mercury in his deep debilitation, we get the remainder as 10/28/9/26. As it is more than 6, we will deduct it from 12, the figures then being 1/1/50/34. Multiply this longitude by 5(the number of rays of Mercury) and divide the product 5/9/13 by 6. The rays so obtained will be 0/51. Mercury is in the house of friend. Therefore, by multiplying it by 6 and dividing the product by 5, the net rays of Mercury will be 1/1.

The longitude of Jupiter is 10/13/41/18 (Guru spast). By deducting it from 9/5 the longitude of Jupiter in his deep debilitation point, we get 1/8/41/18. By multiplying it by 7 the number of rays of Jupiter and dividing the product by 6 we get 1/30 as his number of rays. Jupiter is in the house of a friend.

There-fore, by multiplying 1/30 by 5 and dividing the product by 5. we get 1/48 the net number of rays of Jupiter.

The longitude of Venus is 10/20/4/2. By deducting from it 5/27 the longitude of Venus in his deep debilitation point. we get 4/23/4/2. By multiplying it by 8 the number of rays of Venus we get 38/4/32/16 which when divided by 6 will give 6/3 as the number of rays of Venus. As Venus is in the house of Adhimitra by multiplying 6/3 by 5 and dividing it by 3 we get 8/4 the net number of rays of Venus.

The longitude of Saturn is 7/13/2/724. By deducting from it 0/50 the longitude of Saturn in his deep debilitation point we get 6/23/27/24. As this is more than 6 rāśhis we will deduct it from 12. The resultant longitude will be 5/6/32/36. By multiplying it by 5 the number of rays of Saturn, we get 26/3/13 which when divided by 6 will give 4/21 the number of rays of Saturn. As Saturn is in the house of an adhishatru (great enemy), by multiplying 4/21 by 2 and by dividing the product by 5 we will get 1/44 the net number of rays of Saturn.

The above results are shown in the chart below:

Planet	SN	MN	MRS	MCY	JUP	VEN	SAT	Total
Number of rays	5	6	2	1	1	8	1	27
रश्मि	33	40	50	1	48	4	44	40

Effects of rays of the planets according to their number

एकादि पञ्चपर्यन्तं रश्मिसंख्या भवेद्यदि ।

दरिद्रा दुःखसंतप्ता अपि जाताः कुलोत्तमे ॥ ८॥

परतो दशकं यावत् निर्धना भारवासकाः ।

स्त्रीपुत्रगृहहीनाश्च जायन्ते मनुजा भुवि ॥ ९॥

अकादशस्वल्पपुत्राः स्वल्पवित्ताश्च मानवाः ।

द्वादशस्वल्पवित्ताश्च धूर्ता मूर्खाश्च निर्बलाः ॥ १०॥

चौर्यकर्मरता नित्यं चेत् त्रयोदश रश्मयः ।

चतुर्दशसु धर्मात्मा कुटुम्बानां च पोषकाः ॥ ११॥

कुलोचितक्रियासक्तो धनविद्यासमन्वितः ।

रश्मिभिः पञ्चदशभिः सर्वविद्यागुणान्वितः ॥ १२॥

स्ववंशमुख्यो धनवानित्याह भगवान् विधिः ।

परतश्च कुलेशाना बहुभृत्या कुटुम्बिनः ॥ १३॥
कीर्तिमन्तो जनैः पूर्णाः सर्वे च सुखिनः क्रमात् ।
पञ्चाशज्जनपालश्चेदेकविंशतिरश्मयः ॥ १४॥
दानशीलः कृपायुक्तो द्वाविंशतिसुरश्मिषु ।
सुखयुक् सौम्यशीलश्चेत् त्रयोविंशतिरश्मयः ॥ १५॥
आत्रिंशत् परतः श्रीमान् सर्वसत्त्वसमन्वितः ।
राजप्रियश्च तेजस्वी जनैश्च बहुभिर्वृतः ॥ १६॥
अत ऊर्ध्वं तु सामन्तश्चत्वारिंशत् करावधि ।
जनानां शतमारब्य सहस्रावधिपोषकः ॥ १७॥
अत ऊर्ध्वन्तु भूपालः पंचाशत् करिणावधि ।
तत ऊर्ध्वकरैर्विप्र चक्रवर्ती नृपो भवेत् ॥ १८॥

8-18. The effects produced by the number of rays of planets are given below:

Number of rays	Effects
Between 1 and 5	Poor and unhappy even if born in an eminent family.
Between 6 and 10	Poor, carrier of loads and without wife and children
11	Meagre wealth and few children
12	Meagre wealth, idiot and wicked
13	Thief
14	Wealthy, protector and maintainer of several families, learned and o traditions of the family.
15	Head of the family, achieves proficiency in many kinds of learnings, This is what lord Brahma has said.
16	Most distinguished in the family.
17	Employer of many servants.
18	Maintainer of large family.
19	Possessor of name and fame.
20	Blessed with a large family and kinsmen.
21	Maintainer and protector of 50 persons.
22	Charitable and kind.
23	Well cultured and happy
Between 24 and 30	Healthy, powerful, favourite of the king, splendorous, possessor of a

Between 31 and 40	Minister (high dignitary) and maintainer and protector of 100 to 1000
Between 40 and 50	King (possesses very high administrative or political position).
51 and above	Powerful sovereign (चक्रवर्ती राजा)

एवं प्रसूतिकालोत्थनभोगकरसम्भवम् ।

कुलक्रमनुसारेण जातकस्य फलं वदेत् ॥ १९॥

19. The effects should he predicted according to the number of rays of the planets at the time of birth, after taking into account the status of the native.

क्षत्रियश्चक्रवर्ती वैश्यो राजा प्रजायते ।

शूद्रश्च सधनो विप्रो यज्ञकर्मक्रियारतः ॥ २०॥

20. For example, if the rays are more than 50 in number, one born a Kshatriya king's family, will become a powerful sovereign, one born in a Vaishya family, will become a king (or high dignitary), one born in Sudra family, will become wealthy and; one born in a Brahmin family, will become very learned and will observe all religious norms.

उच्चाभिमुखखेटस्य कराः पुष्टफलप्रदाः ।

नीचाभिमुखखेटस्य ततो न्यूनफलप्रदाः ॥ २१॥

21. The effects of the planets moving from their debilitation to exaltation are full. The effects of the planets moving from their exaltation to debilitation will be lesser than described above.

सर्वेषामेव खेटानामेवं रश्मिवशाद्द्विज ।

शुभं वाऽप्यशुभं चापि फलं भवति देहिनाम् ॥ २२॥

रश्मिज्ञानं विना सम्यक् न फलं ज्ञातुमर्हति ।

तस्माद्रश्मीन् प्रसाध्यैव फलं वाच्यं विचक्षणैः ॥ २३॥

22-23. Auspicious and inauspicious effect of all the planets are according to the number of rays they possess. The prediction will not be correct without the knowledge of the effects of the rays. Therefore, it is imperative that in the judgment of birth charts and declaring results, the effects of the number of rays of the planets be taken into account.

अथ सुदर्शनचक्रफलाध्यायः ॥ ७४॥

Chapter 74. Effects of the Sudarshana Chakra

अथोच्यते मया विप्र रहस्यं ज्ञानमुत्तमम् ।

जगतामुपकाराय यत् प्रोक्तं ब्रह्मण स्वयम् ॥ १॥

चक्रं सुदर्शनं नाम यद्वशात् प्रस्फुटं फलम् ।

नृणां तन्वादिभावानां ज्ञातुं शक्नोति दैववित् ॥ २॥

जन्मतो मृत्युपर्यन्तं वर्षमासदिनोद्भवम् ।

शुभं वाऽप्यशुभं सर्वं तच्छृणुष्वैकमानसः ॥ ३॥

1-3. Maharishi Parāśara said to Maitreya-O Brahmin! Now I will impart to you the knowledge of a great secrecy and superior importance which was communicated to me by Lord Brahma himself for the benefit of the world. This is a chakra by the name of Sudarshana through which Devajnas will be able to predict the favourable and unfavourable results for every year, every month and every day from the time of birth to the time of death of a person. Listen to this very intently.

एककेन्द्रोद्भवं रम्यं लिखेद् वृत्तत्रयं द्विज ।

द्वादशारं च तत् कुर्याद् भवेदेवं सुदर्शनम् ॥ ४॥

Form of Sudarshana Chakra

4. O Brahmin! Take a point and from it draw three circles. Within the circles draw 12 lines so as to provide 12 houses with in each circle. This is how Sudarshana Chakra is drawn.

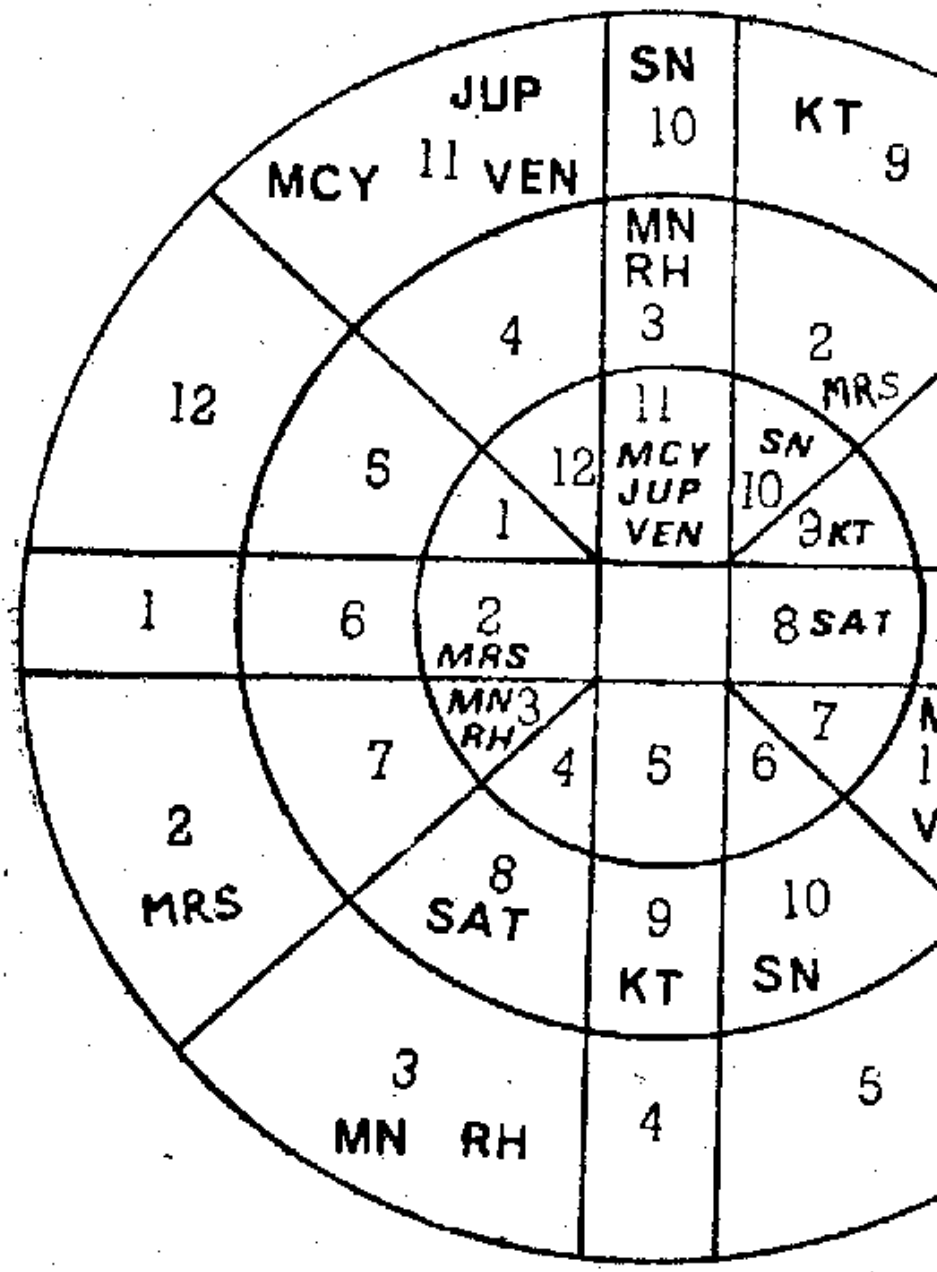
तत्राद्यवृत्ते लग्नाद्या भावा लेख्याः सखेचराः ।

तदूर्ध्ववृत्ते चन्द्राच्च भवाः खेटसमन्विताः ॥ ५॥

तदूर्ध्ववृत्ते सूर्याच्च क्रमात् भवा ग्रहान्विताः ।

एवमेकैकभावेऽत्र भवेद्भानां त्रयं त्रयम् ॥ ६॥

5-6: In the first circle (inner most) place the 12 houses from the Ascendant with planets posited. there. In the circle, next to the inner most circle place the 12 houses from the rashi of the Moon with the planets in them. In the third circle place the 12 houses from the rashi of the Sun with planets in them. Thus, there will be 3 rāśhis in each Bhava (house) of the Chakra.



Sudarshana Chakra

Note: This form has been adopted on account of its practicability. In this the sign (rāśhis) should be counted anti-clock-wise.

अत्र तु प्रथमो भावो लग्नेन्दुरविभिर्युतः ।
तं प्रकल्प्य तनुं त्वग्रे ज्ञेया भावा धनादयः ॥ ७॥
तत्र तत्र ग्रहस्थित्या ज्ञेयं तत्तत्फलं बुधैः ।
तनुभावे शुभः सूर्यो ज्ञेयोऽन्यत्राशुभप्रदः ॥ ८॥
पापोऽपि स्वोच्चराशिस्थो न भवत्यशुभप्रदः ।
एवं शुभाऽशुभं दृष्ट्वा तत्तद्भावफलं वदेत् ॥ ९॥

7-9. The significant aspect of this Chakra is that the Ascendant, the Moon and the Sun represent the first house. The 2nd, 3rd, etc. up to 12th from the Moon and the Sun will deal with the same subject as they do when reckoned from the Ascendant. Then the results should be assessed according to the planets in each house. In this form of birth chart the Sun is considered auspicious in the first house and inauspicious or malefic in other houses. The malefic do not produce evil effects if they are in their sign of exaltation. In this manner predictions, should be made after considering the benefice and malefic natures of the planets, their disposition and aspects from and on them

यो भावः स्वामिसौम्याभ्यां युक्तो दृष्टोऽयमेधते ।
पापैर्दृष्टो युतो यो वा तस्य हानिः प्रजायते ॥ १०॥

10. A house gets advancement if it is occupied or aspected by the lord or a benefice. The house which is occupied or aspected by a malefic is harmed.

ज्ञेयं सग्रहभावस्य ग्रहयोगसमं फलम् ।
अग्रहस्य तु भावस्य ग्रहदृष्टिसमं फलम् ॥ ११॥
शुभैरेव शुभं पापैर्शुभं मिश्रखेचरैः ।
शुभाधिके शुभं ज्ञेयमशुभं त्वशुभाधिके ॥ १२॥
एवं भावेषु खेटानां योगं दृष्टिं विलोक्य च ।
तारतम्येन वाच्यानि फलानि द्विजसत्तम ॥ १३॥

11-13. The effects of a house will be in accordance with the planet occupying it or in accordance with the planet aspected if no planet is in occupation of the house. The effects of house occupied by a benefice will be auspicious and the house occupied by a malefic will be inauspicious, Effects of the aspects will be the same. If a house is influenced (by conjunction or aspect) both by benefices and malefics, the results will depend on the majority amongst the benefices and malefic. If the number of benefices is larger than the number of malefics, the results will be auspicious. If reverse is the. case inauspicious or evil effects may be expected. If there are equal number of malefic

and benefices, those with greater strength will influence the results of that house. Mixed results should be declared if there be no difference in the strength of malefic and benefices. The same would apply to aspects.

यत्र नैव ग्रहः कश्चिन्न दृष्टि कस्यचिद् भवेत् ।

तदा तद्भावजं ज्ञेयं तत्स्वामिवशतः फलम् ॥ १४॥

14. The effects should be declared according to its lord, if the house is neither occupied nor aspected by a planet.

शुभोऽपि शुभवर्गेषु ह्यधिकेष्वशुभप्रदः ।

पापोऽपि शुभवर्गेषु ह्यधिकेषु शुभप्रदः ॥ १५॥

स्वभोच्चस्य शुभस्यात्र वर्गा ज्ञेयाः शुभवाहाः ।

शत्रोः क्रूरस्य नीचस्य षड्वर्गा अशुभप्रदाः ॥ १६॥

15-16. A natural benefice loses his benevolence if he is in more malefic Vargas. Similarly, a natural malefic loses hl$ malevolence if he is in more benefice Vargas (SaptaVarga). A planet's own sign, his sign of exaltation and benefice Vargas are considered auspicious. And malefic and the Vargas of an enemy and debilitated sign, are considered inauspicious.

एवं सर्वेषु खेटेषु भवेष्वपि द्विजोत्तम ।

शुभाशुभत्वं सञ्चिन्त्य ततस्तत्फलमादिशेत् ॥ १७॥

17. The sage said that the results should be declared only after assessing the auspiciousness and inauspiciousness of all the houses.

Notes: We will now clear it by illustrations given below:

Longitudes of planets (Graha Spast)

	SN	MN	MRS	MCY	JUP	VEN	SAT	RH	KT	
Rashi	9	2	1	10	10	10	7	2	8	Sign
Amsa	29	6	0	13	13	20	13	13	13	Degree
Kala	16	22	56	9	41	4	24	55	55	Minute
Vikala	53	58	20	25	18	2	27	24	24	Second

Longitudes of houses (Bhava Spast)

	1	2	3	4	5	6	7	8	9	10	11	12	
Rashi	10	11	0	2	2	3	4	5	6	8	8	9	Sign
Amsa	26	27	29	0	29	27	26	27	29	0	29	27	Degree
Kala	28	44	0	16	0	44	28	44	0	16	0	44	Minute
Vikala	5	21	36	52	36	21	5	21	36	21	36	21	Second

Saptavarga of planets

Varga	SN	MN	MRS	MCY	JUP	VEN	SAT	RH	KT
Rasi	SAT	MCY	VEN	SAT	SAT	SAT	MRS	MCY	JUP
Hora	SN	SN	MN	SN	SN	MN-	SN	SN	SN
Drekkana	MCY	MCY	VEN	MCY	MCY	VEN	JUP	VEN	MRS
Saptamsa	SAT	MN	MRS	VEN	VEN	MCY	SN	MCY	JUP
Navamsa	MCY	MRS	SAT	SAT	SAT	MRS	MRS	SAT	SN
Dwadasamsa	JUP	SN	VEN	MCY	MCY	VEN	MRS	MRS	MRS
Trimsamsa	MRS	SAT	VEN	JUP	JUP	MCY	JUP	JUP	JUP

SaptaVarga of Bhavas (houses)

Bhava	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
Rasi	SAT	JUP	MRS	MCY	MCY	MN	SN	MCY	VEN	JUP	JUP	SAT
Hora	MN	SN	MN	SN	MN.	SN	MN	SN	MN	SN	MN	SN
Drekkana	VEN	MRS	JUP	MCY	SAT	JUP	MRS	VEN	MCY	JUP	SN	MCY
Saptamsa	SN	JUP	VEN	MCY	JUP	MN	SAT	MCY	MRS	JUP	MCY	SAT
Navamsa	VEN	JUP	JUP	SAT	MCY	JUP	MRS	MCY	MCY	MRS	JUP	MCY
Dwadasamsa	JUP	SAT	JUP	MCY	VEN	MCY	MCY	SN	MCY	JUP	MRS	JUP
Trimsamsa	VEN	MRS	VEN	MCY	VEN	MRS	VEN	MRS	VEN	MRS	VEN	MRS

The Sun is a natural cruel planet but in the SaptaVarga there are 3 Vargas of benefice and one Varga of himself. Therefore, on account of the majority of benefices Vargas the Sun loses his malevolence. It has become of medium effect. The Moon who is a benefice has also become of medium effect as her malefic Vargas are larger in number. Mars is a malefic but having 6 benefice Vargas and I exalted Varga (Navamsha) becomes an auspicious planet. Mercury also becomes auspicious because of larger number of benefice Vargas. The same is the case with Jupiter and Venus. Saturn is a malefic and becomes inauspicious became of majority of malefic Vargas. Rahu has larger number of benefice Vargas but as he is a malefic he will give medium effects. Ketu is a malefic and has larger number of malefic Vargas. He will therefore produce evil effects.

Now let us analyse the twelve houses in accordance with the Sudarshana Chakra. There are G planets in the first house. This has added strength to the house. The Sun, the Moon and Rahu are productive of only medium effects (not malevolent). Jupiter and Mercury produce auspicious effects. Consequently, the native will be

physically fit, enjoy good health and will be well behaved. The first house has larger number of benefice Vargas in the SaptaVarga of Bhavas (houses). As a result, the native will engage himself in performing pious deeds and will be Charitable.

The second house is inhabited by benefices only, namely: Mercury, Jupiter and Venus. The native, will, therefore, he very wealthy. The 2nd has 3 benefices, 3 neutrals (of medium effects) and one malefic Vargas. Therefore, the wealth will be accumulated through desirable sources.

The third house is without planet but is aspected by Mad and Saturn. Therefore, there will be meagre happiness in respect of brothers. The native will have more sisters and few brothers. The effects in respect of valour and sentinels will be meagre.

The fourth has larger number of benefice Vargas. Mars is also beneficial. The native will therefore have happiness in respect of mother and gain of a house, land, and conveyance.

The fifth house has larger number of benefice Vargas. It has Moon, Rahu and Mars posited in it. The Moon and Rahu are neutral and Mars will produce benefice effects. The native will, therefore be intelligent, learned and will be happy in, respect of children.

The sixth house also has larger number of benefice Vargas. It has three planets in it, namely, the Moon, Rahu and Saturn. Moon and Rahu are neutral. Saturn is a malefic. The house is aspected by Ketu, Mars and Sun. The house has more evil influences on it and produces evil effects.

The seventh house has larger number of malefic Vargas and is inhabited by Ketu a malefic. The house is aspected by the Sun, Moon, Rahu, Mercury, Jupiter and Venus. The conjugal life will, therefore, be just normal.

The eighth house is inhabited by neutral Sun and aspected by benefices Mercury, Jupiter and Venus. The house has larger number of benefice Vargas. The longevity will therefore be good.

The 9th house has larger number of benefice Vargas and is occupied by Mercury, Jupiter and Venus. The native will, therefore, be fortunate, successful, religious minded and charitable.

The tenth house has larger number of benefice Vargas but inhabited by Saturn a malefic and is aspected by Mars. The results will, therefore, be of medium nature.

The eleventh has benefice rashi and two malefic rāśhis. It has larger number of benefice Vargas but is inhabited by two malefic Ketu and Saturn. The native may earn, adequate wealth but it will be through undesirable means.

The 12th house is inhabited by the Sun a neutral, Mars a beneficial planet and Ketu a malefic. Therefore, it has larger number of malefic Vargas. The house will, therefore, produce evil effects.

यदा सुदर्शनादेव फलं सिद्ध्यति देहनाम् ।

तदा किं मुनिभिः सर्वैर्लग्नादेव फलं स्मृतम् ॥ १८॥

18. Maitreya asked--O Venerable Sage! Kindly enlighten me on one point. If all the houses are judged in accordance with the Sudarshana Chakra; why many learned sages have advocated declaration of effects from the houses reckoned from the Ascendant in birth chart.

इति म संशयो जातस्तं छेत्तुमर्हति ।

पृथग्भगौ यदाऽर्केन्दू लग्नादन्यत्र संस्थितौ ॥ १९॥

तदा सुदर्शनाच्चक्रात् फलं वाच्यं विचक्षणैः ।

एकभे द्वौ त्रयो वा चेत् तदा लग्नात् फलं वदेत् ॥ २०॥

19-20. The Sage replied-The results should be declared in accordance with the Sudarshana Chakra only when the Sun and the Moon being in separate rāśhis different from the rashi of the Ascendant. If amongst the Ascendant, the Sun and the Moon, all the three or two of them are in the same rashi, the judgment of effects should be made from the birth chart only.

अथ विप्र प्रवक्ष्येऽहं प्रतिवर्षादिजं फलम् ।

अस्मात् सुदर्शनादेव दशान्तरदशावशात् ॥ २१॥

तन्वाद्यैर्वर्षमास्सार्धद्विकधस्रान् प्रवर्तयेत् ।

भवेशादिद्वादशानां दशा वर्षेषु कल्पयेत् ॥ २२॥

तदाद्यन्तर्दशास्तद्वन्मासादौ तद्बलैः फलम् ।

तं तं भावं प्रकल्प्याङ्कं तत्तत्तन्वादिजं द्विज ॥ २३॥

21-23. The Sage said-O Brahmin! Now I will tell you about the effects produced every year and every month by the twelve houses in their Dasha and Antardasa according to Sudarshana Cakra. Under this system every one of the twelve-house beginning from the 1st is allotted a Dasha period of one year. Thus, every year in 12 years a house. becomes the Ascendant of the year and the remaining become 2nd the house or wealth, 3rd the house of brother and so on. (This means in the 1st year the 1st house will be the Ascendant and the 2nd year the 2nd house will assume this role. Ultimately in the 12th year the role of the Ascendant is taken over by the 12th house).

Every year every house will have Antardasa of one month. By following the method of the Ascendant of the year, here also, there will be an Ascendant of the month. The first Antardasa will be of the first house and then will follow for 12 months, the Antardasa of the other houses, every house assuming the role of Ascendant by turn. Every house gets Pratyantar Dasha of 2½ days and Vidasha of 12½ Ghatikas. The same method is to be adopted for judging the effects of hoes in Pratyantar Dasha and Vidasha.

Notes: This system is meant to ascertain the effects of all the 12 houses every year, every month, every 2½ days and every 12½ Ghatikas.

तत् तल्लग्नात् केन्द्रकोणाष्टमे सौम्याः शुभप्रदाः ।
यत्र भावे सैंहिकेयो भवेत् तद्भावहानिकृत् ॥ २४॥
पापा वा यत्र बहवस्तत्तद्भावविनाशनम् ।
विरिष्फारिशुभैः पापैस्त्रिषडायस्थितैः शुभम् ॥ २५॥
एवं प्रत्यब्दमासादौ भावानां फलचिन्तनम् ।
द्वादशानां दशाऽवृत्त्या दशाश्चायुषि चिन्तयेत् ॥ २६॥

24-26. At the time of commencement of a Dasha if there be benefice in the 1st, 4th, 7th, 10th, 5th 9th and 8th, favourable effects will be experienced in the concerned year, month etc. The house which is occupied by only Rahu or Ketu becomes harmful. The same will be the fate of the house which is occupied by a larger number of malefic. If there be benefices in house other than the 12th or 6th, the house concerned will produce favourable effects. In other words, if the benefices be in the 12th or 6th from the house concerned, unfavourable effects will be derived in the related year, month etc. If there be malefics in the 3rd, 6th and 11th from the house assuming the role of the Ascendant, then these three houses will produce auspicious results. The effects can be ascertained for every year, month etc., in this manner. The total number of years in Vimshottari Dasha are 120 years. After every 12 years, the same method of determining the Dasha, Antardasa etc., has to be repeated for the Ascendant and other houses.

Notes: In the first year, the birth Ascendant will be the Ascendant of years. In the Sudarshana Chakra given earlier amongst benefices, only the Moon is in the 6th house. Thus the 6th house will produce unfavourable effects. But it is said that malefics produce favourable effects in the 6th house. Then favourable effects may be expected from the 6th house. The 2nd and the 9th are occupied by benefices only causing increase in wealth and fortune. The 12th house has only malefic. This will cause loss of expenditure, that is, less loss of wealth. As said earlier malefic in 11th house produce benefice effects. The 4th and 10th houses which are occupied by malefic will suffer in their effects. The other houses will produce medium or neutral effects.

In this system Dasha, Antardasa etc., are calculated according to solar months.

Illustrative Chart of Dasha Chakra of the first circle of 12 years.

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Years	1	1	1	1	1	1	1	1	1	1	1	1
Months	0	0	0	0	0	0	0	0	0	0	0	0
Days	0	0	0	0	0	0	0	0	0	0	0	0

Antardasa in the first year.

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Years	0	0	0	0	0	0	0	0	0	0	0	0

Months	1	1	1	1	1	1	1	1	1	1	1	1
Days	0	0	0	0	0	0	0	0	0	0	0	0

Pratyantar Dasha

Rashi	11	12	1	2	3	4	5	6	7	8	9	10
Years	0	0	0	0	0	0	0	0	0	0	0	0
Months	0	0	0	0	0	0	0	0	0	0	0	0
Days	2	2	2	2	2	2	2	2	2	2	2	2
Gh.	30	30	30	30	30	30	30	30	30	30	30	30

एवं सुदर्शनाच्चक्राद् वर्षमासादिजं फलम् ।
ज्ञात्वा तथाष्टवर्गोत्थमुभाभ्यां फलनिर्णयः ॥ २७॥
उभयत्र समत्वे हि सम्पूर्णं तत् फलं वदेत् ।
विषमत्वे यदाधिक्यं तत्फलं च बलक्रमात् ॥ २८॥

27-28: After asserting the effects of the years, months etc., in accordance with the Sudarshana Chakra, assessment of effects for the years, months etc., should be made on the basis of Ashtaka Varga. The benefice or malefic effects will be full if the assessment from both produces the same results. If they are different, the comparative strength of both should be taken into account to declare final results.

अथ पंचमहापुरुषलक्षणाध्यायः ॥ ७५॥

Chapter 75. Characteristic Features of Panchamabapurushas

अथ वक्ष्याम्यहं पञ्चमहापुरुषलक्षणम् ।
स्वभोच्चगतकेन्द्रस्थैर्बलिभिश्च कुजादिभिः ॥ १॥
क्रमशो रुचको भद्रो हंसो मालव्य एव च ।
शशश्चैते बुधैः सर्वैर्महान्तः पुरुषाः स्मृताः ॥ २॥

1-2. The Sage said-O Maitreya I Now I will relate to you the characteristic features of Panchamabapurushas (five types of great personalities). When Mars, Mercury, Jupiter, Venus and Saturn being in their own sign or in their sign of exaltation, be in Kendra to the Ascendant, they give rise to Ruchaka, Bhadra, Hamsa, Malayya and Sasa yogas respectively. These yogas are called Panchamahapurusha yogas and the persons born in these yogas are known Panchamahapurushas (five types of great personalities).

दीर्घाननो महोत्साहो स्वच्छकान्तिर्महाबलः ।
चारुभ्रूर्नीलकेशश्च सुरुचिश्च रणप्रियः ॥ ३॥
रक्तश्यामोऽरिहन्ता च मन्त्रविच्चोरनायकः ।
क्रूरोभर्ता मनुष्याणां क्षामाऽङ्घ्रिर्द्विजपूजकः ॥ ४॥
वीणावज्रधनुःपाशवृषचक्राङ्कितः करे ।
मन्त्राभिचारकुशली दैर्ध्ये चैव शतांगुलः ॥ ५॥
मुखदैर्घ्यसमं मध्यं तस्य विज्ञैः प्रकीर्तितम् ।
तुल्यस्तुलासहस्रेण रुचको द्विजपुङ्गव ॥ ६॥
भुनक्ति विन्ध्यसह्याद्रिप्रदेशं सप्ततिं समाः ।
शत्रेण वह्निना वापि स प्रयाति सुरालयम् ॥ ७॥

3-7. The Ruchaka native possesses a long face, he is very enthusiastic, has spotless lustre, is powerful, has attractive brows, black hair and is fond of all things. He loves to fight wars, is of dark red complexion, is victorious over enemies, is discriminative, is protector of thieves and has cruel temperament and slender thighs. He is a devotee of Brahmins, has marks of veena, Varga, dhanus, pasha and vrasha signs in his hands along with chakra rekha. He is well versed in occult sciences. He, is 100 anguls in height, his waste has the circumference equal to the length of his face

and is 1000 Karshas (कर्ष) in weight. He as ruler of Sahyachala and Vindhya Pradesh dies after attaining the age of 70 by fire or weapon's.

Notes: The old rupee had the weight of 1 karsha. 4 karshas are equal to one pala and 300 palas make one Tula (तुला), according to Amarkosha. 20 Tutas are equal to one bhara (भार). These are ancient weights and measures.

शार्दूलप्रतिभह् पीनवक्षा गजगतिः पुमान् ।
पीनाजानुभुजः प्राज्ञश्चतुरस्रश्च योगवित् ॥ ८॥
सात्त्विकः शोभनांघ्रश्च शोभनश्मश्रुसंयुतः ।
कामी शङ्खगदाचक्रशरकुञ्जरचिह्नकैः ॥ ९॥
ध्वजलाङ्गलचिह्नैश्च चिह्नितांघ्रिकराम्बुजः ।
सुनासश्शास्त्रविद् धीरः कृष्णाकुञ्चितकेशभृत् ॥ १०॥
स्वतन्त्रः सर्वकार्येषु स्वजनप्रीणनक्षमः ।
ऐश्वर्यं भुज्यते चास्य नित्यं मित्रजनैः परैः ॥ ११॥
तुलया तुलितो भारप्रमितः स्त्रीसुतान्वितः ।
सक्षेमो भूपतिः पाति मध्यदेशं शतं समाः ॥ १२॥

8-12. The Bhadra native is splendorous like a lion, has very developed chest (or chest with well-developed muscles), has the gait of an elephant, has long and thick arms, is learned in all respects. He is well versed in yoga performance, is satwaguni and has beautiful feet, moustaches and head. He is fond of luxuries and comforts and has marks of sankha (conch), chakra, gada, arrow, elephant, dhwaja (flag) and hala (plough) in his hands and feet. He is well versed in Shastras, has black and curly hair, possesses independent nature, and is protector or his family. His friends share in the enjoyment of his wealth. He is 20 tulas (one bhara) in weight. He lives happily with his wife and children and as ruler of Madhya Desha lives for one, hundred years.

हंसो हंसस्वरो गौरः सुमुखोन्नतनासिकः ।
श्लेष्मलो मधुपिङ्गाक्षो रक्तवर्णनखः सुधीः ॥ १३॥
पीनगण्डस्थलो वृत्तशिराः सुचरणो नृपः ।
मत्स्याऽङ्कुशधनुःशंखकञ्जखट्वाङ्गचिह्नकैः ॥ १४॥
चिह्नतांघ्रिकरः स्त्रीषु कामार्तो नैति तुष्टताम् ।
षण्ण्वत्यंगुलो दैर्घ्ये जलक्रीडारतः सुखी ॥ १५॥
गङ्गायमुनयोर्मध्यदेशं पाति शतं समाः ।
वनान्ते निधनं याति भुक्त्वा सर्वसुखं भुवि ॥ १६॥

13-16. The Hamsa native has voice like a hamsa (swan) has a handsome appearance and well developed nose. He is a king with phlegmatic temperament, honey like tawny coloured eyes, red, coloured nails, sharp intelligence, sturdy cheeks, round forehead and beautiful feet. He has marks of matsya (fish), ankush (the iron hook with which elephants are driven), dhanus (bow), sankh (conch), kamal (lotus) in his hands and feet. He is very passionate and his lust remains unfulfilled. He is 96 anguls in height. He is fond of swimming and playing games in watery places: He enjoys life fully and as ruler of a land situated between the Ganga and Yamuna dies after attaining the age of 100 years.

समौष्ठः कृशमध्यश्च चन्द्रकान्तिरुचिः पुमान् ।

सुगन्धो नातिरक्ताङ्गो न ह्रस्वो नातिदीर्घकः ॥ १७॥

समस्वच्छरदो हस्तिनाद आजानुबाहुधृक् ।

मुखं विश्वांगुलं दैर्घ्ये विस्तारे च दशाङ्गुलम् ॥ १८॥

मालव्यो मालवाख्यं च देशं पाति ससिन्धुकम् ।

सुखं सप्ततिवर्षान्तं भुक्त्वा याति सुलालयम् ॥ १९॥

17-19. The Malavya native has beautiful lips and a slender waist. He is lustrous like the Moon and has fragrance in his body. He is of ordinary red complexion, has a medium stature and clean and beautiful teeth. His voice is like that of an elephant and his arms are long enough to reach up to his knees. His face is thirteen anguls in length and ten anguls in breadth. He lives happily for seventy years as ruler of Sindhu and Malwa and then leaves for his heavenly abode.

तनुद्विजमुखः शूरो नातिह्रस्वः कृशोदरः ।

मध्ये क्षामः सुजंघश्च मतिमान् पररन्ध्रवित् ॥ २०॥

शक्तो वनाद्रिदुर्गेषु सेनानीर्दन्तुरः शशः ।

चंचलो धातुवादी च स्त्रीशक्तोऽन्यधानान्वितः ॥ २१॥

मालावीणामृदङ्गाऽस्त्ररेखाङ्कितकरांघ्रिकः ।

भूपोऽयं वसुधा पाति जीवन् खाद्रिसमाः सुखी ॥ २२॥

20-22. The Sasa native has small sized teeth and face but his body is not small. He is valorous. He has a slender waist and beautiful thighs. He is wise and enjoys wandering in forests and mountains. He is well versed in the loopholes (weaknesses) of the enemy. He is lively, virile and fond of women. He usurps other people's wealth. He has marks of mala (garland), veena, mridanga (musical instruments) and weapons in his hands and feet. He rules happily over several parts of the earth and then leaves for his heavenly abode at the age of 70.

Notes: The regions mentioned in this Chapter perhaps existed at the time of Parāśhara. It is impossible to identify them tow,

अथ पंचमहाभूतफलाध्यायः ॥ ७६॥

Chapter 76. Effects of the Five Elements--Earth, Air, Water, Fire, and Ether

अथ पञ्चमहाभूतच्छायाज्ञानं वदामि ते ।

ज्ञायते येन खेटानां वर्तमानदशा बुधैः ॥ १॥

1. The Sage said-O Brahmin! Now I will tell you about the effects of the five elements: namely earth, air, water, fire and ether.

शिखिभूखाम्बुवातानामधिपा मङ्गलादयः ।

तत्तद्बलावशाज्ज्ञेयं तत्तद्भूतभवं फलम् ॥ २॥

2. Fire, earth, ether, water air and ruled by Mars, Mercury, Jupiter, Venus and Saturn respectively. The effects are experienced in proportion to the intensity of the various elements.

सबले मङ्गले वह्निस्वभावो जायते नरः ।

बुधे महीस्वभावः स्यादाकाशप्रकृतिर्गुरौ ॥ ३॥

शुक्रे जलस्वभावश्च मारुतप्रकृतिः शनौ ।

मिश्रैर्मिश्रस्वभावश्च विज्ञेयो द्विजसत्तम ॥ ४॥

3-4: The native will have temperament according to the greater strength of the planet at the time of birth Mars, Mercury, Jupiter, Venus and Saturn will respectively give, fiery, earthy, ethereal, watery and airy (windy) temperament. If all of them or many of these planets have equal strength the temperament will be of a mixed character.

सूर्ये वह्निस्वभावश्च जलप्रकृतिको विधौ ।

स्वदशायां ग्रहाश्छायां व्यंजयन्ति स्वभूतजाम् ॥ ५॥

5. If the Sun be endowed with strength the native will have fiery temperament (वाहि प्रक्रति). If the Moon be strong, the native will have watery temperament (जल प्रक्रति). All the planets in course of their Dasha, endow the native with bodily lustre relating to their elements.

क्षुधार्तश्चपलः शूरः कृशः प्राज्ञोऽतिभक्षणः ।

तीक्ष्नो गौरतनुर्मानी वह्निप्रकृतिको नरः ॥ ६॥

6. The characteristic features of the person with fiery temperament are-distressed with hunger, restless, lean and thin body, learned, consumes a large quantity of food, sharp, fair complexioned and proud.

कर्पूरोत्पलफ़न्धाढ्यो भोगी स्थिरसुखी बली ।

क्षमावान् सिंहनादश्च महीप्रकृतिको नरः ॥ ७॥

7. The characteristic features of a person with earthy temperament (पृथ्वी प्रक्रति) are-emits fragrance of camphor and lotus, is fond of luxuries, comforts and enjoyments and is permanently happy, forgive-full and has a deep voice like a lion.

शब्दार्थवित् सुनीतिज्ञो प्रगल्भो ज्ञानसंयुतः ।

विवृतास्योऽतिदीर्घश्च व्योमप्रकृतिसम्भवः ॥ ८॥

8. The characteristic features of a person with ethereal temperament (आकाश प्रक्रति) are-acquainted with semasiology, expert in diplomacy, brilliant, learned, unmasked face and long stature.

कान्तिमान् भारवाही च प्रियवाक् पृथिवीपतिः ।

बहुमित्रा मृदुर्विद्वान् जलप्रकृतिसम्भवः ॥ ९॥

9. The characteristic features of a person with watery temperament (जल प्रक्रति) are-is lustrous, can sustain burdens, is son spoken, king, ha many friends and is learned.

वायुतत्त्वाधिको दाता क्रोधी गौरोऽटनप्रियः ।

भूपतिश्च दुराधर्षः कृशाङ्गो जायते जनः ॥ १०॥

10. The characteristic features of a person with airy temperament (वायु प्रक्रति) are-charitable, full of anger, fair complexion, fond of wandering, victorious over enemies, king and has lean physique.

स्वर्णदीप्तिः शुभा दृष्टिः सर्वकार्यार्थसिद्धिता ।

विजयो धनलाभश्च वह्निभायां प्रजायते ॥ ११॥

11. When the fire element is predominant in a person that s, the strength of Sun or Mars is predominant, his face and body exhibits lustre like gold and he has happy looking eyes. He achieves success in all his ventures, is victorious over his enemies and gets gains of wealth.

इष्टगन्धः शरीरे स्यात् सुस्निग्धनखदन्तता ।

धर्मार्थसुखलाभश्च भूमिच्छाया यदा भवेत् ॥ १२॥

12. When the earth element is predominant (that is, Mercury's strength is predominant) the body of the person mils various kinds of fragrances. His nails, hair and teeth are .re clean. He gets gains of happiness and wealth and is religious minded.

स्वच्छा गगनजा छाया वाक्पटुत्वप्रदा भवेत् ।

सुशब्दश्रवणोद्भूतं सुखं तत्र प्रजायते ॥ १३॥

13. When the other element is predominant (that is, Jupiter's strength is predominant), the person is a clever conversationalist and becomes happy by learning to songs etc.

मृदुता स्वस्थता देहे जलच्छाया यदा भवेत् ।

तदाऽभिष्टरसस्वादसुखं भवति देहिनः ॥ १४॥

14. When, the water element is predominant (the strength the Moon or Venus is predominant), the person's body is ender, he enjoys good health, and tasty food and is happy on that account.

मालिन्यं मूढता दैत्यं रोगश्च पवनोद्भवाः ।

तदा च शोकसन्तापौ वायुच्छाया यदा भवेत् ॥ १५॥

15. When the air element is predominant (that is Saturn's strength is predominant), the body is filthy. The person becomes an idiot and suffers from rheumatism, sorrows and agonies.

एवं फलं बुधैर्ज्ञेयं सबलेषु कुजादिषु ।

निर्बलेषु तथा तेषु वक्तव्यं व्यत्ययाद् द्विज ॥ १६॥

16. The sage said-O Brahmin! The effects of the five elements which I have described above will be realised in full if the planets concerned are endowed with adequate strength. If they are weak the effects will be reduced in proportion to their weakness.

नीचशत्रुभगैश्चापि विपरीतं फलं वदेत् ।

फलाप्तिरबलैः खेटैः स्वप्नचिन्तासु जायते ॥ १७॥

17. If the planet concerned is in his sign of debilitation or be placed in an inauspicious house, the elemental effects will be adverse (that is, opposite to the effects described above). If a planet is without strength, his elemental effects will be experienced only in imagination.

तद्दुष्टफलशान्त्यर्थमपि चाज्ञातजन्मनाम् ।

फलपक्त्या दशा ज्ञेया वर्तमाना नभःसदाम् ॥ १८॥

18. If a person's time, date and place of birth is not known he should determine the Dasha of a planet from the effects mentioned above, and if he is facing evil effects he should take appropriate remedial measures to appease the planet concerned.

अथ सत्त्वादिगुणफलाध्यायः ॥ ७७॥

Chapter 77. Effects of the Satwa Guna etc.

अथो गुणवशेनाहं कथयामि फलं द्विज ।
सत्त्वग्रहोदये जातो भवेत्सत्त्वाधिकः सुधीः ॥ १॥
रजःखेटोदये विज्ञो रजोगुणसमन्वितः ।
तमःखेटोदये मूर्खो भवेज्जातस्तमोऽधिकः ॥ २॥
गुणसाम्ययुतो जातो गुणसाम्यखगोदये ।
एवं चतुर्विधा विप्र जायन्तो जन्तवो भुवि ॥ ३॥
उत्तमो मध्यमो नीच उदासीन इति क्रमात् ।
तेषां गुणानहं वक्ष्ये नारदारिप्रभाषितान् ॥ ४॥

1-4. The Great Sage Parāśara said -- O Brahmin! When the Satwa-guni (सत्व गुणी) planets (the Sun, the Moon and Jupiter) are predominant, the person born is Satwa guni and of good character. When Rajoguna (passion of love and pleasure) is predominant (that is, when Mercury and Venus- are predominant), the person born is Rajoguni (राजोगुणी) and intelligent.

When the Tamo gun (attribute of darkness) is predominant (that is, when Mars and Saturn are predominant) the person born is stupid. When at the time of birth all the planets are of equal dominance the person has a mixture -of all the attributes (साम्य गुण). The persons so born (creatures) are classified as Uttama (उत्तम) (most excellent), Madhyama (मध्यम) (of intermediate type), Adhama (अधम despisable) and Udaseena (उदासीन indifferent or neutral) in that order. Thus, there are four kinds of animate beings (प्राणि). I will relate their attributes which have been described by Narada and other sages.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
अलोभः सत्यवादित्वं जने सत्त्वाधिके गुणाः ॥ ५॥

5. The natural attributes of persons belonging to Uttama (most excellent) class are possession of control over organs of perception and mind, simplicity, truthfulness, patience and satisfaction,

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाऽप्यपलायनम् ।
साधूनां रक्षणं चेति गुणा ज्ञेया रजोऽधिके ॥ ६॥

6. Valour, splendour, patience, cleverness not retreating in war and protecting the holy men, are the natural attributes of persons belonging to rajoguna (intermediate type).

लोभश्चासत्यवादित्वं जाड्यमालस्यमेव च ।
सेवाकर्मपटुत्वंच गुणा एते तमोऽधिके ॥ ७॥

7. Greed, falsehood, idiocy, laziness, and doing service of others are the inborn attributes of persons who belong to Adhama class (despicable class).

कृषिकर्मणि वाणिज्ये पटुत्वं पशुपालने ।
सत्यासत्यप्रभाषित्वं गुणसाम्ये गुणा इमे ॥ ८॥

8. Engagement in agriculture and business, protection of cattle and speaking both truth and lies, are inborn attributes of persons belonging to Udaseena class (indifferent or neutral type).

गतैश्च लक्षणैर्लक्ष्य उत्तमो मध्यमोऽधमः ।
उदासीनश्च विप्रेन्द तं तत्कर्मणि योजयेत् ॥ ९॥

9. O Maitreya! Classify the people as Uttama, Madhyama, Adhama and Udaseena after observation of the attributes described above. A person should be considered appropriate for a job according to his attributes.

द्वाभ्यामेकोऽधिको यश्च तस्याधिक्यं निगद्यते ।
अन्यथा गुणसाम्यं च विज्ञेयं द्विजसत्तम ॥ १०॥

10. If amongst Satwa, Raja and Tama, any attribute is the most dominant, it is considered the most predominant of all Otherwise all have equal effects.

सेव्यसेवकयोरेवं कन्यकावरयोरपि ।
गुणैः सदृशयोरेव प्रीतिर्भवति निश्चला ॥ ११॥

11. The affectionate relationship between are employer and employee (master and servant) and man and women, (husband and wife) will be invariable and stable if they possess the same attribute

उदासीनोऽधमस्यैवमुदासीनस्य मध्यमः ।
मध्यमस्योत्तमो विप्र प्रभवत्याश्रयो मुदे ॥ १२॥

12. O Maitreya! Amongst the above four, classes of person if there is any kind of relationship of even Adhama with Udaseena, of Udaseena with Adhama and of Madhyama with Uttama, there will be mutual affection and happiness.

अतोऽवरा वरात् कन्य सेव्यतः सेवकोऽवरः ।

गुणैस्ततः सुखोत्पत्तिरन्यथा हानिरेव हि ॥ १३॥

13. If the bridegroom has better attributes than the bridge and the master has better attributes than the servant, there will be mutual affection (regard for each other) and happiness. If the bride or the Servant possesses better attributes, the relationships will be full of bitterness,

वीर्यं क्षेत्रं प्रसूतेश्च समयः सङ्गतिस्तथा ।

उत्तमादिगुणे हेतुर्बलवानुत्तरोत्तरम् ॥ १४॥

14. The attributes of the native are dependent on his father and mother, his time of birth and the persons he gets associated with. These are the root causes of Uttama etc., Qualities possessed by him. The attributes endowed by the time of the birth and associations are stronger than those received from the parents.

अतः प्रसूतिकालस्य सदृशो जातके गुणः ।

जायते तं परीक्ष्यैव फलं वाच्यं विचक्षणैः ॥ १५॥

15. Consequently the person is, embellished with the attribute (Satwa), raja or tama (सत्व राज या तम) whichever is predominant at the time of birth. The predictions should therefore be made after taking into account the time of birth.

कालः सृजति भूतनि पात्यथो संहरत्यपि ।

इश्वरः सर्वलोकानामव्ययो भगवान् विभु ॥ १६॥

16. The Supreme lord of the Universe, who is indestructible and immicient, is the Kala (काल). He is the Creator, Protector and Destroyer of all moveable and non-moveable.

तच्छक्तिः प्रकृतिः प्रोक्ता मुनिभिस्त्रिगुणात्मिका ।

तथा विभक्तोऽव्यक्तोऽपि व्यक्तो भवति देहिनाम् ॥ १७॥

17. These three faculties of lord Kala (भगवान काल) are called nature. Divided by these faculties the imperceptible Lord Kala is also perceptible.

चतुर्धाऽवयवास्तस्य स्वगुणैश्च चतुर्विधः ।

जायन्ते ह्युत्तमो मध्ये उदासीनोऽधमः क्रमात् ॥ १८॥

18. In accordance with the self-created qualities by the Perceptible from of Lord Kala, there are four kinds of limbs (parts) namely: Uttama, Madhyama, Udaseena and Adhama.

उत्तमे तूत्तमो जन्तुर्मध्येऽङ्गे च मध्यमः ।

उदासीने ह्युदासीनो जायते चाऽधमेऽधमः ॥ १९॥

19. From the Uttama, Madhyama, Udaseena and Adhama- parts are created Uttama, Madhyama, Udaseena and Adhama (in that order) types of creatures.

उत्तमाङ्गं शरिस्तस्य मध्यमाङ्गमुरःस्थलम् ।

जंघाद्वयौदासीनमधमं पदमुच्यते ॥ २०॥

20. The Uttama part of Lord Kala is the head, Madhyama part both arm and chest, thighs form the Udaseena part and the feet fall in the Adhama part.

एवं गुणवशादेव कालभेदः प्रजायते ।

जातिभेदस्तु तद्भेदाज्जायतेऽत्र चराचरे ॥ २१॥

21. This is how a differentiation is made between classes of moveable and immoveable according to attributes and the parts from which the creations are made.

एवं भगवता सृष्टं विभुना स्वगुणैः समम् ।

चतुर्विधेन कालेन जगदेतच्चतुर्विधम् ॥ २२॥

22. The Chaturvidha (four sided) lord has thus created this Chaturvidha universe in consonance with his own attributes.

अथ नष्टजातकाध्यायः ॥ ७८॥

Chapter 78. Lost Horoscopy

जन्मकालवशादेवं फलं प्रोक्तं त्वया मुने ।

यज्जन्मसमयोऽज्ञातो ज्ञेयं तस्य फलं कथम् ॥ १॥

शुभं वाऽप्यशुभं वापि मनुजस्य पुराकृतम् ।

अस्ति कश्चिदुपायश्चेत् तं भवान् वक्तुमर्हति ॥ २॥

1-2. Maitreya said-O Sage! You have so far described the auspicious and inauspicious effects to be enjoyed or suffered by a pennon on the basis of the time of birth, but can the auspicious and inauspicious be ascertained when the time of birth is not known. Kindly tell me if there is any way to solve this problem.

साधु पृष्टं त्वया विप्र लोकानुग्रहमानसा ।

कथयामि तव स्नेहात् फलमज्ञातजन्मनाम् ॥ ३॥

वर्षायनर्तुमासार्धतिथिनक्षत्रभादिषु ।

यदज्ञातं च तन्मानं ज्ञायते प्रश्नलग्नतः ॥ ४॥

3-4. The Sage said-Your question is a good one and is for the benefit of the world at large. Considering your attachment, I will tell you about the problem also. If any or all amongst the samvatsar, Ayana, ritu, month, paksha, tithi, Nakshatra, Ascendant, rashi or amsas etc., of the birth are not known, these can be ascertained from Prasna Lagna (Query chart).

प्रश्नाङ्गद्वादशांशर्क्षस्थिते जन्म वदेत् गुरौ ।

अयनं लग्नपूर्वार्धे सौम्यं याम्यं परार्धके ॥ ५॥

ऋतुर्लग्नद्दकाणर्क्षस्वामिभिः शशिरादयः ।

शनिशुक्रकुजेन्दुज्ञजीवैर्ग्रीष्मस्तु भानुना ॥ ६॥

5-6: The samvatsar of the birth of the querist will be the same as that of the rashi in the Dwadashamsa in which the Prasna Lagna falls. (It means that Jupiter will be in that rashi at birth). Saumyayana (Uttar Ayana the northern course of the Sun) will be in the first Horā of the Lagna (Ascendant of the query chart) and Yamyayana (Dakshinayana-the southern course of the Sun) will be in its second Horā. The ritu (season) may be determined with reference to the lord of the Drekkana in which the Lagna falls. Shishir ritu will be indicated by the Drekkana of Saturn, grishma by that of the Sun and Mars, Vasanta ritu by that of Venus, varsha ritu by that of the Moon, Sharad ritu by hat of Mercury, Hemanta ritu by that of Jupiter.

अयनर्तुविरोधे तु परिवर्त्याः परस्परम् ।

बुधचन्द्र सुराचार्याः कुजशुक्रशनैश्चरैः ॥ ७॥

7. If there be any contradiction in the Ayana and ritu, the ritu may be determined from Mercury in place of Mars, from Venus in place of the Moon and from Saturn in place of Jupiter.

मासो दृकाणपूर्वार्धेपूर्वोऽन्यस्तु परार्धके ।

अनुपातात् तिथिर्ज्ञेया भास्करांशसमा द्विज ॥ ८॥

तद्वशादिष्टकालो यो जन्मकालसमो हि सः ।

तत्र ग्रहांश्च भावांश्च ज्ञात्वा तस्य फलं वदेत् ॥ ९॥

8-9: After the ritu becomes known, take the first part of the Drekkana as its first month and latter part as the next month of the ritu. Then from the expired amsas of the Drekkana, determine proportionately the tithi or the amsas of the Sun. The Ishta kala (इष्टकाल) indicated by the amsas (degrees) of the Sun, will be the time of the birth of the querist. From the Ishta-kala so calculated have to be worked out the longitudes of the planets and houses (Graha spast and Bhava spast). Predictions should then be made in accordance with the dispositions of the houses and planets.

गुरुर्द्वादशभ्र्वर्षैः पुनस्तद्राशिगो भवेत् ।

तत् कस्मिन् पर्ययो तस्य ज्ञेयः संवत्सरो मुने ॥ १०॥

10. Maitreya asked-O Sage! Jupiter returns to the same rashi after every 12 years. Then from which circle of Jupiter should samvatsar be determined.

संवस्तरस्य सन्देहे प्रश्नकर्तुर्द्विजोत्तम ।

वयोऽनुमानतस्तत्र द्वादश द्वादश क्षिपेत् ॥ ११॥

तत्रापि संशये जाते गुरुर्लग्नत्रिकोणगः ।

कल्प्यो वयोऽनुमानेन वत्सरः पूर्ववत् ततः ॥ १२॥

11-12. The Sage said in reply-O Maitreya! When there is any doubt about the samvatsar take the approximate age of the querist and add multiples of 12 to the difference between the rashi of the Jupiter at the time of query and his rashi at the time of birth. The figure so arrived at should be taken as the possible number of years and the Samvatsar should be determined accordingly. If by adding 12 there may appear to be difference in age, the position of Jupiter should be fixed according to guessed approximate age in the Trikona rashi 5th or 9th of the Prasna Lagna (Ascendant of the query chart) as may be found feasible. Then taking that as the samvatsar, the Ayana, ritu etc., should be worked out accordingly in the manner already explained.

ज्ञात्वा मासं ससूर्यांशं कालज्ञानं कथं भवेत् ।
भगवन्निति मे ब्रूहि लोकानुग्रहचेतसा ॥ १३॥

13. Maitreya asked again-O Sage! How will the time of birth be known after ascertaining the month and the amsas etc., of the Sun? Please explain this for the benefit of the people.

सक्रान्तेरिष्टसूर्यांशतुल्येऽह्नि द्विजसत्तम ।
रविरौदयिकः साध्यस्तस्येष्टार्कस्य चान्तरम् ॥ १४॥
कलीकृत्य स्वषण्निघ्नं स्फुटार्कगतिभाजितम् ।
लब्धंघट्यादिमानं यत् तावान् सूर्योदयात् परम् ॥ १५॥
पूर्वं जन्मेष्टकालो हि क्रमाज् ज्ञेयो विपश्चिता ।
साधितौदयिकादर्कादिष्टेऽर्केऽनिकहीनके ॥ १६॥

14-16. The Sage said-- After ascertaining the rashi, amsas etc., of the Sun at the time of birth, the longitude of the Sun (Surya: spast) should be worked out for the next day after the number of days taken by the Sun after entering into the rashi which will be equal to the expired Amsa of the Sun. Then the difference between the longitudes of this rising Sun and the Sun at the time of birth should be converted into kalas (कला) and multiplied by 60. The product should be divided by the Surya spast converted into kalas. The Ghatikas etc., so becoming available will represent the Ishta-kala of the birth before and after sunrise. If the longitude of the Ishta Sun be more than that of the rising Sun, the Ishta-kala of the birth will be so much after the sunrise, If the longitude, of the Ishta Sun be less than that of the rising Sun, the Ishta-kala of the birth will be so much before the sunrise.

Illustration-Suppose a person does not know his time of birth. His age appears to be between 25 and 30. The time and tithi of the query about his birth etc., was samvat 2005, Phalguna, Shukla 3rd, Wednesday Ishta Ghati and Pals 5/15. At that time spast Surya (longitude of the Sun) was 10/8/7/45, Aynamsa was 23/2/30 and Lagna spast (longitude of the Ascendant) was 11/16/17/9. The query chart prepared on the basis of these particulars was as under:

Bogus chart impossible

Lagna Moon	Rahu		
Jupiter Mercury			

Sun Mars Venus			Saturn
		Ketu	

Ascendant falls in 7th Dwadashamsa of Virgo. This indicates that at the time of birth of the querist, the Jupiter should be in Virgo (that is the samvatsar was connected with Virgo).

The Jupiter in the query chart is in Capricorn. Jupiter stays in one sign for one year. This indicates 4 years earlier than the samvat of the query, Jupiter was in Virgo. This also indicates that every 12 years before or after, Jupiter should be in Virgo. Therefore, by adding 12 to 4 we get the age as 16 years. As this is far away from the guessed approximate age, we will add 12 to 16 and thus get approximate age as 28 years. It will be possible for the Jupiter to be in Virgo in the 28th year, the age of the querist can be near about 28. Thus, it is indicated that the time of the birth of the querist was in the Samvatsar 28 years before the time and date of the query. So, by deducting 28 from the Samvatsar of the query, we get 1977 as the Samvat of the birth. It was confirmed by the Panchanga of 1977 Samvat that Jupiter was in Virgo.

Ascertainment of Ayana-The Prasna Lagna is over 15 amsas (degree) in the latter part of the rashi. Therefore, the birth was in Yamyayana (Dakshinayana)

Ritu-The Lagna is in the Drekkana of the Moon. The ritu will therefore be Varsha ritu. Here there is no contradiction between Ayana and ritu because arsha, Sharad and Hemanta ritus are in Yamyayana.

Month (मास) -The Prasna Lagna is in the latter part of the 2nd Drekkana. Therefore, the next month after varsha ritu would be Bhadrapada (solar month). Varsha ritu comprises Sravana and Bhadrapada. In the solar month of Sravana the Sun is in Cancer and in the solar month of Bhadrilpada the Sun is in Leo.

Working out of or the Sun-The latter part of the 2nd Drekkana is more than 15 amsas. Therefore, the expired portion in amsas etc. is 1/17/9 (1 amsa 17 Kala and 9 Vikala). To know the amsas of the Sun at birth convert 1/17/9 into Kalas etc. This will come to 77/9. The Kalas of the S amsas of the latte r part of the Drekkana will be 300. If there are 30 amsas, for 300 kalas of the latter part (5 amsas), the amsas for the Kalas of the expired amsas, namely 77/9 will be

= (77/9) 30 ÷ 300 = 77/9 ÷ 10=7/42/54 (7 amsas, 42 Kalas and 54 Vikalas). These are expired amsas etc., of the Sun at birth. Thus, the Surya Spast (longitude - or the Sun) at the birth of the querist will be 7/42/54.

Working out of Ishta Kala of birth - From the Surya Spast it is apparent that 7 Amsa have been travelled by the Sun after his entry into Leo. Thus, on the 8th day of

the entry of the Sun in Leo, the longitude of the Sun (Surya Spast) should be calculated at the Sun rise in Samvat 1977. This will come to 4/7/22/14 with 58/2 as the motion of the Sun. The longitude of the Sun worked out for the time of birth is more than this. Therefore deduct 4/7/22/14 from 4/7/42/54. The difference comes to 0/20/40 (0 Amsa 20 Kalas and 40 Vikalas). This may be converted into vikalas which will be 1240. By multiplying this figure by 60, the product will be 74,400. By dividing this product by the Vikalas of the motion of the Sun (58/2) that is by 3842, the result will be 21/5 (21 Ghatikas and 5 palas). Since the longitude of the Sun calculated for the time of birth is more than the one worked out for the time at Sun rise, the Ishta-kala of birth will be 21/5 after sunrise. From this may be worked out the longitudes of the planets and houses and then the horoscope be casted accordingly.

Notes: The birth in a particular Lagna has its own specific effects on the native. The Nasta Jataka can be reckoned with the following information about each Lagna or Ascendant.

Aries Ascendant-The natives of this Ascendant are of middle stature. They possess a lean and muscular body. They are neither stout nor thick. Their complexion is rough and they have a fairly long neck and face. They have bushy eyebrows and have a sharp sight. They are active and ambitious, bold and impulsive. Sometimes on account of a bad influence on Mars the lord of this Ascendant, they become rash and aggressive. With good influences on the Ascendant they become confident, courageous, enterprising with high aims and also liberal. They have determination and force of character. They have executive ability but they make changes often. They are very optimistic. They are good lovers and have a charm which attracts the opposite sex. With bad influences on the Ascendant, they become passionate and jealous and go astray.

Taurus Ascendant-- The natives of this Ascendant will haw medium stature and plumpy body. The forehead will be broad, neck thick and stout, eyes bright, hair dark, complexion clear. They will be solidly built with big shoulders and muscles well developed. The natives of this Ascendant have great endurance and patience but when provoked they become angry and vicious like a bull. They are slow and steady, plodding and persevering, patient and persistent. They are conservative. They do not waste their energy. They have a strong will. They are not impulsive. If there are bad influences on the Ascendant they become lazy and self-indulgent. They are fond of good food and are very much after money and other worldly possessions. They are ambitious, cheerful and fond of enjoyment. They are fortunate and are favourites of Goddess Lakshmi. They are sexy but they are steadfast in their love. They are fond of music, arts, cinema, drama etc. They like to hoard money and are cautious in spending. Their married life is generally happy.

Gemini Ascendant-The natives of this Ascendant are tall, upright and have a straight body, the hands being long. Their complexion is moderate, fair or dark. The eyes look sharp and active. The nose is long. Persons with this Ascendant live mostly in mind. They are carefree and joyous. Their mind is positive and strong. They are versatile, restless and like change very often. They are good readers and writers. They can adapt themselves to all kinds of circumstances. They like to travel frequently. They are always of two minds and are incapable of taking quick decisions. They are able to

follow more than one occupation at a time. Although they are fickle minded, they possess intellectual qualities. They are curious to know new things. They are good husbands.

Cancer Ascendant-The natives of this Ascendant have a heavy body, slender limbs and powerful claws. The upper portion of their body is generally large. In later age, they get a prominent abdomen. They walk with a rolling gait. Their stature is generally short. The persons with this Ascend ant are change able like the Moon, the lord of this Ascendant. Like the Moon their life is full of tides and ebbs (ups and down). They are often emotional and over-sensitive and also sympathetic. They are timid at one time and courageous at other time. In public life, they are generally successful and are also able to achieve honours and wealth. They are fond of home and family comforts. The married life of persons of this Ascendant is generally unhappy.

Leo Ascendant-The native of Leo Ascendant has well developed bones and a broad forehead. He is of moderate stature, well build and muscular. His appearance is dignified, imposing and commanding. Persons born with this ascendant are generally noble, large hearted, magnanimous and generous. They are helpful to mankind. They have great faith in friends and relatives. They become head of the organisation with which they are connected. If they are in government or any commercial organisation, they attain high positions there. They do not talk much. They are fond of authority and are brilliant and ambitious. They are kind and loyal. They like pomp and show. They are firm in their thinking and attitudes. When they are angry they roar like lions. They are spendthrifts. They have a capacity to face adverse circumstances. They want to maintain their authority in their household. Very often their married life is not happy. They enjoy sound health if there are no bad influences on the Ascendant or the Sun, the lord of this Ascendant.

Virgo Ascendant - Natives of this Ascendant are tall with a slander body. Their eyebrow, are covered with hair growth. Their voice is very often thin and sometimes even shrill. They walk quickly and they seldom have a pot belly. As they are very active they often appear younger than their actual age. The persons with this Ascendant are fond of quick changes. However, they are very capable of handling even unfavourable situations. They are through, and methodical, practical and discriminative but they lack will power. They will have desire to save money. They have sound commercial instinct and they want to grow rich as quickly as possible. Their married life is not unhappy.

Libra Ascendant-The natives of this Ascendant grow tall with age and have a well-proportioned body. Their limbs are slender but strong. Their appearance is graceful and attractive. They get bald in adult age. Their nose is like that of a parrot. The natives of this Ascendant are level headed. They weigh the merits and demerits of a subject and then express their decision. They are constructive critics. They are reasonable and just. They are also modest, refined and gentle. They love happy and harmonious life. They want peace at all costs. They seldom lose their temper. They like changes in their life and environment. They are popular and have a spirit of sacrifice in them. They have fertile imagination, correct intuition, brilliant intellect and pleasant nature. They are fond of good things and comforts. Their domestic and married life is generally happy. They love their home, family and property.

Scorpio Ascendant-The body of the native of this Ascendant is well proportioned. Hands are generally long. The stature is 'above average.' Face is broad with commanding appearance. Such natives have generally a good personality. The native of this Ascendant is a particularly determined individual. He will crush the obstacles - before him and move forward, He has a fertile imagination and sharp intelligence. He is emotional but possesses remarkable intuitive power. He has self-assertion, courage, resolution, independence and forcefulness. He has his own likes and dislikes. He is generally self-made. He is highly sexy and has relations with many women. A good Scorpio native evinces great interest in occult sciences and spiritual experiments. The natives of this Ascendant have a harsh tongue. They are revengeful and vindictive. They love to criticise others and establish their superiority. The domestic life of a person with the Ascendant can be happy only if every member of the family is submissive to him.

Sagittarius Ascendant-The natives of this Ascendant have a well-proportioned and will developed body. They are generally tall with a large forehead, high and bushy eye-brows, long nose, bright eyes, graceful look, fair complexion and handsome figure. The natives are bold, courageous and pushful. They are ambitious and greedy and have high aspirations. They face adverse situations with fortitude. They have self-confidence. They have energy, enthusiasm, vigour and vitality. In spite of all these qualities they are unable to take quick decision. They are God-fearing and love only truth. They stick to their principles. They go in for higher education and are fond of travelling. They are intuitive and their intuition generally proves correct.

Capricorn Ascendant-The natives of this Ascendant are generally emaciated and weak and grow slowly. Their body will not be plumpy or muscular but slender. A native of this Ascendant grows tall suddenly on becoming young and his constitution improves with age. His nose is long and eyes deep-set. The hair is coarse. The native of this Ascendant is economical, prudent, reasonable, thoughtful, and practical minded. He is methodical, slow, steady and patient. He is calculative and business-like. A Capricorn native is capable of taking quick decision. He will have push and confidence. He has special organising capacity and lot of tolerance. He will be honest, sincere and reliable unless the Ascendant has evil influence on it. In the latter case he will become dishonest, selfish and even a criminal. The natives of this Ascendant have to face lot of obstacles, difficulties and hindrances, but they are capable of overcoming them. They are hard workers and are able to consolidate their position sooner or later. They generally marry late, but prove good husbands and father of many children.

Aquarius Ascendant-Persons born with this Ascendant are generally tall with full stature. They are strong. Their complexion is fair and appearance handsome. They are intelligent. They are good character readers. They act carefully after considering the pros and cons of everything. They are slow in understanding things, but once they get at them, they can handle them with ease and confidence. They have a broad: outlook and human understanding. They are unselfish, human and impersonal. They move in select society. They are reserved in nature and great moralists. They have wonderful intuitional capacity. The married life of an Aquarius native is happy only if his partner is as intelligent as he is. These persons are steadfast in their affection but they do not display it.

Pisces Ascendant-The natives of this Ascendant are generally short in stature but they are plumpy with short hands and feet. The natives of this Ascendant are by nature philosophical, restless, full of imagination and fond of romantic life. They are honest, humane and helpful. On account of their being over, liberal and over generous, they often hamper their own progress. They are very happy when they can spend their money to help others and on charitable causes. These persons are not steady. They may easily change from one profession to another. The married life of a Pisces native is generally happy but they have a jealous nature.

It will be seen that the Chapter on 'Nasta Jataka' is very brief in this book and appears a bit complicated. For detailed and clearer knowledge of this subject, we recommend to the readers the English translation of 'Nasta Jataka' or 'Lost Horoscopy' by Mukunda Daivajna published by Ranjan, Publications, and the publishers of this book.

अथ प्रव्रज्यायोगाध्यायः ॥ ७९॥

Chapter 79. Yogas Leading to Ascetism

अथ विप्र प्रवक्ष्यामि योगं प्रव्रज्यकाभिधम् ।

प्रव्रजन्ति जना येन सम्प्रदायान्तरं गृहात् ॥ १॥

1. The Sage said-O Brahmin! Now I-will describe to you the Yogas leading to ascetism under the influence of which the persons give up their homes and become initiated in some holy order.

चतुरादिभिरेकस्थैः प्रव्रज्या बलिभिः समाः ।

रव्यादिभिस्तपस्वी च कपाली रक्तवस्त्रभृत् ॥ २॥

एकदण्डी यतिश्चक्रधरो निर्ग्रन्थिकः क्रमात् ।

ज्ञेया वीर्याधिकस्यैव सबलेषु बहुष्वपि ॥ ३॥

2-3: The yoga for ascetism is formed, when four or more planets (5, 6, 7), possessed of strength occupy a single house. The person born will become a Tapasvi (तपस्वी), a Kapali (कपाली), wear a of red robe, one who keeps a danda (दण्ड) staff, Yati (यती), Keeper of a Chakra (चक्र), naked Sanyasin (नागा), according as the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn is the strongest planet of the group. If a number of planets are endowed with strength, the holy order of the one strongest amongst them is accepted (or entered into).

Notes: There is a similar verse in Varahamihir' s Brihat Jataka which translated into English reads as under: "If at birth, four or more planets possessed of strength, occupy a single house, the person born will become a Sakya (शाक्य), Jeevika (जीविक), Bhikshu (भिक्षु), a Vriddha(वृद्ध) or Guru (गुरु), a Charaka (चरक), a Nirgrantha (निर्ग्रन्थ) or Vivasa (विवास), a Vanyasane (वन्यासन) or Vanaprastha (वानप्रस्थ), according as Mars, Mercury, Jupiter, the Moon, Venus, Saturn or the Sun is the strongest planet of the group. If the strongest planet be conquered in planetary war by another planet or planets at the time of birth, the person will relinquish that stage of ascetic life and review to his previous condition of life."

A Vanaprastha is a religious man engaged in the practice of rigorous and devout penance (i.e. he will be a Tapasvi (तपस्वी), A Vivasa (विवास) is a naked ascetic (that is नागा) dwelling in hills and forests. A Bhikshu (भिक्षु) is an illustrious" ascetic with a single staff for his symbol engaged ever and anon in the contemplation of truths of

the sacred scriptures. A Charaka (चरक) is a religious mendicant wandering over many countries. A Shakya (शाक्य) is an ascetic of the Buddhist clan. A Guru (गुरु) is a celebrated teacher endowed with royal splendour. A Jeevika (जीविक) is a garrulous and gluttonous mendicant.

सूर्येणाऽस्तं गतास्ते चेदपि वीर्यसमन्विताः ।

अदीक्षितास्तदा ज्ञेया जनास्तद्व्रतभक्तयः ॥ ४॥

4. If strong planets capable of leading to ascetism be obscure by the Sun's rays (that is they be combust), the person born, in spite of having reverence for the holy order, will not become initiated in that holy order.

Notes: Brihat Jataka adds in this connection that if the planets referred to above be overcome in planetary war and be aspected by other planets, the person concerned will seek admission into the holy order without success.

अस्तंगता निर्बलाश्चेत् सबलश्च रविर्यदा ।

तदा रविभवा ज्ञेया प्रव्रज्या द्विजसत्तम ॥ ५॥

5. If the other planets lose their strength (in-spite of being in their signs of exaltation etc.) as a result of combustion with the Sun, the native will enter the holy order as signified by the Sun, that is, he will become a Tapasvi (तपस्वी).

Notes: Tapasvi is an ascetic who is engaged in the practice of rigorous and devout peance.

जन्मभेशोऽन्यखेटैश्चेददृष्टः शनिमीक्षते ।

तयोर्बलवशात्तत्र प्रव्रज्यामाप्नुयान्नरः ॥ ६॥

6. If the lord of the sign occupied by the Moon (Janma Rashi), having no aspect of other planets on himself, aspects Saturn, the native gets initiated into the holy order of the planet who is stronger amongst the two.

निर्बलो जन्मभेशश्चेत् केवलेनार्किणेक्षितः ।

तदा शनिभवमेव प्रव्रज्यां आप्नुयाज्जनः ॥ ७॥

7. If the lord of the sign occupied by the Moon be devoid of strength and is aspected only by Saturn, the native becomes initiated into the holy order signified by Saturn (that is, he enters holy order of the ascetics known a Nirgranthas (naked ascetics).

शनिदृक्काणसंस्थे च शनिभौमनवांशके ।

शनिदृष्टे विधौ ज्ञेया प्रव्रज्या शनिसम्भवा ॥ ८॥

8. If the Moon be in the decanate of Saturn or in the Navamsha of Saturn or Mars, and be aspected by Saturn, the native becomes an ascetic and enters the holy order signified by Saturn.

कुजादिषु जयी शुक्रः सौम्यगो याम्यगोऽपि वा ।

जयी सौम्यगतश्चान्यः परस्परयुतौ भवेत् ॥ ९॥

9. There is planetary war if Mars, Mercury, Jupiter, Venus and Saturn are together (within one degree of each other), Venus is the conqueror whether he is in North or South, but amongst the other four only one, who is in the North is the Conqueror and that in the South is considered defeated in the planetary war.

प्रव्रज्याकारकः खेटो यद्यन्येन पराजितः ।

तदा लब्धां परिव्रज्यां परित्यजति तां पुनः ॥ १०॥

10. If the planet who leads the native to ascetism, is conquered in planetary war by another planet or planets at the time of birth, the person will relinquish the holy order in which he becomes initiated.

बहवो जन्मकाले चेत् प्रव्रज्याकारका ग्रहाः ।

बलतुल्यास्तदा तत्र प्रव्रज्या कतमा भवेत् ॥ ११॥

11. Maitreya asked-O Venerable Sage! If there be many planets who are significators for ascetism, then which holy order the native will get initiated into?

बहवो बलिनश्चेत् स्युः प्रव्रज्याकारका ग्रहाः ।

तदा प्राप्नोति सर्वेषां तेषां प्रव्रज्यकां ध्रुवम् ॥ १२॥

12. Maharishi Parāśara replied--O Brahmin! If all the planets be possessed of strength, the native enters into the holy orders of all the planets.

तत्तद्ग्रहदशाकाले प्रव्रज्यां याति तद्भवाम् ।

त्यक्त्वा गृहीतपूर्वां तामन्यां प्राप्नोति मानवः ॥ १३॥

13. The native gets initiated into the holy order of the planet (amongst the planets who are significator for ascetism) whose Dasha gets into operation at first: Then he relinquishes this holy order of this planet at the commencement of the Dasha of the next planet and accepts the holy order signified by him'.

दृष्टेष्विन्द्विज्यलग्नेषु शनिना नवमे गुरुः ।

राजयोगेऽत्र जातोऽसौ तीर्थिकृन्नऽत्र संशयः ॥ १४॥

14. When Jupiter, the Moon and the Ascendant are aspected by Saturn and Jupiter occupies the 9th, the person born in the Raja-yoga, will become a holy illustrious founder of, a system of philosophy (or holy order).

धर्मस्थानगते मन्दे ग्रहदृष्टिविवर्जिते ।

राजयोगेऽत्र यो जातः स राजा दीक्षितो भवेत् ॥ १५॥

15. When Saturn occupies the 9th house from the Ascendant and is not aspected by any planet, the person possessed of Raja-yoga, will take himself to the holy order before becoming a lord of men. If there be no Raja yoga the native becomes an ascetic (religious wanderer).

अथ स्त्रीजातकाध्यायः ॥ ८०॥

Chapter 80. Female Horoscopy

बहुधा भवता प्रोक्तं यज्जातकफलं मुने ।

तन्नारीणां कथं ज्ञेयमिति मे कथयाऽधुना ॥ १॥

I. Maitreya asked-O Sage! You have described the effects of many kinds. Now be kind enough to throw light on Stri Jataka (female Horoscopy).

साधु पृष्टं त्वया विप्र तदपि प्रवदाम्यहम् ।

स्त्रीणां पुंभिः समं ज्ञेयं फलमुक्तं विपश्चिता ॥ २॥

विशेषस्तत्र यो दृष्टः संक्षेपात् कथयामि तत् ।

लग्ने देहफलं तस्याः पञ्चमे प्रसवस्तथा ॥ ३॥

सप्तमे पतिसौभाग्यं वैधव्यं निधने द्विज ।

स्त्रीणामसम्भवं यद्यत् तत्फलं तत्पतौ वदेत् ॥ ४॥

2-4. Maharishi Parāśara replied-What a good question! Listen to what I am going to-tell you about the birth charts of females.

All the effects that have been described till now in the case of male horoscopes, will apply to females also. Matters relating to her physical appearance should be determined from the Ascendant; those relating to children from the 5th house, fortune of the husband from the 7th house and death of the husband (widowhood) should be deduced from the 8th house. Those effects which are impossible to be ascribed to the female, should be declared to be applicable to her husband.

Notes-Brihat Jataka bas enunciated these principles in more explanatory manner. We give below what Brihat Jataka says-Of the effects that have been described till now in the case of male horoscopes, all those that may be found in female horoscopes suitable to females should he declared as applicable to them alone the rest should be ascribed to their husbands. The death of the husband is to be deduced through the 8th place (from the Lagna or the Moon whichever is stronger) Matters relating to her appearance, beauty etc., should be determined from her Lagna and the sign occupied by the Moon. It is from the 7th place (from the Lagna or the Moon whichever is stronger) that her welfare (happiness) and the nature of the husband should be ascertained.

According to Mantreswara's Phaldeepika "Whatever effects are declared for men, they are entirely applicable to women too. The woman's prosperity and happiness have to be deduced from the 8th place (from the Lagna or the Moon whichever is stronger), Children should be declared from the 9th house and matter

relating to her appearance, beauty etc., should be determined from the Lagna. It is from the 7th place that her welfare (power of influencing her husband) and the nature of the husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefice in those houses produce good results while malefics in the above houses are productive of evil unless they happen to own the houses, in which case the effects will be good.

As this portion of the chapter is very important we give below the views of 'Jataka Parijata' also.

Jataka Parijata says that whatever effects may accrue from the horoscopes of females that are applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th house from the Lagna or the Moon: that all that is worthy or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th Bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefice and malefic, before an announcement is made, of the Lagna and the Moon, find which is stronger. It is with reference to this that the luck, beauty and strength of the women should be announced. Children and wealth in abundance should be declared through the 9th Bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th Bhava, and husband's fortune from the 7th. Some astrologers opine that the wellbeing or the reverse of the husband can be determined from 9th Bhava.

Some hold that the widowhood is found out through the 8th Bhava; beauty, fame and fortune through the Lagna; the son through the 5th. Ascetism as well as the exceeding tranquillity of women through the planets occupying the 9th Bhava. All else due to the Bhava or the yogas are the same in regard to both men and Women.

Shri V. Subramanian Sastry in his comments on the views on Brihat Jataka says as under--"The effects may be divided into 3 classes, namely: (1) those that have to be applied to women. (2) Those that concern men alone and (3) those that may be applied to both. Suppose for instance that there is Chandradhi yoga in a woman horoscope, while the same is absent in that of her husband. The native being a female, the effects described for the Adhiyoga cannot be applied to her. In such a case, the effects of the yoga should be declared for her husband notwithstanding the absence of such yoga in his horoscope.

Our view is that the times have completely changed now and the women do not enjoy the same status as before. Many have taken up various kinds of occupation and holding high positions and posts of responsibility. They are also occupying high political positions. Such women are not dependent on their husbands or parents. Therefore, all good and bad effects of their horoscopes should apply to them alone. What Shri Subramanian Sastry has said should apply to women who remain dependant on their husbands.

Another matter about which there is some difference of opinion is the house from which ma tiers relating to children are to be declared in a female's chart. We give preference to the view of Parāśara that these matters should be determined through the 5th house from the Lagna or the Moon which is stronger. 5th in our view is the most logical house for matter & relating to children.

लग्नेन्दू समभे यस्याः सा नारी प्रकृतिस्थिता ।

कन्योचितगुणोपेता सुशीला शुभलक्षणा ॥ ५॥

5. If at the time of birth of a woman, the Ascendant and Moon are in even signs, the woman will be truly feminine in character. She will possess excellent qualities, be of steadfast character, beautiful and physically fit.

Notes: According to Brihat Jataka and Jataka Parijata the qualities mentioned above will be present in the woman if the Lagna and the Moon are associated with or aspected by benefices. There is an apparent omission in this respect in the above verse as is confirmed by verse 6.

शुभेक्षितौ सुरूपा च सदा देहसुखान्विता ।

विषमे पुरुषाकारा दुःशीला पापवीक्षितौ ॥ ६॥

6. If the Ascendant and the Moon are in odd signs; she will be masculine in form and masculine in bearing, and if they be associated with or aspected by malefic, she will be devoid of good qualities and be sinful.

Notes: According to Jataka Parijata, if the Ascendant and the Moon be in odd signs, she would be masculine in form, fickle minded, masculine in her bearing and sinful, and if they be aspected by or associated with malefic planets, she will be profligate.

पापाढ्यौ च गुणैर्हीना मिश्रे मिश्रफलं वदेत् ।

लग्नेन्द्वोर्यो बली तस्य फलं तस्य विशेषतः ॥ ७॥

7. If amongst the Ascendant and the Moon, one be in an even sign and the other be in an odd one, the woman concerned should be declared to partake the characteristics of both male and female. The qualities of the Ascendant or the Moon will be more predominant according to their strength.

लग्नेन्द्वोर्यो बली विप्र त्रिंशांशैस्तदधिष्ठितैः ।

ग्रहराशिवशाद् वाच्यं फलं स्त्रीणां विशेषतः ॥ ८॥

8. O Brahmin! The effects in respect of women would particularly depend on the rashi and Trimsamsa of the Ascendant or the Moon, whichever is stronger.

कन्यैवारगृहे दुष्टा भौमत्रिंशांशके भवेत् ।

कुचरित्रा तथा शौक्रे समाया बोधने स्मृता ॥ ९॥

जैवे साध्वी शनौ दासी ज्ञर्क्षे कौजे छलान्विता ।

शौक्रे प्रकीर्णकामा सा बौधेंऽशे च गुणान्विता ॥ १०॥

क्लीबाऽर्क्यंशे सती जैवे कौजै दुष्टा सितर्क्षके ।

शौक्रे ख्यातगुणा बौधे कलासु निपुणा भवेत् ॥ ११॥

जैवे गुणवती मान्दे पुनर्भूश्चन्द्रभे ततः ।
स्वतन्त्रा कुजात्रिंशांशे शौक्रे च कुलपांसना ॥ १२॥
बौधे शिल्पकलाऽभिज्ञा जैवे बहुगुणा शनौ ।
पतिघ्नी चार्कभे कौजे वाचाला भार्गवे सती ॥ १३॥
बौधे पुंश्चेष्टिता जैवे राज्ञी मान्दे कुलच्युता ।
कौजे बहुगुणाऽर्यर्क्षे शौक्रे चाप्यसती मता ॥ १४॥
बौधे विज्ञानसंयुता जैवेऽनेकगुणान्विता ।
मान्दे चाल्परतिः प्रोक्ता दासी कौजे तथाऽर्किभे ॥ १५॥
सुप्रज्ञा च भवेच्छौक्रे बौधे दुःस्था तथा खला ।
जैवे पतिव्रता प्रोक्ता मान्दे नीचजनानुगा ॥ १६॥

9-16. When the Ascendant or the Moon (whichever is stronger) is in a sign belonging to Mars, the woman born in a Trimsamsa of Mars, will have illicit relations with a man before marriage. If she be born in Trimsamsa of Venus she will become unchaste after marriage, if born in a Trimsamsa of Mercury she will be full of guile and adept in conjuration, if the Trimsamsa be of Jupiter she will be worthy and virtuous, and will be menial or slave if birth be in a Trimsamsa of Saturn.

When the Ascendant or the Moon, is in sign owned by Mercury, the female born in a Trimsamsa of Mars will be full of guile, she will be a hard worker if the Trimsamsa be of Venus, will be possessed of good qualities if the Trimsamsa be of Mercury, will be of the nature of hermaphrodite, if the Trimsamsa be of Jupiter she will be chaste.

In a rashi owned by Venus, a female born in a Trimsamsa of Mars will be depraved, if the Trimsamsa be of Venus, she will be well known and be possessed of excellent qualities, if the Trimsamsa be of Mercury she will be skilled in all the arts, she will be endowed with all good qualities if born in a Trimsamsa of Jupiter, she will remarry if born in a Trimsamsa of Saturn.

When the Ascendant or the Moon happens to be in a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be self-willed and uncontrolled. She will be unchaste and of loose character if born in a Trimsamsa of Venus, she will be skilled in arts and handiwork if born in a Trimsamsa of Mercury, she will be gifted with all excellent qualities if born in a Trimsamsa of Jupiter, she will become a widow if born in the Trimsamsa of Saturn.

When the Ascendant or the Moon happens to be in the sign owned by the Sun and the Trimsamsa of birth be owned by Man, the female born will be very talkative, she will be virtuous if born in a Trimsamsa of Venus, she will bear masculine features if born in a Trimsamsa of Mercury, she will be chaste and virtuous if born in a Trimsamsa of Jupiter, she will be unchaste if born in a Trimsamsa of Saturn.

When the rising sign or the sign occupied by Moon, is owned by Jupiter, the female born in a Trimsamsa of Mars will be endowed with many good qualities, she

will be punschali (पुंश्चली) if born in a Trimsamsa of Venus, she will be well versed in many sciences if born In a Trimsamsa of Mercury, she will be endowed with all good qualities if born in a Trimsamsa of Jupiter, she will not indulge much in sexual intercourse if born in a Trimsamsa of Saturn.

When the Ascendant or the sign occupied by Moon belongs to Saturn, the female born in a Trimsamsa of Mars will be a maid servant, she will be learned (barren according to Brihat Jataka) if born in a Trimsamsa of Venus, she will be cruel and immoral if born in a Trimsamsa of Mercury, she will be devoted to her husband if born in a Trimsamsa of Jupiter, she will be unchaste (addicted to men of low caste according to Brihat Jataka) if born in a Trimsamsa of Saturn.

Notes: The effects given above are mostly the same as given in Brihat Jataka and Jataka Parijata. Brihat Jataka, however, adds that the effects described due to the Trimsamsa rising at birth (लग्न त्रिशांश) or those mentioned for the Trimsamsa occupied by the Moon at the time will come to pass according as the one Trimsamsa or the other is stronger.

मन्दे शून्ये शुभादृष्टे पतिः कापुरुषो भवेत् ।

चरभे च प्रवासी स्यात् क्लीवस्तत्र ज्ञमन्दयोः ॥ १७॥

सूर्येऽस्तभे पतित्यक्ता बाल्ये च विधवा कुजे ।

शनावशुभसन्दृष्टे याति कन्यैव वृद्धताम् ॥ १८॥

विधवास्तगतैः पापैः सौम्यैस्तु सधवा सती ।

मिश्रखेटैः पूनर्भूः सा ज्ञेया मिश्रफलान्विता ॥ १९॥

मिथोंऽशस्थौ सितारौ चेदन्यासक्ता तदाऽङ्गना ।

सप्तमे च स्थिते चन्द्रे तदा भर्तुरनुज्ञया ॥ २०॥

शुक्रभे शनिभे वापि सेन्दुशुक्रे च लग्नगे ।

मात्रा सह तदा नारी वन्धकी भवति ध्रुवम् ॥ २१॥

17-21. If the 7th house be without a planet (without strength) and without benefice aspect, the female born will have a coward and contemptible wretch for her husband. When the 7th house is a moveable sign, the husband will always be away from home. If Mercury and Saturn be in the 7th house, the husband of the woman concerned will be impotent. If the Sun occupies the 7th house, the woman concerned is abandoned by her husband. If Mars be in the 7th the female concerned becomes a widow in her childhood. If Saturn be in the 7th, he lives to an old age remaining unmarried. If there be a malefic, she becomes a widow while young. If there be a benefice in the 7th, the female born will enjoy marital happiness and will be chaste. If there be both benefices and malefic in the 7th, both benefice and evil effects will be experienced. If the Mars be in the Navamsha of Venus and Venus be in the Navamsha of Mars, the female concerned will have illicit relations with other men. If in this yoga,

the Moon be in the 7th the female concerned enters into illicit connections at the instance of her husband.

कुजर्क्षे वा तदंशेऽस्ते स्त्रीलोलः क्रोधनः पतिः ।
बौधर्क्षांशे तथा विद्वान् कलासु निपुणः सुधीः ॥ २२॥
जैवे सर्वगुणोपेतः पतिरस्ते जितेन्द्रियः ।
शौक्रे सौभाग्यसंयुक्तः कान्तः स्त्रीजनवल्लभः ॥ २३॥
सौरेर्क्षे वाथ सौरांशे वृद्धो मूर्खश्च सप्तमे ।
अतीवामृदुरर्कांशे तद्दक्षेवाऽतिकर्मकृत् ॥ २४॥
अस्ते कर्के तदंशे वा कान्तः कामी मृदुः पतिः ।
मिश्रे मिश्रफलं वाच्यं भांशयोश्च बलक्रमात् ॥ २५॥

22.25. If at woman's birth the 7th house or the setting Navamsha be that of Mars, the husband will be fond of other women and will be of an irascible temper. If it be a sign or Navamsha of Mercury, her husband will be very learned and clever. If it be a sign or Navamsha of Jupiter, the husband of the woman concerned will be of great merit and will have passions under his control. If it be a sign or Navamsha of Venus, her husband will be fortunate, very good looking and will be liked by women. If the sign or Navamsha belongs to Saturn, her husband will be an old man and a fool. If the sign or Navamsha be Leo, her husband will be exceedingly soft in his disposition and will be very hard working. If the 7th house or the setting Navamsha be a sign owned by the Moon, the husband of the woman will be love-sick and gentle. If there be different signs and Navamsha in the 7th house, the effects will be of a mixed nature. The effect of the signs and Navamsha will depend on their strength.

सूर्येऽष्टमगते जाता दुःखदारिद्र्यसंयुता ।
क्षताङ्गी खेदयुक्ता च भवेद्धर्मपराङ्मुखी ॥ २६॥
चन्द्रेऽष्टमगते नारी कुभगा कुस्तनो कुदृग् ।
वस्त्राभरणहीना च रोगिणी चातिगर्हिता ॥ २७॥
कुजेऽष्टमगते बाला कृशाङ्गी रोगसंयुता ।
विधवा कान्तिहीना च शोकसन्तापदुःखिता ॥ २८॥
बुधेष्टमगते जाता धर्महीना भयातुरा ।
अभिमानधनैर्हीना निर्गुणा कलहप्रिया ॥ २९॥

21-29: If in a female's horoscopic, the Sun be in the 8th house, the native will be unhappy, poverty-stricken, of deformed limbs and without faith in religion. If Moon be in the 8th, the women concerned will be of a defective vagina, will have ugly breasts, with simster (unpropitious) eyes, without robes or ornaments, sickly and will be defamed in the society. If Mars be in the 8th, the native will be of weak constitution, sickly, widow, ugly looking and full of sorrows and agonies. If Mercury be in the 8th,

she will be without faith in religion, timid, devoid of wealth, self-respect and good qualities and will be quarrelsome.

गुरावष्टमगे बाला विशीला स्वल्पसन्ततिः ।

पृथुवादकरा पत्या त्यक्ता बह्वशना भवेत् ॥ ३०॥

शुक्रेऽष्टमगते जाता प्रमत्ता धनवर्जिता ।

निर्दया धर्महीना च मलिना कपटान्विता ॥ ३१॥

शनावष्टमगे जाता दुःस्वभावा मलिम्लुचा ।

प्रवंचनपरा नारी भवेत् पतिसुखोज्झिता ॥ ३२॥

राहावष्टमभावस्थे कुरूपा पतिवर्जिता ।

कठोरहृदया रोगैर्युक्ता च व्यभिचारिणी ॥ ३३॥

30-33: If in a female's horoscope Jupiter be in the 8th, the woman concerned will be shameless and without virtue, will have few children, fatty hands and feet, will be abandoned by her husband and will be gluttonous. If Venus be in the 8th, she will be fond of pleasures, devoid of sympathy, religion, wealth, dirty and deceptive. If Saturn be in the 8th, the woman concerned will be of wicked disposition, dirty, deceptive and devoid of conjugal harmony. If Rahu be in the 8th, she will be ugly, without marital happiness cruel hearted, sickly and unchaste,

शशिशुक्रौ यदा लग्ने मन्दराभ्यां युतौ तदा ।

बन्ध्या भवति सा नारी सुतभे पापदृग्युते ॥ ३४॥

34. The woman will be barren (बन्ध्या), if in her birth chart, the Moon and Venus be associated with Saturn or Mars and the 5th house be occupied or aspected by a malefic.

कुजांशेस्तगते सौरिदृष्टे नारी सरुग्भगा ।

शुभांशे सप्तमे ज्ञेया सुभगा पतिवल्लभा ॥ ३५॥

35. If the 7th house be in the Navamsha of Mars, the vagina (female organ of the woman concerned), will be diseased and if the 7th house be the Navamsha of a benefice, she will have a well formed female organ and will be beloved by her husband.

बुधभे लग्नगे सूतौ चन्द्रशुक्रयुते द्विज ।

ज्ञेया पितृगृहे नारी सा सर्वसुखसंयुता ॥ ३६॥

36. If Gemini or Virgo Ascendant in a female's horoscope is occupied by Venus and the Moon, the woman concerned lives happily and is equipped with all kinds of comforts, in her father's house.

लग्ने चन्द्रज्ञशुक्रेषु बहुसौख्यगुणान्विता ।

जीव तत्रातिसम्पन्ना पुत्रवित्तसुखान्विता ॥ ३७॥

37. If the Moon, Mercury and Venus be in the Ascendant, the woman concerned is endowed with many good qualities and happiness. If Jupiter be in the Ascendant, she is happy, wealth) and has children

लग्नादष्टमगौ स्यातां चन्द्रार्कौ स्वर्क्षगौ तदा ।

बन्ध्याऽथ काकबन्ध्या चेदेवं चन्द्रबुधौ यदा ॥ ३८॥

38. If the 8th house be Leo or Cancer and the Sun and Moon be both placed there, the woman concerned will be barren (बन्ध्या). If the 8th house be Gemini, Virgo or Cancer and Mercury and Moon be posited there, the female native will have only one child (काक बन्ध्या).

शनिमङ्गलभे लग्ने चन्द्रभार्गवसंयुते ।

पापदृष्टे च सा नारी बन्ध्या भवति निश्चयात् ॥ ३९॥

39. The woman concerned will be definitely barren if the Ascendant be Aries, Scorpio, Capricorn or Aquarius and the Moon and Venus be posited there aspected by malefic.

सराहौ सप्तमे सूर्ये पञ्चमे पापसंयुते ।

शुक्रेज्यराहवो मृत्यौ मृतापत्या च सा भवेत् ॥ ४०॥

40. The woman concerned will give birth to an already dead child, if the 7th be occupied by Rahu and the Sun or the Jupiter and Rahu be in the 8th, and the 5th be occupied by malefic.

शुक्रेज्यावष्टमे सारौ सप्तमे वा कुजो भवेत् ।

शनिना दृग्युतो नारी गलद्गर्भा प्रकीर्तिता ॥ ४१॥

41. The woman concerned will not be able to conceive if Jupiter and Venus be associated with Mars in the 8th house or Mars be with Saturn in the 8th house.

पापकर्तरिके लग्ने चन्द्रे जाता च कन्यका ।

समस्तं पितृवंशं च पतिवंशं हिहन्ति सा ॥ ४२॥

42. The woman concerned becomes a destructor of her husband's family and her father's family, if at her birth, the Moon and the Ascendant be subjected to Papa Kartari Yoga (direct malefic planets in the 12th and retrograde malefic in the 2nd).

ससर्पाग्निजलेशर्क्षे भानुमन्दारवासरे ।

भद्रातिथौ जनुर्यस्याः सा विषाख्या कुमारिका ॥ ४३॥

43. The woman whose birth takes place under the following conditions is named as Visha Kanya (विश कन्या).

(I) Day of birth Sunday, Nakshatra Aslesha 2nd tithi.
(2) Day of birth Saturday, Nakshatra Kdttika, 7th tithi.
(3) Day of birth Tuesday, Nakshatra Satabhisha, 12th tithi.

सपापश्च शुभौ लग्ने द्वौ पापौ शत्रुभस्थितौ ।

यस्या जनुषि सा कन्या विषाख्या परिकीर्तिता ॥ ४४॥

44. The woman will be Visha Kanya if at birth, the Ascendant be occupied by a malefic and benefice and two planets be in inimical signs.

विषयोगे समुत्पन्ना मृतवत्सा च दुर्भगा ।

वस्त्राभरणहीना च शोकसन्तप्तमानसा ॥ ४५॥

45. Visha Kanya gives birth to a child already dead (मृतवत्सा). She has a defective generative organ and is bereft of robes, ornaments etc.

सप्तमेशः शुभो वापि सप्तमे लग्नतोऽथवा ।

चन्द्रतो वा विषं योगं विनिहन्ति न संशयः ॥ ४६॥

46. The evil effects of Visha Kanya are destroyed if the lord of the 7th or a benefice planet be in the 7th from the Ascendant or the Moon.

लग्ने व्यये सुखे वापि सप्तमे चाऽष्टमे कुजे ।

शुभदृग्योगहीने च पतिं हन्ति न संशयः ॥ ४७॥

47. The woman born becomes a widow, if Mars be in the 12th, 4th, 7th or 8th from the Ascendant un-aspected by or associated with any benefice.

यस्मिन् योगे समुत्पन्ना पतिं हन्ति कुमारिका ।

तस्मिन् योगे समुत्पन्नो पत्नीं हन्ति नरोऽपि च ॥ ४८॥

स्त्रीहन्त्रा परिणीता चेत् पतिहन्त्री कुमारिका ।

तदा वैधव्ययोगस्य भङ्गो भवति निश्चयात् ॥ ४९॥

48-49: The yoga which causes the woman to become a widow also causes a male native to become a widower. If the man and woman possessing this yoga join in wedlock, the yoga ceases to have any effect.

Notes: Actually, the man or woman having in their nativity Mars in the houses mentioned in verse 47 are called Mangali or Mangalik. It is believed that if a Mangalik girl marries a Mangalik boy, the evil effects of being Mangalik cease to exist.

मिथोंऽशस्थौ मिथोदृष्टौ सितार्की वा सितर्क्षके ।

घटांशे लग्नगे नारी प्रदीप्तं मदनानलम् ॥ ५०॥

संशान्तिं नयति स्त्रीभिः सुखीभिर्मदनातुरा ।

पराभिः पुरुषाकारस्थितभिर्द्विजसत्तम ॥ ५१॥

50-51. If at a woman's birth the rising sign be that of Venus and the rising Navamsha be of Saturn (Aquarius according to Brihat Jataka) and if Venus and Saturn aspect each other or are occupying each other's Navamsha, she will be afflicted with too much Just and will allay her fire of passion with the help of other females acting the part of a male.

कुजज्ञगुरुशुक्रैश्च बलिभिः समभे तनौ ।

कुशलाऽनेकशास्त्रेषु सा नारी ब्रह्मवादिनी ॥ ५२॥

52. When Jupiter, Mars, Mercury and Venus are strong and when the rising sign is an even one, the woman born will be learned in Shastra and an expounder of the Vedanta Philosophy

क्रूरे सप्तमगे कश्चित् खेचरो नवमे यदि ।

सा प्रव्रज्यां तदाप्नोति पापखेचरसंभवाम् ॥ ५३॥

53. When a malefic planet, is in the 7th and some planet in the 8th, the woman concerned will become: in ascetic.

Notes: Brihat Jataka contains a similar verse according to which when a malefic is in the 7th house, the woman concerned will, without doubt, devote herself to the ascetism answering to the planet in the 9th house.

विलग्नादष्टमे सौम्ये पापदृग्योगवर्जिते ।

मृत्युः प्रागेव विज्ञेयस्तस्य मृत्युर्न संशयः ॥ ५४॥

54. The woman dies before her husband, when in her nativity, there is a benefice in the 8th house un-aspected by or associated with a malefic.

अष्टमे शुभपापौ चेत् स्यातां तुल्यबलौ यदा ।

सह भर्त्रा तदा मृत्युं प्राप्त्वा स्वर्याति निश्चयात् ॥ ५५॥

55. If at the birth of a woman, there are equal number of benefices and malefics and they possess the same strength, she without doubt, will leave for her heavenly abode along with her husband.

Notes: According to Brihat Jataka the yogas mentioned above become applicable in connection with the, time of marriage, the time of selecting a girl, the time of her gift, and the time when a query is made regarding her. Jataka Parijata has expressed the same view

अथ अंगलक्षणफलाध्यायः ॥ ८१॥

Chapter 81. Effects of the Characteristic Features of the Various Parts of Woman's body

बहुधा भक्ता प्रोक्तं जन्मकालात् शुभाशुभम् ।

श्रोतुमिच्छामि नारोणामङ्गचिह्नैः फल मुने ॥ १॥

शृणु विप्र प्रवक्ष्यामि नारीणामङ्गलक्षणम् ।

फलं यथाऽह पार्वत्यै भगवान् शङ्करस्तथा ॥ २॥

1-2. Maitreya said-O Venerable Sage! I have been fully enlightened by the auspicious and inauspicious effects described by you with reference to the Janma Lagna (Ascendant at birth) in a female's horoscope. Now I request you to favour me with knowledge of auspicious and inauspicious effects with reference to the characteristic features of the various parts of a woman's body.

Maharishi Parāśara replied - O Brahmin! Now I will tell you what Lord Shiva narrated to Goddess Parvati in this regard Soles or the feet

स्निग्धं पादतलं स्त्रीणां मृदुलं मांसलं समम् ।

रक्तमस्वेदमुष्णं च बहुभोगप्रदायकम् ॥ ३॥

विवर्णं पुरुषं रूक्षं खण्डितं विषमं तथा ।

सूर्पाकारञ्च शुष्कं च दुःखदौर्भाग्यदायकम् ॥ ४॥

3-4: A woman whose soles are even, smooth, soft, well-developed, warm and shining in pink colour, without much perspiration, will be enjoying full happiness befitting her sex.

The one whose soles are without pink colour, hard, dry, coarse, uneven, shaped like a winnowing basket (सूप) and bereft of flesh, will Suffer misery.

शङ्खस्वस्तिकचक्राऽब्जध्वजमीनाऽतपत्रवत् ।

यस्याः पादतले चिह्नं सा ज्ञेया क्षितिपाङ्गना ॥ ५॥

भवेत् समस्तभोगाय तथा दीर्घोर्ध्वरेखिका ।

रेखाः सर्पाऽखुकाकाभा दुःखदारिद्र्यसूचिकाः ॥ ६॥

5-6. The woman who has marks of conch, swastika, chakra, lotus, flag, fish, umbrella and a long line rising upwards in her soles, becomes a queen and enjoys

great happiness and comforts. The one who possesses marks like those of snake, rat and crow, is bereft of wealth and suffers misery.

Nails of toes

रक्ताः समुन्नताः स्निग्धा वृत्ताः पादनखाः शुभाः ।
स्फुटिताअः कृष्णवर्णाश्च ज्ञेया अशुभसूचकाः ॥ ७॥

7. The girl whose nails of toes are shining in pink colour, smooth, raised, and round enjoys great happiness and comforts, Blackish and torn nails indicate misery.

The thumb of the feet (Great toe)

उन्नतो मांसलोऽङ्गुष्ठो वर्तुलोऽतुलभोगदः ।
वक्रो ह्रस्वश्च चिपिटो दुःखदारिद्र्यसूचकः ॥ ८॥

8. Raised, full (well developed), smooth and round great toe indicates happiness. The one which is small, irregular in shape and flat denotes misery.

मृदवोऽङ्गुलयः शस्ता घना वृत्ताश्च मांसलाः ।
दीर्घाङ्गुलीभिः कुलटा कृशाभिर्धनवर्जिता ॥ ९॥

9. The woman's toes which are soft, thick, round and well developed are considered auspicious. If the toes are long, she will be of loose morals. Thin toes indicate poverty.

भवेद्ध्रस्वाभिरल्पायुर्विषमाभिश्च कुट्टनी ।
चिपटाभिर्भवेद्दासी विरलाभश्च निर्धना ॥ १०॥
यस्य मिथः समारूढाः पादाङ्गुल्यो भवन्ति हि ।
बहुनपि पतीन् हित्वा परप्रेष्या च सा भवेत् ॥ ११॥
यस्या पथि चलन्त्याश्च रजो भूमेः समुच्छलेत् ।
सा पांसुली बह्वेन्नारी कुलत्रयविघातिनी ॥ १२॥
यस्याः कनिष्ठिका भूमिं गच्छन्त्या न परिस्पृशेत् ।
सा हि पूर्वपतिं हत्वा द्वितीयं कुरुते पतिम् ॥ १३॥
मध्यमाऽनामिका चापि यस्या भूमिं न संस्पृशेत् ।
पतिहीना च सा नारी विज्ञेया द्विजसत्तम ॥ १४॥
प्रदेशिनी भवेद्यस्या अंगुष्ठाद्व्यतिरेकिणी ।
कन्यैव दूषिता सा स्यात् कुलटा च तदग्रतः ॥ १५॥
उन्नतं पादपृष्ठं चेत् तदा राज्ञी भवेद्ध्रुवम् ।
अस्वेदमशिराढ्यञ्च मांसलं मसृणं मृदु ॥ १६॥

10-16: Other effects about the toes are as under-

Short	-	Short life.
Short and long (of different sizes) and irregular in shape	-	Procuress and guileful.
Flat	-	maid servant
Spaced more than average	-	Bereft of wealth
Toes over lapping one over the other	-	widow and dependent on others
If the dust is thrown up when she walks	-	Unchaste and brings defame to all the three families- (of her father, of her mother, of her husband)
If the smallest toe does not touch the ground	-	will destroy her husband and marry another
If the middle toe and the one next to it does not touch the ground	-	widow
First toe (next to great toe) longer than the great toe (अंगुष्ठ)	-	Will develop illicit connection with a man before marriage and will be of loose morals.

Back or the feet

अन्यथा धनहीना च शिरालं चेत्तदाऽध्वगा ।

रोमाढ्यं चेद् भवेद्दासी निर्मासं यदि दुर्भगा ॥ १७॥

17. If the back of the feet of a woman is raised, without perspiration, soft and smooth, she will become a queen. If the indications are contrary she will be poverty-stricken. She will be fond of travelling if the back part of the feet be veined. Hair on that portion of feet denotes that she will be a maid servant. If the feet be bony or without flesh, she will have a defective sexual organ.

Heels

सुभगा समपार्ष्णिः स्त्री पृथुपार्ष्णिश्च दुर्भगा ।

कुलटोन्नतपार्ष्णिश्च दीर्घपार्ष्णिश्च दुःखिता ॥ १८॥

18. If the heels are even, the woman concerned will have a well formed and desirable sexual organ. If the heels pest-out, she will have a defective sexual organ. If the heels be high, she will be unchaste. Long heels indicate misery.

Legs (portion below knees)

अरोमे च समे स्निग्धे यस्या जंघ सुवर्तुले ।

विसिरे च सुरम्ये सा राजपत्नी भवेद्ध्रुवम् ॥ १९॥

19. Even, smooth, evenly shaped, round, without hair, good looking and without veins showing up, are signs that the woman will be a queen.

वर्तुलं मांसलं स्निग्धं जानुयुग्मं शुभप्रदम् ।

निर्मासं स्वैरचारिण्या निर्धनायाश्च विश्लथम् ॥ २०॥

20. Round, smooth, firm knees are auspicious indications. If the knees be bony the woman concerned will be of loose moral character. If the knees be loose, she will be poverty-stricken.

Thighs

घनौ करिकराकारौ वर्तुलौ मृदुलौ शुभौ ।

यस्या ऊरू शिराहीनौ सा राज्ञी भवति ध्रुवम् ॥ २१॥

21. If the thighs are round like the trunk of an elephant, close to each other, soft and without hair, the woman concerned will be a queen (it means very well off and respected). If the thighs are flat and hairy she will be poverty-stricken and a widow.

Waist

चिपिटौ रोमशौ यस्या विधवा दुर्भगा च सा ।

चतुर्भिर्विंशतियुतैरंगुलैश्च समा कटिः ।

समुन्नतनितम्बाढ्या प्रशस्ता स्यात् मृगीदृशाम् ॥ २२॥

विनता चिपटा दीर्घा निर्मांसा संकटा कटिः ।

ह्रस्वा रोमैः समायुक्ता दुःखवैधव्यसूचिका ॥ २३॥

22-23. Circumference equal to the width of 24 fingers (अंगुल) with well-developed hips indicate that the woman will be fortunate. A waist which is flat, long, without flesh, caved in or hairy forebodes widowhood and misery.

Hips

नतिम्बः शुभदः स्त्रीणामुन्नतो मांसलः पृथुः ।

सुखसौभाग्यदः प्रोक्तो ज्ञेयो दुःखप्रदोऽन्यथा ॥ २४॥

24. Raised, fleshy and widespread hips in a woman are auspicious in effects. If they are contrary they indicate inauspiciousness.

Sexual organ

स्त्रीणां गूढमणिस्तुङ्गो रक्ताभो मृदुरोमकः ।

भगः कमठपृष्ठाभः शुभोऽश्वत्थगलाकृतिः ॥ २५॥

कुरङ्गखुररूपो यश्चुल्लिकोदरसंनिभिः ।

रोमशो दृश्यनासश्च विवृत्तास्योऽशुभप्रदः ॥ २६॥

वामोन्नतस्तु कन्याजः पुत्रोजो दक्षिणोन्नतः ।

शङ्खावर्तो भगो यस्याः सा विगर्भाऽङ्गना मता ॥ २७॥

25-27. Hidden clitoris, pink coloured, curved like the hack of a tortoise, soft, hairy, shaped like the leaf of a pipal tree and smooth, is highly auspicious. If shaped like the feet of a deer or opening of an oven (furnace) with hard hair and with raised clitoris, it indicates evil. If the left side of the sexual organ of a woman is raised, she will beget more female children and if the right side is raised, more boys. If the organ is shaped like a conch, she will be barren.

Portion below the navel

मृद्वी वस्तिः प्रशस्ता स्याद् विपुलाल्पसमुन्नता ।

रोमाढ्या च शिराला च रेखाङ्का न शुभप्रदा ॥ २८॥

28. Soft, spread out and slightly raised Vasti (वस्ति) is auspicious. Hairy, veins showing up and full of lines (folds) or wrinkles) indicates inauspiciousness (misery).

Navel

गम्भीरा दक्षिणावर्ता नाभिः सर्वसुखप्रदा ।

व्यक्तग्रन्थिः समुत्ताना वामावर्ता न शोभना ॥ २९॥

29. A navel deep with right turns is productive of good effects. The navel raised, with left turns and with knots is inauspicious.

Stomach

पृथुकुक्षिः शुभा नारी सूते सा च बहून् सुतान् ।

भूपतिं जनयेत् पुत्रं मण्डूकाभेन कुक्षिणा ॥ ३०॥

उन्नतेन वलीभाजा सावर्तेन च कुक्षिणा ।

वन्ध्या संन्यासिनी दासी जायते क्रमदोऽबला ॥ ३१॥

30-31: A stomach well spreaded indicates a well formed sexual organ and many sons. If the stomach of a woman resembles that of a frog, her son will become a king. If a woman has a raised stomach she will be childless. If the stomach is wrinkled, she will become an ascetic. If it has circular folds, she will become a maid servant.

Ribs

समे समांशे मृदुले पार्श्वे स्त्रीणां शुभप्रदे ।

उन्नते रोमसंयुक्ते शिराले चाऽशुभप्रदे ॥ ३२॥

32. If the portion covering the ribs is even, well developed and soft, auspicious effects may be expected. It will be inauspicious if it is raised, hairy and full of veins.

Chest

निर्लोभं हृदयं स्त्रीणां समे सर्वसुखप्रदम् ।

विस्तीर्णं च सलोमं च विज्ञेयमशुभप्रदम् ॥ ३३॥

33. The chest of a woman which is even and hairless is auspicious. Wide spread and hairy chest is inauspicious;

Breasts

समौ पीनौ घनौ वृत्तौ दृढौ शस्तौ पयोध्रौ ।
स्थूलाग्रौ विरलौ शुष्कौ स्त्रीणां नैव शुभप्रदौ ॥ ३४॥
दक्षिणोन्नतवक्षोजा नारी पुत्रवती मता ।
वामोन्नतस्तनी कन्याप्रजा प्रोक्ता पुरातनैः ॥ ३५॥
नारीणां चूचुके शस्ते श्यामवर्णे सुवर्तुले ।
अन्तर्भग्ने च दीर्घे च कृशे चापि न शोभने ॥ ३६॥

34-36. The breasts of a woman signify good luck if they are of equal size, fleshy, round and firm but close together. They are unlucky if they are thick in front, are not close together and without flesh. Raised right breast indicates that she-will have sons. Raised left breast indicates that she will have daughters. If the portion surrounding the nipples is round, good looking and blackish, she will enjoy good luck. Pressed in and unusually small breasts indicate bad luck.

Shoulders

स्त्रीणां स्कन्धौ समौ पुष्टौ गूढसन्धी शुभप्रदौ ।
रोमाढ्यावुन्नतौ वक्रौ निर्मांसावशुभौ स्मृतौ ॥ ३७॥

37. Even, well built up and without joints showing up are signs of good luck. Raised, hairy and without flesh are unlucky.

Armpits

सुसूक्ष्मरोमे नारीणां पुष्टे स्निग्धे शुभप्रदे ।
कक्षे शिराले गम्भीरे न शुभे स्वेदमेदुरे ॥ ३८॥

38. The armpits if soft, with thin hair, well developed and smooth are auspicious. Those which are deep, without flesh, perspiring and with veins showing up are inauspicious.

Arms

गूढास्थी कोमलग्रन्थी विशिरौ च बिरोमकौ ।
सरलौ सुवर्तुलौ चैव भुजौ शस्तौ मृगीदृशाम् ॥ ३९॥
निर्मांसौ स्थूलरोमाणौ ह्रस्वौ चैव शिराततौ ।
वक्रौ भुजौ च नारीणां क्लेशाय परिकीर्तितौ ॥ ४०॥

39-40. Arms in which the bones do not show up and which are soft jointed, hairless without obvious veins straight and round are auspicious. Those without flesh (bony), hairy, small, with obvious veins and irregular in shape are inauspicious.

Thumbs

सरोजमुकुलाकारो करांगुष्ठौ मृगीदृशाम् ।

सर्वसौख्यप्रदौ प्रोक्तौ कृशौ वक्रौ च दुःखदौ ॥ ४१॥

41. If the thumbs of the woman are shaped like a lotus bud, they are auspicious. If they are without flesh and irregular in shape, they are inauspicious.

स्त्रीणां करतलं रक्तं मध्योन्नतमरन्ध्रकम् ।

मृदुलं चाल्परेखाढ्यं ज्ञेयं सर्वसुखप्रदम् ॥ ४२॥

विधवा बहुरेखेण रेखाहीनेन निर्धने ।

भिक्षुका च शिरोढ्येन नारी करतलेन हि ॥ ४३॥

42-43. If the palms of the woman are pink coloured, are raised in the middle with fingers close together (with no holes between them), soft and have very few lines, she enjoys happiness and all comforts. If the palms are full of lines she will become a widow. If there are no lines, she will be poverty-stricken. If the veins show up in the palms she will live on alms.

Back of the hands

पाणिपृष्ठं शुभं स्त्रीणां पुष्टं मृदुविरोमकम् ।

शिरालं रोमशं निम्नं दुखदारिद्र्यसूचकम् ॥ ४४॥

44. If the backs of the hands of a woman are well built, soft and hairless, she will enjoy -auspicious effects. It will be otherwise if the backs of the hands are with veins showing up, deep and hairy.

Lines on the Palm

यस्याः करतले रेखा व्यक्ता रक्ता च वर्तुला ।

स्निग्धा पूर्णा च गम्भीरा सा सर्वसुखभागिनी ॥ ४५॥

मत्स्येन सुभगा ज्ञेया स्वस्तिकेन धनान्विता ।

राजपत्नी सरोजेन जननी पृथिवीपतेः ॥ ४६॥

सार्वभौमप्रिया पाणौ नद्यावर्ते प्रदक्षिणे ।

शङ्खातपत्रकमठैर्भूपस्य जननी भवेत् ॥ ४७॥

45-47. A woman enjoys happiness and all comforts if there is a clearly marked, pink coloured, circular, smooth, full and deep line (perhaps line of life is meant). If there is mark of a fish she will be very lucky. She will be wealthy with mark of swastika.

She will be a queen with mark of a lotus. She will be the mother of a king if she has marks of conch, umbrella and tortoise.

रेखा तुलाकृतिः पाणौ यस्याः सा हि बणिग्वधूः ।
गजवाजिवृषाभा वा करे वामे मृगीदृशः ॥ ४८॥
रेखा प्रसादवज्राभा सूते तीर्थकरं सुतम् ।
कृषीवलस्य पत्नी स्याच्छकटेन युगेन वा ॥ ४९॥
चामराङ्कुशचापैश्च राजपत्नी पतिव्रता ।
त्रिशूलाऽसिगदाशक्तिदुन्दुभ्याकृतिरेखया ॥ ५०॥

48-50: The woman who has lines forming the shapes of a balance, elephant, bull or horse becomes the wife of a businessman. The woman who has lines forming the shape of, a house or vajra is lucky and gives birth to a son who becomes learned in Shastras. The woman who has lines forming the shapes of chariot, plough, yoke, becomes the wife of a farmer (agriculturist). She will become a queen if she has lines forming the shape of chamar, (चामर), ankush (an instrument used for driving the elephant), trident, sword, mace, Shakti or trumpet.

अङ्गुष्ठमूलान्निर्गत्या रेखा याति कनिष्ठिकाम् ।
सा नारि पतिहन्त्री स्याद् दूरतस्तां परित्यजेत् ॥ ५१॥
काकमण्डूकजम्बूकवृकवृश्चिकभोगिनः ।
रासभोष्ट्रविडालाभा रेखा दुःखप्रदाः स्त्रियाः ॥ ५२॥

51-52: If in the palm of a woman there is a line which starting from the root of the thumb goes up to the root of the little finger, she becomes a widow. If there are lines fanning the shape of crow, frog, jackal, wolf, scorpion, snake, donkey, camel and cat the woman concerned suffers misery.

Fingers

मृदुलाश्च सुपर्वाणो दीर्घा वृत्ताः क्रमात् कृशाः ।
अरोमकाः शुभाः स्त्रीणामङ्गुल्यः परिकीर्तिताः ॥ ५३॥
अतिह्रस्वाः कृशा वक्रा विरला रोमसंयुताः ।
बहुपर्वयुता वाऽपि पर्वहीनाश्च दुःखदाः ॥ ५४॥

53-54: If the fingers of a woman are tender with good-looking phalanges, tapering at the end and without hair, they are considered auspicious. If they are very small, without flesh, irregular, widely spaced (not close to each other), with hair, and with more than usual phalanges or without Phalanges, they indicate misery.

Nails

रक्तवर्णा नखास्तुङ्गा सशिखाश्च शुभप्रदाः ।

निम्ना विवर्णा पीता वा पुष्पिता दुःखदायकाः ॥ ५५॥

55. If the nails of the fingers are pink coloured, raised and shaped well at the top, they are auspicious. Depressed, dirty-looking or yellow or white coloured or nails with spots are inauspicious.

Back

अन्तर्निमग्नवंशास्थि पृष्ठं स्यान्मांसलं शुभम् ।

सशिरं रोमयुक्तं वा वक्रं चाऽशुभदायकम् ॥ ५६॥

56. If the back of the woman is fleshy and well developed with flesh, it is auspicious. The back with hair, irregular in built and with veins showing up is inauspicious.

Neck

स्त्रीणां कण्थस्त्रिरेखाङ्कस्त्वव्यक्तास्थिश्च वर्तुलः ।

मांसलो मृदुलैश्चैव प्रशस्तफलदायकाः ॥ ५७॥

स्थूलग्रीवः च विधवा वक्रग्रीव च किङ्करी ।

बन्ध्या च चिपिटग्रीवा लघुग्रीवा च निःसुता ॥ ५८॥

57-58: The neck of a woman with three lines (folds), with bones not obvious, round, well developed and tender, is auspicious. A thick necked woman becomes a widow. An irregularly built neck indicates that the woman concerned will become a maid servant flat necked woman will be barren. A woman with a small neck is childless.

Throat

श्रेष्ठा कृकाटिका ऋज्वी समांसा च समुन्नता ।

शुष्का शिराला रोमाढ्या विशाला कुटिलाऽसुभा ॥ ५९॥

59. A straight, well developed, somewhat raised throat is auspicious. One without flesh, with veins obvious, with hair and irregular in built, is inauspicious.

Chin

अरुणं मृदुलं पुष्टं प्रशस्तं चिबुकं स्त्रियाः ।

आयतं रोमशं स्थूलं द्विधाभक्तमशोभनम् ॥ ६०॥

60. Pink coloured, tender and firm chin is auspicious. A broad chin with hair and clefts is unlucky.

Cheeks

कपोलावुन्नतौ स्त्रीणां पीनौ वृत्तौ शुभप्रदौ ।

रोमशौ पुरुषौ निम्नौ निर्मांसौ चाऽशुभप्रदौ ॥ ६१॥

61. Firm, raised, firm and round cheeks which are hard skinned, depressed and without flesh are indicative of misfortune.

Mouth

स्त्रीणां मुखं समं पृष्ठं वर्तुलं च सुगन्धिमत् ।
सुस्निग्धं च मनोहारि सुखसौभाग्यसूचकम् ॥ ६२॥

62: If the mouth of a woman is of normal size, firm, round emitting fragrance, smooth and good-looking, it is indicative of good luck. If otherwise, it will be inauspicious.

Lips

वर्तुलः पाटलः स्निग्धारेखाभूषितमध्यभूः ।
मनोहरोऽधरो यस्याः सा भवेद् राजवल्लभा ॥ ६३॥
निर्मांसः स्फुटितो लम्बो रूक्षो वा श्यामवर्णकः ।
स्थूलोऽधरश्च नारीणां वैधव्यक्लेशसूचकः ॥ ६४॥
रक्तोत्पलनिभः स्निग्ध उत्तरोष्ठो मृगीदृशाम् ।
किञ्चिन्मध्यौन्नतोऽरोमा सुखसौभाग्यगो भवेत् ॥ ६५॥

63-65: If the lower lip of a woman is red like a lotus, smooth, divided in the middle and good looking, she becomes a queen. If it be without flesh, coarse, long, dry and blackish it is indicative of misery and widowhood. If the upper lip of a woman is pink coloured, smooth and slightly raised in the middle, it is indicative of happiness and good fortune. If otherwise, it will be inauspicious.

Teeth

स्निग्धागुग्धनिभाः स्त्रीणां द्वात्रिंशद्दशनाः शुभाः ।
अधस्तादुपरिष्ठाच्च समाः स्तोकसमुन्नताः ॥ ६६॥
अधस्तादधिकाः पीताः श्यामा दीर्घा द्विपङ्क्तयः ।
विकटा विरलाश्चापि दशना न शुभाः स्मृताः ॥ ६७॥

66-67: A woman whose teeth are smooth, milk white, 32 in number and whose upper and lower teeth though equal in size are slightly raised, will be lucky. If lower teeth are more in number, are yellow or black coloured, fierce looking, widely spaced and double, they are indicative of misfortune.

Tongue

शोणा मृद्वी शुभा जिह्वा स्त्रीणामतुलभोगदा ।
दुःखदा मध्यसङ्कीर्णा पुरोभागेऽतिविस्तरा ॥ ६८॥
सितया मरणं तोये श्यामया कलहप्रिया ।
मांसलया धनैर्हीना लम्बयाऽभक्ष्यभक्षिणी ॥ ६९॥

68-69: If the tongue of a woman is red and soft, she enjoys great happiness and comforts. Caved in the middle and spread out in front indicates misery. White tongue indicates death in water. Dark tongue indicates quarrelsome nature. Thick tongue denotes poverty. Long tongue denotes one who is omnivorous. Long and broad tongue denotes lunacy.

Palate (तालू)

प्रमादसहिता नारी जिह्वया च विशालया ।

सुस्निग्धं पाटलं स्त्रीणां कोमलं तालुशोभनम् ॥ ७०॥

श्वेते तालुनि वैधव्यं पीते प्रव्रजिता भवेत् ।

कृष्णे सन्ततिहीना स्याद्रूक्षे भूरिकुटुम्बिनी ॥ ७१॥

70:71. Red like lotus, soft and smooth-good luck

White	Widowhood
Yellow	Ascetism
Black	Barrenness
Dry	Large family

Laughter

अलक्षितरदं स्त्रीणां किञ्चित्फुल्लकपोलकम् ।

स्मितं शुभप्रदं ज्ञेयमन्यथा त्वशुभप्रदम् ॥ ७२॥

72. When a woman laughs, if her cheeks, are raised and teeth are not visible, she will be lucky. If it is otherwise, she will not be lucky.

Nose

समवृत्तपुटा नासा लघुच्छिद्रा शुभप्रदा ।

स्थूलाग्रा मध्यनिम्ना वा न प्रशस्ता मृगीदृशाम् ॥ ७३॥

रक्ताग्राऽकुञ्चिताग्रा वा नासा वैधव्यकारिणी ।

दासी सा चिपिटा यस्या ह्रस्वा दीर्घा कलिप्रिया ॥ ७४॥

73-74: If the nose of a woman is evenly round and has small nostrils it is auspicious. If the nose is thick in its front part and flat in the middle it is inauspicious.

If the tip of the nose is red or shrunken, widowhood is indicated. Flat nose indicates engagement in a menial job (maid servant). Too small or too large nose denotes quarrelsome nature.

Eye

शुभे विलोचने स्त्रीणां रक्तान्ते कृष्णतारके ।

गोक्षीरवर्णे विशदे सुस्निग्धे कृष्णपक्ष्मिणी ॥ ७५॥

उन्नताक्षी न दीर्घायुर्वृत्ताक्षी कुलटा भवेत् ।

रमणी मधुपिङ्गाक्षी सुखसौभाग्यभागिनी ॥ ७६॥

पुंश्चली वामकाणाक्षी वन्ध्या दक्षिणकाणिका ।

पारावताक्षी दुःशीला गजाक्षी नैव शोभना ॥ ७७॥

75-77. Black pupils with cow's milk like white portion of the eye large and broad, smooth, with black eye lashes are lucky signs,

Raised eyes show short life. Round eyes denote loose moral character. Honey coloured eyes indicate good fortune and happiness. The eyes like those of a pigeon indicate wickedness. Eyes like those of an elephant indicate misery. If the left eye is blind, adulterous tendency will manifest. Blindness of the right eye indicates barrenness.

Eye lashes

मृदुभिः पक्ष्मभिः कृष्णैर्घनैः सूक्ष्मैः सुभाग्ययुक् ।

विरलैः कपिलैः स्थूलैर्भामिनी दुखभागिनी ॥ ७८॥

78. A woman with soft, black, compact with thin hair, eyelashes are fortunate. Eye lashes thick, scattered and with tawny coloured hair indicate misery.

Eye brow's

वर्तुलौ कार्मुकाकारौ स्निग्धे कृष्णे असंहते ।

सुभ्रुवौ मृदुरोमाणौ सुभ्रुवां सुखकीर्तिदौ ॥ ७९॥

79. If the eye brows of a woman are round, shaped like a bow, smooth, black, not joined and with, soft hair, she is blessed with happiness and fame.

Ears

कर्णौ दीर्घौ शुभावर्तौ सुतसौभाग्यदायकौ ।

शष्कुलीरहितौ निन्द्यौ शिरालौ कुटिलौ कृशौ ॥ ८०॥

80. Ears of a woman long with a round turn indicate children and happiness. Small, unevenly shaped, very thin, with veins showing up cause her misery.

Fore bead

शिराविरहितो भालः निर्लोमाऽर्धशशिप्रभः ।

अनिम्नस्त्र्यङ्गुलस्त्रोणां सुतसौभाग्यसौख्यदः ॥ ८१॥

स्पष्टस्वस्तिकचिह्नश्च भालो राज्यप्रदः स्त्रियाः ।

प्रलम्बो रोमशश्चैव प्रांशुश्च दुःखदः स्मृतः ॥ ८२॥

81-82: The fore head of a woman without veins showing through, without hair, shaped like a half moon, even, with equal to three fingers (अंगुल), are signs of a fortunate woman blessed with husband and children. Sign of swastika on the fore head denotes a queen. Very long, highly raised and hairy forehead causes misery.

Head

उन्नतो गजकुम्भाभो वृत्तो मूर्धा शुभः स्त्रियाः ।

स्थूलो गीर्घोऽथवा वक्रो दुःखदौर्भाग्यसूचकः ॥ ८३॥

83. Head of a woman high and round like that of an elephant is indicative of happiness. A head which is spread out, flat, big and uneven indicates misery.

Hair

कुन्तलाः कोमलाः कृष्णाः सूक्ष्मा दीर्घश्च शोभना ।

पिङ्गलाः पुरुषा रूक्षा विरला लघवोऽशुभाः ॥ ८४॥

पिङ्गला गौरवर्णाया श्यामायाः श्यामलाः शुभाः ।

नारीलक्षणतश्चैवं नराणामपि चिन्तयेत् ॥ ८५॥

84-85: The hairs of a woman are indicative of good for-tune. If they are soft, black, long, thin, and yellow, they indicate misfortune. But hooey coloured hair of a fair complexioned woman and black hair of a dark-complexioned woman are also considered auspicious.

Most of the characteristic features described in this Chapter apply to men also.

अथ तिलादिलांछनफलाध्यायः ॥ ८२॥

Chapter 82. Effects of Moles, Marks, Signs etc., for Men and Women

अथाऽहं देहजातानां लांछनानां फलं ब्रुवे ।

आवर्तानां तिलानां च मशकानां विशेषतः ॥ १॥

2. Maharishi Parāśara said-O Maitreya! Now I will describe to you the effects or mole, marks, spots and signs found on the body of women and men.

अङ्गनानां च वामांगे दक्षिणाङ्गे नृणां शुभम् ।

रक्ताभं तिलकाभं वा लोम्नां चक्रमथापि वा ॥ २॥

तिलादिलांछनं स्त्रीणां हृदि सौभाग्यसूचकम् ।

यस्या दक्षिणवक्षोजे रक्ते तिलकलांछने ॥ ३॥

2-3: A mole, spot or figure formed by hair on the left side of a woman and right side of a man is auspicious. If there is mole on the chest of a woman, she will be fortunate. A woman, who has a red mark like a mole etc., on her right breast, begets many children (sons and daughters) and she is blessed with all kinds of enjoyments and comforts.

सा सन्ततिततिं सूते सुखसौभाग्यसंयुताम् ।

रक्ताभं तिलकं यस्याः स्त्रिया वामे स्तने भवेत् ॥ ४॥

4. The woman who has a red mark (mole) on her left breast begets only one son.

एक एव सुतस्तस्या भवतीत विदो विदुः ।

पुत्रीपुत्रयुता ज्ञेया तिलके दक्षिणे स्तने ॥ ५॥

5. The woman who has a mole on her right breast begets many daughters and sons.

भ्रुवोर्मध्ये ललाटे वा लांछनं राजसूचकम् ।

कपोले मशको रक्तो नित्यं मिष्ठान्नदायकं ॥ ६॥

6. There will be gain or acquisition of a kingdom if there is red mole etc., on the forehead or in the middle (between) of the eye brows. The person will enjoy sweetish preparations if there is such a mark on the cheeks.

Notes: Perhaps these effects apply more to men than women.

भगस्य दक्षिणे भागे लांछनं यदि योषितः ।
सा हि पृथ्वीपतेः पत्नी सूते वा भूपतिं सुतम् ॥ ७॥
नासाग्रे लाञ्छने रक्तं राजपत्न्याः प्रजायते ।
कृष्णवर्णं तु यस्याः सा पुंश्चलि विधवाऽथ वा ॥ ८॥
नाभेरधो नृणां स्त्रीणां लाञ्छनं च शुभप्रदम् ।
कर्णे गण्डे करे वाऽपि कण्ठे वाऽप्यथ लाञ्छनं ॥ ९॥
प्राग्गर्भे पुत्रदं ज्ञेयं सुखसौभाग्यदं तथा ।
तिलादि लाञ्छनं विप्र गुल्फगेशे च दुःखदम् ॥ १०॥

7-10: The woman who has a red mark (mole etc.) on her nose becomes consort of a king (or high dignitary). If the mark be blackish, the woman concerned becomes an adulteress or widow. All the marks below the navel are auspicious for both men and women. If there be moles etc., on the ears, cheeks or neck of a man, his first issue will be male and he will enjoy good fortune and happiness. The man who has moles etc., in the thighs, suffers misery.

त्रिशूलाकृति चिह्न च ललाटे यदि जायते ।
नारी राजप्रिया ज्ञेया भूपतिश्च नरो भवेत् ॥ ११॥

11. The woman who has the sign of trident on her fore head becomes a queen. Such a mark on the forehead of a man makes him a king.

लोम्नां प्रदक्षिणावर्तो हृदि नाभौ करे श्रुतौ ।
दक्षपृष्ठे शुभो वस्तौ वामावर्तोऽशुभप्रदः ॥ १२॥

12. A right turned circular hair formation on heart, navel, hands, right part of the back and in the portion between sex organ and navel, is auspicious. Left turned formation is, inauspicious.

कट्यां गुह्येऽथवाऽवर्तो स्त्रीणां दौर्भाग्यसूचकः ।
उदरे हन्ति भर्तारं मध्यपृष्ठे च पुंश्चली ॥ १३॥
कण्ठे ललाटे सीमन्ते मध्यभागे च मूर्धनि ।
आवर्तो न शुभः स्त्रीणां पुसां वाऽपि द्विजोत्तम ॥ १४॥

13-14: Such a hair formation on the waist and private parts proves inauspicious. If such a formation be on the stomach, the woman concerned will become a widow. If it be in the centre of the back she will become an adulteress. It will be inauspicious if it be on the neck, forehead or centre of the head.

Notes: It appears that the effects described in verses 12-14 apply to women. It is not clear whether they apply to men also.

सुलक्षणा सुचरिता अपि मन्दायुषं पतिम् ।
दीर्घायुषं प्रकुर्वन्ति प्रमदाश्च मुदास्पदम् ॥ १५॥

15. A man with indications of short life will get his longevity prolonged by marrying a woman with auspicious or lucky marks/symbols.

Notes: Now-a-days we come across girls without horoscopes birth details etc. In some cases, the correct horoscopes are not produced if it happens to be below average standard or with inauspicious indications for the husband to be. In such cases, perhaps the Anga Lakshanas given in this and the previous chapter will prove very useful.

अथ पूर्वजन्मशापद्योतनाध्यायः ॥ ८३॥

Chapter 83. Effects of curses in the previous birth

महर्षे भवता प्रोक्तं फलं स्त्रीणां नृणां पृथक् ।

अधुना श्रोतुमिच्छामि त्वत्तो वेदविदांवर ॥ १॥

अपुत्रस्य गतिर्नास्ति शास्त्रेषु श्रूयते मुने ।

अपुत्रः केन पापेन भवतीति वद प्रभो ॥ २॥

जन्मलग्नाच्च तज्ज्ञानं कथं दैवविदां भवेत् ।

अपुत्रस्य सुतप्राप्तेरुपायं कृपयोच्यताम् ॥ ३॥

1-3. Maitreya said-O Venerable Sage! You have acquainted me with effects experienced by men and women in a number of ways. According to Shastras the soul of a person does not rest in peace after his death if he is not blessed with a son. What sin does a person commit to remain without a soul and what are the remedial measures to be adopted by him to get a son 7. Kindly enlighten me about this.

साधु पृष्टं त्वया विप्र कथ्यते हि तथा मया ।

यथोमया हि पृष्टेन शिवेन कथितं पुरा ॥ ४॥

4. Maharishi Parāśara replied-I will now tell you what ever Lord Shiva told Goddess Parvati in this respect.

केन योगेन पापेन ज्ञायतेऽपत्यनाशनम् ।

तेषां च रक्षणोपायं कृपया नाथ मे वद ॥ ५॥

5. Goddess Parvati said to Lord Shiva-O my Lord! What is the sin which causes destruction of children amongst men? Please tell me, what are the yogas (planetary combinations) for such an effect and what are the remedial measures to protect the children?

साधु पृष्टं त्वया देवि कथयामि तवाऽधुना ।

सन्तानहानियोगांश्च तद्रक्षोपायसंयुतान् ॥ ६॥

6. Lord Shiva replied-O Devi! You have asked a very relevant question. Now I will tell you the yogas for loss or children and the requisite remedial measures.

Yogas for childlessness (Sonless-ness)

गुरुलग्नेश दारेशपुत्रस्थानाधिपेषु च ।
सर्वेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ ७॥

7. A person will be without a son if Jupiter, the lord of the Ascendant and the lord of the 5th are all devoid of strength.

रव्यारराहुशनयः सबलाः पुत्रभावगाः ।
तदाऽनपत्यता चेत् स्युरबलाः पुत्रकारकाः ॥ ८॥

8. The same will happen if the Sun, Mars, Rahu and Saturn endowed with strength be in the 5th house and the significator for children (Putra karaka) namely Jupiter and lord of the 5th etc., be bereft of strength.

Yogas for various kinds of curses culminating in sonless-ness

पुत्रस्थानगते राहौ कुजेन च निरीक्षिते ।
कुजक्षेत्रगते वाऽपि सर्पशापात् सुतक्षयः ॥ ९॥
पुत्रशे राहुसंयुक्ते पुत्रस्थे भानुनन्दने ।
चन्द्रेण संयुते दृष्टे सर्पशापात् सुतक्षयः ॥ १०॥
कारके राहुसंयुक्ते पुत्रेशे बलवर्जिते ।
लग्नेशे कुजसंयुक्ते सर्पशापात् सुतक्षयः ॥ ११॥
कारके भौमसंयुक्ते लग्ने च राहुसंयुते ।
पुत्रस्थानाधिपे दुःस्थे सर्पशापात् सुतक्षयः ॥ १२॥
भौमांशे भौमसंयुक्ते पुत्रेशे सोमनन्दने ।
राहुमान्दियुते लग्ने सर्पशापात् सुतक्षयः ॥ १३॥
पुत्रभावे कुजक्षेत्रे पुत्रेशे राहुसंयुते ।
सौम्यदृष्टे युते वाऽपि सर्पशापात् सुतक्षयः ॥ १४॥
पुत्रस्था भानुमन्दाराः स्वभानुः शशिजोऽङ्गिराः ।
निर्बलौ पुत्रलग्नेशौ सर्पशापात् सुतक्षयः ॥ १५॥
लग्नेशे राहुसंयुक्ते पुत्रेशे भोमसंयुते ।
कारके राहुयुक्ते वा सर्पशापात् सुतक्षयः ॥ १६॥

9-16: There will be no male issue due to the curse of a serpent if at birth-

(1) Rahu is in the 5th house aspected by Mary.

(2) The lord of 5th is associated with Rahu and the Moon is in the 5th house is aspected by Saturn.

(3) The significator for children (Jupiter) is associated with Rahu, the lord of the 5th is devoid of strength and the lord of the Ascendant is with Mars.

(4) The significator for children (Jupiter) is associated with Mars, the Ascendant is occupied by Rahu and the lord of the 5th house is in 6th, the 8th or the 12th house,

(5) Mercury as lord of the 5th being in the Navamsha of Mars is associated with Mars, and the Ascendant is occupied by Rahu and Gulika,

(6) The 5th house is Aries, Scorpio and the lord of the 5th is associated with Rahu or Mercury,

(7) the 5th is occupied by the Sun, Saturn, Mars, Rahu, Mercury and. Jupiter and the lords of the 5th and the Ascendant are devoid of strength, and

(8) The lord of the Ascendant or the Jupiter is associated with Rahu and the lord of the 5th is in conjunction with Mars.

Remedial measures

ग्रहयोगवशेनैवं नृणां ज्ञात्वाऽनपत्यता ।

तद्दोषपरिहारार्थं नागपूजां समारभेत् ॥ १७॥

स्वगृह्योक्तविधानेन प्रतिष्ठां कारयेत् सुधीः ।

नागमूर्तिं सुवर्णेन कृत्वा पूजां समाचरेत् ॥ १८॥

गोभूतिलहिरण्यादि दद्याद् वित्तानुसारतः ।

एवं कृते तु नागेन्द्रप्रसादात् वर्धते कुलम् ॥ १९॥

17 – 19. Remedial measures should be adopted to obtain protection from tile evil effect of the above yogas. These are getting an idol Naga Raja (Serpent Lord) made in gold and after worshiping it in accordance with prescribed procedure, giving in charity a cow, some land, sesame seeds and gold etc. By adopting these measures the Lord of Serpents (Naga Raja) will be gratified and by his beneficence the person concerned will be blessed with a son and the lineage of his family will be prolonged

Yogas for lack of a male issue as the curse of the father in his previous birth

पुत्रस्थानं गते भानौ नीचे मन्दांशकस्थिते ।

पार्श्वयोः क्रूरसम्बन्धे पितृशापात् सुतक्षयः ॥ २०॥

पुत्रस्थानाधिपे भानौ त्रिकोणे पापसंयुते ।

क्रूरान्तरे पापदृष्टे पितृशापात् सुतक्षयः ॥ २१॥

भानुराशिस्थिते जीवे पुत्रेशे भानुसंयुते ।

पुत्रे लग्ने च पापाढ्ये पितृशापात् सुतक्षयः ॥ २२॥

लग्नेशे दुर्बले पुत्रे पुत्रेशे भानुसंयुते ।

पुत्रे लग्ने पापयुते पितृशापात् सुतक्षयः ॥ २३॥

पितृस्थानाधिपे पुत्रे पुत्रेशे वापि कर्मगे ।

पुत्रे लग्ने च पापाढ्ये पितृशापात् सुतक्षयः ॥ २४॥

पितृस्थानाधिपे भौमः पुत्रेशेन समन्वितः ।

लग्ने पुत्रे पितृस्थाने पापे सन्ततिनाशनम् ॥ २५॥
पितृस्थानाधिपे दुःस्थे कारके पापराशिगे ।
सपापौ पुत्रलग्नेशौ पितृशापात् सुतक्षयः ॥ २६॥
लग्नपञ्चमभावस्था भानुभौमशनैश्चराः ।
रन्ध्रे रिष्फे राहुजीवौ पितृशापात् सुतक्षयः ॥ २७॥
लग्नादष्टमगे भानौ पुत्रस्थे भानुनन्दने ।
पुत्रेशे राहुसंयुक्ते लग्ने पापे सुतक्षयः ॥ २८॥
व्ययेशे लग्नभावस्थे रन्ध्रेशे पुत्रराशिगे ।
पितृस्थानाधिपे रन्ध्रे पितृशापात् सुतक्षयः ॥ २९॥
रोगेशे पुत्रभावस्थे पितृस्थानाधिपे रिपौ ।
कारके राहुसंयुक्ते पितृशापात् सुतक्षयः ॥ ३०॥

20-30: There will be no male issue as a result of the curse of the father in the previous birth, if at birth of the native--

(1) The Sun in his sign of debilitation and in the Navamsha of Saturn, is hemmed in between malefics in the 5th house,

(2) The Sun as lord of the 5th posited in a Trikona with a malefic is hemmed in between malefic and is also aspected by a malefic.

(3) Jupiter occupies the sign of the Sun, the lord of the 5th is with the Sun and the Ascendant and the 5th are occupied by malefic,

(4) The lord of the Ascendant devoid of strength is in the 5th and the lord of the 5th is combust and the Ascendant and the 5th are occupied by malefic,

(5) There is exchange of houses between lords of the 5th and the 10th and the Ascendant and the, 5th are occupied by malefic,

(6) Mars as the lord of the 10th is associated with the lord of the 5th and the Ascendant, the 5th and the 10th houses are occupied by malefics,

(7) The lord of the 10th is in the 6th, the 8th or the 12th, Jupiter is in a malefic sign and the lord of the Ascendant and the 5th are associated with malefic,

(8) The Sun, Mars and Saturn are in the Ascendant and the 5th and Rahu and Jupiter are in the 8th and the 12th, (In this yoga it is not stated which amongst the Sun, Mars and Saturn should be in the Ascendant and the 5th and which amongst Rahu and Jupiter should be in the 8th and the 12th. We presume the purpose of the yoga will be fulfilled if any amongst the Sun, Mars and Saturn are in the Ascendant and the 5th and amongst Rahu and Jupiter in the 8th and the 12th. However, the most logical interpretation should be for the Sun to be in the Ascendant, Mars and Saturn in the 5th, Rahu in the 8th, and Jupiter in the 12th).

(9) The Sun is in the 8th, Saturn is in the 5th, the lord of the 5th is associated with Rahu and the Ascendant is occupied by a malefic,

(10) The lord of the 12th is in the Ascendant, the lord of the 8th is in the 5th and the lord of the 10th is in the 8th, and

(11) The lord of the 6th is in the 5th, the lord of the 10th is in the 6th and Jupiter is associated with Rahu.

Remedial measures

तद्दोषपरिहारार्थं गयाश्राद्धं च कारयेत् ।

ब्राह्मणान् भोजयेदत्र अयुतं वा सहस्रकम् ॥ ३१॥

अथवा कन्यकादानं गोदानं च समाचरेत् ।

एवं कृते पितुः शापान्मुच्यते नाऽत्र संशयः ॥ ३२॥

वर्धते च कुलं तस्य पुत्रपौत्रदिभिः सदा ।

ग्रहयोगवशादेवं फलं ब्रूयात् विचक्षणः ॥ ३३॥

31-33: To get deliverance form the curse of the father the remedial measures are-

(1) Performance of Shraddha at Gaya,

(2) To feed ten thousand, one thousand or 100 Brahmins as one can afford,

(3) Kanyadana (to perform the marriage of a girl)

(4) Giving a cow in charity.

By observing these remedial measures, the person concerned becomes free from the curse and the family lineage is prolonged by the birth of sons, grandsons etc.

Important Note: In this chapter where the words 'child less-ness' and issue-less-ness' are used they should be interpreted to mean want of male issue because it is the male issue who by performing the last rites of his father and mother ensures eternal peace to their souls (सद्गति).

Yogas for lack of male Issue as a result of the curse of the mother in the previous birth

पुत्रस्थानाधिपे चन्द्रे नीचे वा पापमध्यगे ।

हिबुके पञ्चमे पापे मातृशापात् सुतक्षयः ॥ ३४॥

लाभे मन्दसमायुक्ते मातृस्थाने शुभेतरे ।

नीचे पञ्चमगे चन्द्रे मातृशापात् सुतक्षयः ॥ ३५॥

पुत्रस्थानाधिपे दुःस्थे लग्नेशे नीचराशिगे ।

चन्द्रे च पापसंयुक्ते मातृशापात् सुतक्षयः ॥ ३६॥

पुत्रेशेऽष्टारिरिष्फेस्थे चन्द्रे पापांशसंगते ।

लग्ने पुत्रे च पापाढ्ये मातृशापात् सुतक्षयः ॥ ३७॥

पुत्रस्थानाधिपे चन्द्रे मन्दराह्वारसंयुते ।

भाग्ये वा पुत्रभावे वा मातृशापात् सुतक्षयः ॥ ३८॥

मातृस्थानाधिपे भौमे शनिराहुसमन्विते ।

चन्द्रभानुयुते पुत्रे लग्ने वा सन्ततिक्षयः ॥ ३९॥

लग्नात्मजेशौ शत्रुस्थौ रन्ध्रे मात्रधिपः स्थितः ।
पितृनाशाधिपौ लग्ने मातृशापात् सुतक्षयः ॥ ४०॥
षष्ठाष्टमेशौ लग्नस्थौ व्यये मात्रधिपः सुते ।
चन्द्रजीवौ पापयुक्तौ मातृशापात् सुतक्षयः ॥ ४१॥
पापमध्यगते लग्ने क्षीणे चन्द्रे च सप्तम ।
मातृपुत्रे राहुमन्दौ मातृशापात् सुतक्षयः ॥ ४२॥
नाशस्थानाधिपे पुत्रे पुत्रेशे नाशराशिगे ।
चन्द्रमातृपतौ दुःस्थे मातृशापात् सुतक्षयः ॥ ४३॥
चन्द्रक्षेत्रे यदा लग्ने कुजराहुसमन्विते ।
चन्द्रमन्दौ पुत्रसंस्थौ मातृशापात् सुतक्षयः ॥ ४४॥
लग्ने पुत्रे मृतौ रिष्फे कुजो राहू रविः शनिः ।
मातृलग्नाधिपौ दुःस्थौ मातृशापात् सुतक्षयः ॥ ४५॥
नाशस्थानं गते जीवे कुजराहुसमन्विते ।
पुत्रस्थानौ मन्दचन्द्रौ मातृशापात् सुतक्षयः ॥ ४६॥
एवं योगं बुधैर्दृष्ट्वा विज्ञेया त्वनपत्यता ।
ततः सन्तानरक्षार्थं कर्त्तव्या शान्तिरुत्तमा ॥ ४७॥
सेतुस्नानं प्रकर्तव्यं गायत्रीलक्षसंख्यका ।
रौप्यमात्रं पयः पीत्वा ग्रहदानं प्रयत्नतः ॥ ४८॥
ब्राह्मणान् भोजयेत्तद्वदश्वत्थस्य प्रदक्षिणम् ।
कर्तव्यं भक्तियुक्तेन चाष्टोत्तरसहस्रकम् ॥ ४९॥
एवं कृते महादेवि शापान्मोक्षो भविष्यति ।
सुपुत्रं लभते पश्चात् कुलवृद्धिश्च जायते ॥ ५०॥

34-50: A person will be without a male issue as a result or curse of the mother, if at birth-

(1) The Moon as lord of the 5th is in her sign of debilitation or is hemmed in between malefic and the 4th and the 5th are occupied by malefic,

(2) Saturn is in the 11th, the 4th is occupied by malefic and the Moon is posited in 5th in her Sign of debilitation,

(3) The lord or the 5th is in the 6th, the 8th or the 12th the lord of the Ascendant is in his sign of debilitation and the Moon is associated with malefic,

(4) The lord of the 5th is in the 8th, the 6th or the 12th, the Moon is in a malefic Navamsha and there are malefic in the Ascendant and the 5th,

(5) The lord of the 5th and the Moon associated with Saturn, Rahu and Mars; are in the 5th or the 9th,

(6) Mars as lord of the 4th is associated with Saturn and Rahu, and the 5th and the Ascendant are occupied by the Sun and the Moon respectively,

(7) The lords of the Ascendant and the 5th are in the 6th, the lord or the 4th is in the 8th and the Ascendant is occupied by the lord of 8th and the 10th,

(8) The Ascendant is occupied by the lords of the 6th and the 8th, the lord of the 4th is in the 12th and the Moon and Jupiter associated with malefic, are in the 5th,

(9) The Ascendant is hemmed in between malefic, waning Moon is in the 7th and the 4th and the 5th are occupied by Rahu and Saturn respectively,

(10) There is exchange of houses between lords of the 5th and the 8th and the lord of the 4th and the Moon or in the 6th, the 8th or the 12th,

(11) The Cancer Ascendant is occupied by Mars and Rahu and the Moon and Saturn are in the 5th,

(12) Mars, Rahu, the Sun and Saturn are in the Ascendant, the 5th, the 8th and the 12th respectively and the lords of the Ascendant and the 4th are in the 6th, the 8th or the 12th,

(13) Mars, Rahu and Jupiter are in the 8th and Saturn and the Moon are in the 5th.

Remedial measures

For release from this curse and to beget a male issue, the person concerned should take bath in the sea with bridge of rocks between India and Sri Lanka(सेतुबन्ध), recite one lakh Gayatri mantras, give in charity things connected with evil planets, feed Brahmins and go around a pipal tree 1008 times.

By performing these remedial measures, he will not -only beget a son, the lineage of family will also be prolonged.

Yogas for lack of male Issue as result of the curse of the brother in the previous birth

अथो योगान् प्रवक्ष्यामि भ्रातृशापसमुद्भवान् ।

यज्ज्ञात्वाऽपत्यरक्षार्थं यत्नं कुर्याद् विचक्षणः ॥ ५१॥

भ्रातृस्थानाधिपे पुत्रे कुजराहुसमन्विते ।

पुत्रलग्नेश्वरौ रन्ध्रे भ्रातृशापात् सुतक्षयः ॥ ५२॥

लग्ने सुते कुजे मन्दे भ्रातृपे भाग्यराशिगे ।

कारके नाशभावस्थे भ्रातृशापात् सुतक्षयः ॥ ५३॥

भ्रातृस्थाने गुरुर्नीचे मन्दः पञ्चमगते यदि ।

नाशस्थाने तु चन्द्रारौ भ्रातृशापात् सुतक्षयः ॥ ५४॥

तनुस्थानाधिपे रिष्फे भौमः पञ्चमगो यदि ।

रन्ध्रे सपापपुत्रेशे भ्रातृशापात् सुतक्षयः ॥ ५५॥

पापमध्यगते लग्ने पापमध्ये सुतेऽपि च ।

लग्नेशपुत्रपौ दुःस्थौ भ्रातृशापात् सुतक्षयः ॥ ५६॥

कर्मेशे भ्रातृभावस्थे पापयुक्ते तथा शुभे ।
पुत्रगे कुजसंयुक्ते भ्रातृशापात् सुतक्षयः ॥ ५७॥
पुत्रस्थाने बुधक्षेत्रे शमिराहुसमन्विते ।
रिष्फे विदारौ विज्ञेयो भ्रातृशापात् सुतक्षयः ॥ ५८॥
लग्नेशे भ्रातृभावस्थे भ्रातृस्थानाधिपे सुते ।
लग्नभ्रातृसुते पापे भ्रातृशापात् सुतक्षयः ॥ ५९॥
भ्रात्रीशे मृत्युभावस्थे पुत्रस्थे कारके तथा ।
राहुमन्देयुते दृष्टे भ्रातृशापात् सुतक्षयः ॥ ६०॥
नाशस्थानाधिपे पुत्रे भ्रातृनाथेन संयुते ।
रन्ध्रे आरार्किसंयुक्ते भ्रातृशापात् सुतक्षयः ॥ ६१॥

51-61: A person will be without a male issue as result or the curse of the brother, if at birth-

(1) The lord of the 3rd with Rahu and Mars is in the 5th and the lords of the Ascendant and the 5th are in the 8th.

(2) The Ascendant and the 5th are occupied by Mars and. Saturn respectively, the lord of the 3rd is in the 9th, and Mars the significator for brothers is in the 8th,

(3) Jupiter in his sign of debilitation is in the 3rd, Saturn is in the 5th and the Moon and Mars are in the 8th.

(4) The lord of the Ascendant is in the 12th, Mars is in the 5th and the lord of the 5th associated with a malefic is in the 8th,

(5) The Ascendant and the 5th house are hemmed in between malefic and the lord of the Ascendant and the 5th are in the 6th, the 8th or the 12th,

(6) The 3rd is occupied by the lord of the 10th along with a malefic and a benefice is with Mars in the 5th,

(7) The 5th house in a sign of Mercury is occupied by Saturn and Rahu and Mercury and Mars are in the 12th,

(8) The 3rd is occupied by the lord of the Ascendant, the lord of the 3rd occupies the 5th and the Ascendant, the 3rd and the 5th houses are with malefic,

(9) The lord of the 3rd is in the 8th, and Jupiter is associated with Saturn in the 5th, and

(10) The lord of the 8th is in the 5th along with the lord of the 3rd and Mars and Saturn are in the 8th.

Remedial measures for getting deliverance from the brother's curse

भ्रातृशापविमोक्षार्थं वंशस्य श्रवणं हरेः ।
चान्द्रायण्सं चरेत् पश्चात् कावेर्य्या विष्णुसन्निधौ ॥ ६२॥
अश्वत्थस्थापनं कुर्याद् दशधेनूश्च दापयेत् ।
पत्नीहस्तेन पुत्रेच्छुर्भूमिं दद्यात् फलान्विताम् ॥ ६३॥

एवं यः कुरुते भक्त्या धर्मपत्न्या समन्वितः ।

ध्रुवं तस्य भवेत् पुत्रः कुलवृद्धिश्च जायते ॥ ६४॥

62-64: The person concerned will, without doubt, get release from the curse, will be blessed with a son and the prolongation of his family lineage will be ensured if the following remedial measures are adopted-

(1) He should observe the Chandra Yana fast after listening to Haribansa Purana,

(2) He should plant a sapling of pipal in front of Saligram (शालीग्राम) on the banks of the Caveri River or on the Ganges or Mahanadi and offer prayers to it,

(3) He should give 10 cows in charity through his wife,

(4) He should give in charity land with mango trees planted on it.

Yoga for lack of male Issue as a result of the curse of maternal uncle in the previous birth

पुत्रस्थाने बुधे जीवे कुजराहुसमन्विते ।

लग्ने मन्दे सुतभावो ज्ञेयो मातुलशापतः ॥ ६५॥

लग्नेपुत्रेश्वरौ पुत्रे बुधभौमार्किसंयुतौ ।

ज्ञेयं मातुलशापत्वाज्जनस्य सन्ततिक्षयः ॥ ६६॥

लुप्ते पुत्राधिपे लग्ने सप्तमे भानुनन्दने ।

लग्नेशे बुधसंयुक्ते तस्यापि सन्ततिक्षयः ॥ ६७॥

ज्ञातिस्थानाधिपे लग्ने व्ययेशेन समन्विते ।

शशिसौम्यकुजे पुत्रे विज्ञेयः सन्ततिक्षयः ॥ ६८॥

65-68: A person will be without a male issue as a result of the curse of the maternal uncle, if at birth-

(1) The 5th house is occupied by Mercury, Jupiter, Mars and Rahu and Saturn is in the Ascendant,

(2) The 5th is occupied by the lords of the Ascendant and the 5th along with Saturn, Mars and Mercury,

(3) The Ascendant is occupied by a combust lord of the 6th (perhaps the Sun will also be there), Saturn is in the 7th, and the lord of the Ascendant is associated with Mercury, and

(4) Lords of the Ascendant and the 4th are in the Ascendant and the Moon, Mercury and Mars are in the 5th.

तद्दोषपरिहारार्थं विष्णुस्थापरमाचरेत् ।

वापीकूपतडागादिखननं सुतबन्धुनम् ॥ ६९॥

पुत्रवृद्धिर्भवेत्तस्य संपद्वृद्धिः प्रजायते ।

इति योगवशादेवं शान्तिं कुर्याद् विचक्षणः ॥ ७०॥

69-70: To get release from the curse and for being blessed with a son and for ensuring the prolongation of the lineage of the family, the following remedial measures are to' be adopted-

(1) Installation of an idol of lord Vishnu

(2) Construction of a deep or ordinary well, dam or reservoir or all of them.

Yogas for lack of male Issue as a result of curse of Brahmins in the previous birth

बलगर्व्व यो मर्त्यो ब्राह्मणानवमन्यते ।

तद्दोषाद् ब्रह्मशापाच्च तस्य स्यात् सन्ततिक्षयः ॥ ७१॥

गुरुक्षेत्रे यदा राहुः पुत्रे जीवारभानुजाः ।

धर्मस्थानाधिपे नाशे ब्रह्मशापात् सुतक्षयः ॥ ७२॥

धर्मेशे पुत्रभावस्थे पुत्रेशे नाशराशिगे ।

जीवारराहुभिर्युक्ते ब्रह्मशापात् सुतक्षयः ॥ ७३॥

धर्मभावाधिपे नीचे व्ययेशे पुत्रभावगे ।

राहुयुतेक्षिते वापि ब्रह्मशापात् सुतक्षयः ॥ ७४॥

जीवे नीचगते राहौ लग्ने वा पुत्रराशिगे ।

पुत्रस्थानाधिपे दुःस्थे ब्रह्मशापात् सुतक्षयः ॥ ७५॥

पुत्रभावाधिपे जीवे रन्ध्रे पापसमन्विते ।

पुत्रेशे सार्कचन्द्रे वा ब्रह्मशापात् सुतक्षयः ॥ ७६॥

मन्दांशे मन्दसंयुक्ते जीवे भौमसमन्विते ।

पुत्रेशे व्ययराशिस्थे ब्रह्मशापात् सुतक्षयः ॥ ७७॥

लग्ने गुरुयुते मन्दे भाग्ये राहुसमन्विते ।

व्यय वा गुरुसंयुक्ते ब्रह्मशापात् सुतक्षयः ॥ ७८॥

71-78: If a person mad with power and wealth, insults a Brahmin, be remains without a male issue in the next birth. A person will be without male issue as a result of the curse of a Brahmin, if at birth--

(1) Rahu is in the sign of Jupiter and Jupiter is in the 5th,

(2) The lord of the 9th is in the 5th and the lord of the 5th is in the 8th along with Jupiter, Mars and Rahu,

(3) The lord of the 9th is in his sign of debilitation and the lord of the 12th associated with Rahu is in the 5th.

(4) Jupiter is in his sign of debilitation, Rahu is in the Ascendant or the 5th and the lord of the 5th is in the 6th, the 8th or the 12th,

(5) The lord of the 5th and Jupiter associated with malefic are in the 8th or the lord of the 5th associated with the Sun and the Moon is in the 8th,

(6) Jupiter being in Navamsha of Saturn is associated with Saturn and Mars and the lord of the 5th is in the 12th, and

(7) Jupiter is associated with Saturn in the Ascendant and I Rahu is in the 9th or Rahu with Jupiter is in the 12th,

These are yogas which reveal the curse of Brahmin in the previous birth.

Remedial measures

तस्य दोषस्य शान्त्यर्थं कुर्याच्चान्द्रायणं नरः ।

ब्रह्मकृच्छ्रत्रयं कृत्वा धनुं दद्यात् सदक्षिणाम् ॥ ७९॥

पञ्चरत्नानि देयानि सुवर्णसहितानि च ।

ब्राह्मणान् भोजयेत् पश्चाद्यथाशक्ति द्विजोत्तम ॥ ८०॥

एवं कृते तु सत्पुत्रं लभते नाऽत्र संशयः ।

मुक्तशापो विशुद्धात्मा स नरः सुखमेधते ॥ ८१॥

79-81: To obtain relief from the evil effects of the above yogas the remedial measures are-

(1) To observe Chandra Yana fast and to do penance three times and

(2) To give in charity a cow and five gems with gold after feeding Brahmins according to one's means and giving them presents in cash (दक्षिणा).

Then the person will be released from the curse and will be endowed with happiness after performing the above remedial measures.

Yogas for lack of male issue as a result of the curse or the wife in the previous birth

दारेशे पुत्रभावस्थे दारेशस्यांशपे शनौ ।

पुत्रेशे नाशराशिस्थे पत्नीशापात् सुतक्षयः ॥ ८२॥

नाशसंस्थे कलत्रेशे पुत्रेशे नाशराशिगे ।

कारके पापसंयुक्ते पत्नीशापात् सुतक्षयः ॥ ८३॥

पुत्रस्थानगते शुक्रे कामपे रन्ध्रमाश्रिते ।

कारके पापसंयुक्ते पत्नीशापात् सुतक्षयः ॥ ८४॥

कुटुम्बे पापसंयुक्ते कामपे नाशराशिगे ।

पुत्रे पापग्रहैर्युक्ते पत्नीशापात् सुतक्षयः ॥ ८५॥

भाग्यस्थानगते शुक्रे दारेशे नाशराशिगे ।

लग्ने सुते च पापढ्ये पत्नीशापात् सुतक्षयः ॥ ८६॥

भाग्यस्थानाधिपे शुक्रे पुत्रेशे शत्रुराशिगे ।

गुरुलग्नेशदारेशा दुःस्थाश्चेत् सन्ततिक्षयः ॥ ८७॥

पुत्रस्थाने भृगुक्षेत्रे राहुचन्द्रसमन्विते ।

व्यये लग्ने धने पापे पत्नीशापात् सुतक्षयः ॥ ८८॥

सप्तमे मन्दशुक्रौ च रन्ध्रेशे पुत्रभे रवौ ।
लग्ने राहुसमायुक्ते पत्नीशापात् सुतक्षयः ॥ ८९॥
धने कुजे व्यये जीवे पुत्रस्थे भृगुनन्दने ।
शनिराहुयुते दृष्टे पत्नीशापात् सुतक्षयः ॥ ९०॥
नाशस्थौ वित्तदारेशौ पुत्रे लग्ने कुजे शनौ ।
कारके पापसंयुक्ते पत्नीशापात् सुतक्षयः ॥ ९१॥
लग्नपञ्चमभाग्यस्था राहुमन्दकुजाः क्रमात् ।
रन्ध्रस्थौ पुत्रदारेशौ पत्नीशापात् सुतक्षयः ॥ ९२॥

82-92: A person does not beget a male issue, as a result of the curse of the wife, if at birth -

(1) The lord of the Ascendant is in the 5th, Saturn is in the Navamsha of the lord of the 7th and the lord of the 5th is in the 8th,

(2) The lord of the 7th is in the 8th, the lord of the 12th is in the 5th and Jupiter is associated with a malefic,

(3) Venus is in the 5th, the lord of the 7th is in, he 8th and the 5th is occupied by a malefic,

(4) The 2nd and the 5th are occupied by a malefic and the lord of the 7th is in the 8th,

(5) Venus is in the 9th, the lord of the 7th is in the 8th and the Ascendant and the 5th are occupied by malefics,

(6) Venus is lord of the 9th, lord of the 5th is an inimical sign and the lord of the Ascendant and 7th and Jupiter are in the 6th, the 8th or the 12th,

(7) The 5th is Taurus or Libra occupied by the Sun and the Moon and the 12th; the Ascendant and the 2nd are occupied by malefic,

(8) Saturn and Venus are in the 7th, the lord of the 8th is in the 5th and the Ascendant is occupied by the Sun and Rahu,

(9) Mars occupies the 2nd, Jupiter is in the 12th and the Venus and Rahu are in the 5th,

(10) The lords of the 2nd and the 7th are in the 8th, Mars and Saturn occupy the 5th and the Ascendant respectively and Jupiter is associated with a malefic, and

(11) Rahu is in the Ascendant, Saturn is in the 5th, Mara is in the 9th and the lords of the 5th and the 7th are in the 8th.

Remedial measures

शापमुक्त्यै च कन्यायां सत्यां तद्दानमाचरेत् ।
कन्याभावे च श्रीविष्णोर्मूर्तिं लक्ष्मीसमन्विताम् ॥ ९३॥
दद्यात् स्वर्णमयीं विप्र दशदेनुसमन्विताम् ।
शय्यां च भूषणं वस्त्रं दम्पतिभ्यां द्विजन्मनाम् ॥ ९४॥

93—94: The person concerned gets release from the curse and is blessed with a son if he performs the marriage of an unmarried girl (Kanyadana), or if such a girl is not available a gold idol of the Lakshminara Yana fertile cow, a bed, ornaments and garments to a Brahmin couple.

Notes: According to our view 'Kanyadana' does not mean giving a girl in charity but helping in the performance of the marriage of an unmarried girl not his own daughter.

Yogas for lack of male issue as a result of the curse or a departed soul

ध्रुवं तस्य भवेत् पुत्रो भाग्यवृद्धिश्च जायते ।
कर्मलोपे पितृणां च प्रेतत्वं तस्य जायते ॥ ९५॥
तस्य प्रेतस्य शापाच्च पुत्राभावः प्रजायते ।
अतोऽत्र तादृशान् योगात् जन्मलग्नात् प्रवच्म्यहम् ॥ ९६॥
पुत्रस्थानौ मन्दसूर्यौ क्षीणचन्द्रश्च सप्तमे ।
लग्ने व्यये राहुजीवौ प्रेतशापात् सुतक्षयः ॥ ९७॥
पुत्रस्थानाधिपे मन्दे नाशस्थे लग्नगे कुजे ।
कारके नाशभावे च प्रेतशापात् सुतक्षयः ॥ ९८॥
लग्ने पापे व्यये भानौ सुते चारार्किसोमजाः ।
पुत्रेशे रन्ध्रभावस्थे प्रेतशापात् सुतक्षयः ॥ ९९॥
लग्ने स्वर्भानुना युक्ते पुत्रस्थे भानुनन्दने ।
गुरौ च नाशराशिस्थे प्रेतशापात् सुतक्षयः ॥ १००॥
लग्ने राहौ सशुक्रेज्ये चन्द्रे मन्दयुते तथा ।
लग्नेशे मृत्युराशिस्थे प्रेतशापात् सुतक्षयः ॥ १०१॥
पुत्रस्थानाधिपे नीचे कारके नीचराशिगे ।
नीचस्थग्रहदृष्टे च प्रेतशापात् सुतक्षयः ॥ १०२॥
लग्ने मन्दे सुते राहौ रन्ध्रे भानुसमन्विते ।
व्यये भौमेन संयुक्ते प्रेतशापात् सुतक्षयः ॥ १०३॥
कामस्थानाधिपे दुःस्थे पुत्रे चन्द्रसमन्विते ।
मन्दमान्दियुते लग्ने प्रेतशापात् सुतक्षयः ॥ १०४॥
वधस्थानाधिपे पुत्रे शनिशुक्रसमन्विते ।
कारके नाशराशिस्थे प्रेतशापात् सुतक्षयः ॥ १०५॥

95-105. If the person whose duty is to do so does not perform Shraddha of his father or mother in his previous birth, departed soul is formed into an evil spirit and he is deprived of a male issue in the next birth. This is revealed by the following yogas at birth-

(1) Saturn and the Sun in the 5th, the waning Moon in the 7th and Rahu and Jupiter in the 12th,

(2) Saturn as lord of the 5th in the 8th, Mars in the Ascendant and Jupiter in the 8th,

(3) Malefic are in the Ascendant, the Sun is in the 12th, Mars, Saturn and Mercury are in the 5th and the lord of the 5th is in the 8th,

(4) Rahu is in the Ascendant, Saturn is in the 5th and Jupiter is in the 8th,

(5) Venus, Jupiter and Rahu are in the Ascendant associated with the Moon and Saturn and the lord of the Ascendant are in the 8th,

(6) The lord of the 5th and Jupiter are in their signs of debilitation aspected by debilitated planets,

(7) Saturn is in the Ascendant, Rahu is in the 5th, the Sun is in the 8th and Mars is in the 12th,

(8) The lord of the 7th is- in the 6th, the 8th, or the 12th, the Moon is in the 5th, Saturn and Gulika are in the Ascendant.

(9) The lord of the 8th along with Saturn and Venus is in the 5th and Jupiter is in his sign of debilitation.

अस्य दोषस्य शान्त्यर्थं गयाश्राद्धं समाचरेत् ।

कुर्याद्रुद्राभिषेकञ्च ब्रह्ममूर्ति प्रदापयेत् ॥ १०६॥

धेनुं रजतपात्रं च तथा नीलमणिं द्विज ।

ब्राह्मणान् भोजयेत् पश्चात् तेभ्यश्च दक्षिणां दिशेत् ॥ १०७॥

एवं कृते मनुष्यस्य शापमोक्षा प्रजायते ।

पुत्रोत्पत्तिर्भवेत्तस्य कुलवृद्धिश्च जायते ॥ १०८॥

106-108: The person concerned gets release from the curse and is blessed with a son if he undertakes the following remedial measures-

(I) Performance of a Pinda Dana (पिण्ड दान)

(2) Rudra Abhishek (रुद्र अभिषेक)

(3) Giving in charity a gold idol of Brahma, a cow, a vessel made of silver and a neelamani (नीलमणी)

(4) Feeding Brahmins and giving them presents in cash (दक्षिणा).

Remedial measures for male issue as a result of malevolence of planets at birth

तथा ज्ञशुक्रजे दोषे पुत्राप्तिः शम्भुपूजनात् ।

जीवचन्द्रकृते विप्र मन्त्रयन्त्रौषधादितः ॥ १०९॥

राहुजे कन्यकादानात् सूर्यजे हरिकीर्तनात् ।

गोदानात् केतुजे दोषे रुद्रजापात् कुजाऽर्किजे ॥ ११०॥

सर्वदोषविनाशाय शुभसन्तानलब्धये ।

हरिवंशकथा भक्त्या श्रोतव्या विधिना द्विज ॥ १११॥

109- 111. If a person is deprived of a male issue as a result of malevolence of planets at birth, he will be blessed with a son if he undertakes the following remedial measures-

(1) Worshipping lord Shiva if the harm is as a result of the malevolence of Mercury and Venus,

(2) Reciting of Santan Gopal mantra, wearing and worshipping appropriate yantra and taking suitable medicines, if the childlessness is a result of the malevolence of Jupiter and the Moon,

(3) Kanyadana if the childlessness is due to malevolence of Rahu,

(4) Worshipping of lord Vishnu if it is due to malevolence of the Sun,

(5) Rudriya Japa if it is due to the malevolence of Mars and Saturn,

Listening with devotion to Haribansh Purana removes all kinds of blemishes (दोष) and blesses the person concerned with a son.

अथः ग्रहशान्त्यध्यायः ॥८४॥

Chapter 84. Remedial Measures to Obtain Relief from the Malevolence of the Planets

ग्रहाणां दोषशान्त्यर्थं तेषां पूजाविधिं वद ।

मानवानां हितार्थाय संक्षेपात् कृपया मुने ॥ १॥

1. Maitreya said-O venerable Sage please describe for the good of the mankind the remedial measures for appeasement of the malevolent planets.

ग्रहा सूर्यादयः पूर्वं मया प्रोक्ता द्विजोत्तम ।

जगत्यां सर्वजन्तूनां तदधीनं सुखाऽसुखम् ॥ २॥

2. The Sage replied-I have already described the names and characteristic features and qualities of the planets. Joys and sorrows of all the creatures in the world are dependent on these planets. Therefore, persons desirous o, peace, wealth and prosperity, rainfall, good health and longevity, should worship the planets (by prayers, recitation of mantras, charity etc.).

तस्मात् सुशान्तिकामो वा श्रीकामो वा सुचेतसा ।

वृष्टायायुः पुष्टिकामो वा तेषां यज्ञं समाचरेत् ॥ ३॥

ताम्राच्च स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ ।

रजतादयसः सीसात् कांस्यात् कार्याः क्रामद् ग्रहाः ॥ ४॥

पूर्वोक्तैः स्वस्ववर्णैर्वा पटे लेख्या द्विजोत्तमैः ।

स्वस्वोक्तदिग्विभागेषु गन्धाद्यैर्मण्डनेषु वा ॥ ५॥

3-5. For the purpose of worshipping them, the idols of the Sun, the Moon, Mars, Mercury. Jupiter, Venus, Saturn, Rahu and Ketu should be made of copper, sphatika (rock crystal), red sandal, wood, gold (of both Mercury and Jupiter), Silver, iron, glass and bell metal respectively). Alternatively, the sketches of all the above planets should be drawn in the colours belonging to them on a piece of cloth by sandal etc., and they should be placed in their own directions.

Forms of the planets for worship and contemplation

पद्मासनः पद्महस्तः पद्मपत्रसमद्युतिः ।

सप्ताश्वरथसंस्थश्च द्विभुजश्च दिवाकरः ॥ ६॥

6. Contemplate of the Sun well adorned with two arm seated on a lotus, with a lotus flower in one hand, red coloured like lotus, and aboard a chariot of seven horses.

श्वेतः श्वेताम्बरो देवो दशाश्वः श्वेतभूषणः ।
गदाहस्तो द्विबाहुश्च विधातव्यो विधुर्द्विज ॥ ७॥

7. Contemplate of the Moon as white coloured, dressed in white robes, with two arms carrying a mace in one hand and a vara (वर) in the other, adorned with white coloured ornaments and aboard a chariot of ten horses.

रक्तमाल्याम्बरधरो शक्तिशूलगदाधरः ।
वरदस्तु चतुर्बाहुर्मङ्गलो मेषवाहनः ॥ ८॥

8. Contemplate of Mars with a red necklace, dressed in red coloured robes, with four arms, carrying Shakti (शक्ति) Shoola (शूल), gada (mace) and vara (वर) and mounted on a lamb.

पीतमाल्याम्बरधरः कर्णिकारसमद्युतिः ।
खड्गचर्मगदापाणिः सिंहस्थो वरदो बुधः ॥ ९॥

9. Contemplate of Mercury with a yellow coloured garland, dressed in yellow robes, with four arms carrying a sword, a shield, a mace and vara (वर), mo1nted on a lion.

गुरुशुक्रौ क्रमात् पीतश्वेतवर्णौ चतुर्भुजौ ।
दण्डिनौ वरदौ कार्यौ साक्षसूत्रकमण्डलू ॥ १०॥

10. Contemplate of Jupiter as yellow complexion, and of Venus of fair complexion, both with four arms carrying a danda (दण्ड), akshasutra (अक्ष सूत्र), kamandal (कमण्डल) and vara (वर).

इन्द्रनीलद्युतिः शूली वरदो गृध्रवाहनः ।
वाणवाणासनधरो विज्ञेयोऽर्कसुतो द्विज ॥ ११॥

11. O Maitreya! Contemplate of Saturn with the lustre like that of Indraneela (इन्द्रनील), with four arms carrying shoola (शूल), bow, arrow and vara (वर), mounted on a donkey.

करालवदनः खड्गचर्मशूली वरप्रदः ।
सिंहस्थो नीलवर्णश्च राहुरेवं प्रकल्प्यते ॥ १२॥

12. Contemplate of Rahu with a hideous face, with four arms carrying a sword, a shield, a shoola (शूल) and a vara (वर), blue coloured and mounted on a lion.

धूम्रा द्विबाहवः सर्वे गदिनो विकृताननाः ।

गृध्रासना नित्यं केतवः स्युर्वरप्रदा ॥ १३॥

13. There are many ketus. All of them are of smoky colour, with two arms carrying a mace and a vara (वर), with a hideous face and mounted on a donkey.

सर्वे किरीटिनः कार्या ग्रहा लोकहितप्रदाः ।

स्वांगुलेनोच्छ्रिता विज्ञैः शतमष्टोत्तरं सदा ॥ १४॥

14. All the idols should be so made that they are 108 fingers tall by one's own fingers (अंगुल).

Notes: Such a measurement is taken from the middle finger. Procedure for worshipping the planets

यथावर्णं प्रदेयानि सुद्ष्पाणि वसनानि च ।

गन्धो दीपो बलिश्चैव धूपो देयश्च गुग्गुलुः ॥ १५॥

यस्य ग्रहस्य यद्द्रव्यमन्नं यस्य च यत् प्रियम् ।

तच्च तस्यै प्रदातव्यं भक्तियुक्तेन चेतसा ॥ १६॥

15-16. Dedicate with devotion to the planet concerned the flowers and garments of the colour belonging to him, sandal, deep (दीप), guggul etc. (गुग्गुलादि), his metal and the grains dear to him and distribute all these things to Brahmins to appease the planet.

Mantras of planets

आकृष्णेन इमं देवा अग्निर्मूर्धा दिवः ककुत् ।

उद्बुध्यस्वेति मन्त्रांश्च जपेदथ बृहस्पते ॥ १७॥

अन्नात् परिश्रुतश्चेति शन्नो देवीरभीष्टये ।

कया नश्चित्र इत्येवं केतु कृण्वन्निमांस्तथा ॥ १८॥

सप्त रुद्रा दिशो नन्दा नवचन्द्रा नृपास्तथा ।

त्रिपक्षा अष्टचन्द्राश्च सप्तचन्द्रास्तथैव च ॥ १९॥

इमाः संख्याः सहस्रघ्ना जपसंख्याः प्रकीर्तिताः ।

क्रमादर्कादिखेटानां प्रीत्यर्थं द्विजपुङ्गव ॥ २०॥

17-20: The mantras of all the planets and the prescribed number of their recitation are given below. The recitation of mantras should be done after worshipping the planets as indicated in verses 15-16-

Planet	Mantra	Prescribed number
Sun	आकृष्णेन रजसा etc.	7000
Moon	इमं देवा असपत्नं etc.	11000
Mars	अग्निमूर्धादिवः etc.	11000
Mercury	उद्बुध्यस्य etc.	9000
Jupiter	वृहस्पते अतिदर्यो etc.	19000
Venus	अन्नात् परिश्रुतो रसं etc.	16000
Saturn	शन्नो देवीरभीष्टय etc.	23000
Rahu	कया तश्चित्र आभुव etc.	18000
Ketu	केतुं कृण्बन्न केतवे etc.	17000

Procedure for Havana (हवन)

अर्कः पलाशः खदिरस्त्वपामार्गस्तु पिप्पलः ।
उदुम्बरः शमी दुर्वा कुशाश्च समिधः क्रमात् ॥ २१॥
होतव्या मधुसर्पिभ्यां दध्ना क्षीरेण वा युताः ।
एकैकस्य त्वष्ट शतमष्टाविंशतिरेव वा ॥ २२॥

21-22. Havana should be performed with Aak (आक), Palash (पलाश), Khair (खैर), Chirchiri (चिरचिरी), Pipal (पीपल), Goolar (गूलर), Shami (शमी), Wood pieces, Doob (दूब) and Kush (कुश), for the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu respectively, mixed with honey, ghee, curd or milk. The number of offerings to the sacred fire is 108 or 28.

गुडैदनं पायसं च हविष्यं क्षीरषाष्टिकम् ।
दध्योदनं हविश्चूर्णं मांसं चित्रान्नमेव च ॥ २३॥
दद्याद् ग्रहक्रमादेवं विप्रेभ्यो भोजनं द्विज ।
शक्तितो वा यथालाभं देयं सत्कारपूर्वकम् ॥ २४॥

23-24: To appease the Sun and other eight planets, Brahmins, should be fed with (I) of rice cooked with jiggery, (2) rice cooked in milk, (3) havishya (हविष्य), (4) paddy cooked in milk, (5) curd and rice, (6) rice with ghee. (7) Rice cooked with powder of sesame seeds (तिल), (8) rice cooked with meat, (9) rice cooked with cereals (खिचडी), respectively.

धेनुः शङ्खस्तथाऽनड्वान् हेम वासो हयः क्रमात् ।

कृष्णा गौरायसं छाग एता रव्यादिदक्षिणाः ॥ २५॥

25. To appease the Sun and other planets the things to be given in charity are (1) cow with calf, (2) conch, (3) bullock (4) gold, (5) robes, (6) horse, (7) black cow, (8) weapons made of iron and (9) goat, respectively.

यस्य यश्च यदा दुःस्थः स तं यत्नेन पूजयेत् ।

एषां धात्रा वरो दत्तः पूजिताः पूजयिष्यथ ॥ २६॥

मानवानां ग्रहाधीना उच्छ्रायाः पतनानि च ।

भावाऽभावौ च जगतां तस्मात् पूज्यतमा ग्रहाः ॥ २७॥

26-27: The planet who is the cause of adverse effects to a person at any time should be worshipped and appeased because Brahma has blessed the planets with the boon "Do good to the persons who worship you." And the development and, progress and downfall of the people and the creation and destruction of the universe are all under the administration and authority of the planets. Therefore, they are most venerable.

अथऽशुभजन्मकथनाध्यायः॥८५॥

Chapter 85. Inauspicious Births

अथाऽन्यत् संप्रवक्ष्यामि सुलग्ने सुग्रहेष्वपि ।
यदन्यकारणेनापि भवेज्जन्माऽशुभप्रदम् ॥ १॥
दर्शे कृष्णाचतुर्दश्यां विष्ट्यां सोदरभे तथा ।
पितृभे सूर्यसंक्रान्तौ पातेऽर्केन्दुग्रहे तथा ॥ २॥
व्यतीपातादिदुर्योगे गण्डान्ते त्रिविधेऽपि वा ।
यमघण्टेऽवभे दग्धयोगे त्रीतरजन्म च ॥ ३॥
प्रसवस्य त्रिकारेऽपि ज्ञेयं जन्माऽशुभप्रदम् ।
शान्त्या भवति कल्याणं तदुपायं च वच्म्यहम् ॥ ४॥

1-4. The Venerable sage said-O Maitreya! Now I will, describe to you the circumstances in which the births are inauspicious in spite of the Ascendant and the planets being well disposed, Although the Ascendant may be well disposed births will be inauspicious if they take place on Amavasya (the last day of the dark half of the month), on Chaturdasi (14th tithi) Krishna Paksha (dark half of the month, in Bhadra Karana, in the Nakshatra of the brother, in the Nakshatras of father and mother, at the time of entry of the Sun in a sign (संक्रान्ति), the time of Pata (पात), at the time of solar and lunar eclipses, at the time of Vyati pata (व्यतीपात), in gandantas of all the three kinds, in yamaghant(यमघट), Tithikshaya (तिथक्षय), in Dagdba yoga etc. The birth of a son after three daughters and birth of a daughter after three sons and the birth of a freak are inauspicious. But there are remedial measures for obtaining relief from the evil effects of such births which are being described in the foregoing chapters.

दर्शजन्मशान्त्यध्यायः ॥८६॥

Chapter 86. Remedial Measures for Birth on Amavasya

मैत्रेय दर्शजातानां मातापित्रोर्दरिद्रता ।
तद्दोषपरिहाराय शान्तिं कुर्याद् विचक्षणः ॥ १॥
कलशस्थापनं कृत्वा प्रथमं विधिपूर्वकम् ।
उदुम्बरटाश्वत्थचूतानां पल्लवांस्तथा ॥ २॥
सनिम्बानां च मूलनि त्वचस्तत्र विनिक्षिपेत् ।
पंचरत्नानि निक्षिप्य वस्त्रयुग्मेन चेष्टयेत् ॥ ३॥
सर्वे समुद्र इति चाऽपोहिष्ठादित्र्यृचेन च ।
आमन्त्र्य कलशे तच्च स्थापयेद् वह्निकोणके ॥ ४॥
दर्शस्य देवयोश्चाऽथ चन्द्रभास्करयोः क्रमात् ।
प्रतिमां स्वर्णजां नित्यं राजतीं ताम्रजां तथा ॥ ५॥
आप्यायस्वेति मन्त्रेनऽ सविता पश्चात्तमेव च ।
उपचारैः समाराध्य ततो होमं समाचरेत् ॥ ६॥
समिधश्च चरुं विद्वान् क्रमेण जुहुयात् व्रती ।
भक्त्या सवितृमन्त्रेण सोमो धेनुश्च मन्त्रतः ॥ ७॥
अष्टोत्तरशतं वापि अष्टविंशतिरेव वा ।
अभिषेकं तथा कुर्यात् दम्पत्योश्च सुपुत्रयोः ॥ ८॥
हिरण्यं रजतं चैव कृष्णधेनुश्च दक्षिणा ।
ब्राह्मणान् भोजयेत् शक्त्या ततः क्षेममवाप्नुयात् ॥ ९॥

1-9. The Sage Parāśara said-O Maitreya! The person born on Amavasya is always poverty stricken. It is therefore essential to adopt remedial measures to obtain relief from the evil effects of such births, which are as follows -

Take a Kalash (कलश water vessel) and then put in it fresh leaves of Goolar (a wild fig) Vata (banyan), pipal, mango and neema (Margo) trees and cover it with two pieces of cloth.

Then install the Kalash in the South West direction after reciting (सर्वे समुद्रा), etc., and (आपो हिष्ठा), etc., mantras. Then worship the idols of the Sun and the Moon

ruling deities of Amavasya made of gold and silver mixed with copper respectively by recitation of (आप्यायस्व), mantras etc., for the Sun and (सविता) etc., mantras etc., for the Moon 16 or 5 times. Thereafter perform Havana with 108 or 28 oblations of the mixture of prescribed fuels(समिधा)and cooked food (चरु) with recitation of mantras of the Sun and the Moo Later sprinkle the water on child born and his parents and offer in charity gold, silver and a black cow together with feeding the Brahmins according to one's means. By performing these remedial rites, the child born gains freedom and protection from the evil effects of the birth on Amavasya.

अथः कृष्णचतुर्दशीजन्म शान्त्यध्यायः ॥८७॥

Chapter 87. Remedies from the Evil Effects of birth on Krishna Chaturdashi

कृष्णपक्षचतुर्दश्याः षड्भागेषु फलं क्रमात् ।
जन्म चेत् प्रथमे भागे तदा ज्ञेयं शुभं द्विज ॥ १॥
द्वितीये पितरं हन्ति मातरं च तृतीयके ।
चतुर्थे मातुलं चैव पञ्चमे वंशनाशनम् ॥ २॥
षष्ठे तु धननाशः स्यादात्मनो नाश एव वा ।
तद्दोषपरिहारार्थं शान्तिं कुर्याद् प्रयत्नतः ॥ ३॥

1-3. The Sage Said-Divide the span of Chaturdashi in 6 parts. The birth in the first part is auspicious. The birth in the second part causes destruction or death of father. The birth in the third part results in death of the mother. The birth in the fourth part take away the maternal uncle. The birth in the fifth part, destroys the entire family (कुल generation). The birth in the sixth part causes loss of wealth or destruction (death) of the native.

Therefore, it is essential to take immediate remedial measures to escape these evil effects.

शिवस्य प्रतिमां कुर्यात् सौवर्णीं कर्षसम्मिताम् ।
तदर्धार्धमितां वाऽपि यथावित्तं मनोहराम् ॥ ४॥
बालचन्द्रकिरीटाञ्च श्वेतमाल्याम्बरान्विताम् ।
त्रिनेत्रां च वृषासीनां वराभयकरामथ ॥ ५॥

4-5. Have an idol of Lord Shiva made of one karsha (equal in weight to the former silver rupee) of gold or of weight one can afford. The idol should-

(1) Have a New Moon on the forehead,
(2) have a white garland round the neck,
(3) have three eyes (one being on, he forehead),
(4) be dressed in white robes,
(5) be seated on a bull, and
(6) be two armed, and
(7) carry Vara (वर) and Abhaya (अभय).

त्रयम्बकं चेति मन्त्रेण पूजां कुर्यादतन्द्रितः ।
आवाह्य वारुणैर्मन्त्रैराचार्यो मन्त्रतत्त्ववित् ॥ ६॥
इमं मे वरुणे त्येवं तत्त्वा यामी त्यृचा पुनः ।
त्त्वन्न अग्ने इत्यनया सत्वं नो इत्यृचापि च ॥ ७॥
आग्नेयं कुम्भमारभ्य पूजयेद् भक्तितः क्रमात् ।
आ नोभद्रेति सूक्तं च भद्रा अग्नेश्च सूक्तकम् ॥ ८॥
जप्त्वा पुरुषसूक्तं च कन्द्रुद्रेति तथा जपेत् ।
शङ्करस्याऽभिषेकं च ग्रहपूजां च कारयेत् ॥ ९॥
समिदाज्यचरूंश्चैव तिलमाषांश्च सर्पपान् ।
अश्वस्थल्पक्षपालासखादिराः समिधः शुभाः ॥ १०॥
अष्टोत्तरशतं वह्नौ जुहुयाद् विधिपूर्वकम् ।
अष्टविंशतिसंख्या वा होमं कुर्यात् पृथक् पृथक् ॥ ११॥
मन्त्रेण त्र्यम्बकेनाथ तिलान् व्याहृतिभिस्तथा ।
ग्रहहोमं च विधिवत् कुर्याद् क्षेमं ततो भवेत् ॥ १२॥
अभिषेकं च जातस्य तत्पित्रोश्चापि मन्त्रवित् ।
कुर्यात् ततो यथाशक्ति ब्राह्मणान् भोजयेत् सुधीः ॥ १३॥

6-13: Then after invocation with Varun (वरुण) mantra, worship should be performed by chanting 'त्रयम्बक' etc., mantras. Thereafter a kalash (कलश) should be placed in the North-East direction with chanting of 'इमं मे वरुण', 'तत्वायामि', 'त्वन्नोअग्ने' mantras followed by Japa of, 'आ नोभद्रा' etc., and 'भद्राअग्नेश्च' suktas and the chanting of 'कुद्रुदेत्यादि' mantra- Then after sprinkling water over the idol of Lord Shiva (अभिषेक), the nine planets should be worshipped. This should be followed by Havana by using ghee, powder of sesame seeds (तिल), urda (माष), sarson (सरसो) and wood pieces of Pipal, Pakar, Palas and Khadir trees. 108 or 28 oblations should be mad separately for the nine planets. Thereafter along with chanting of 'त्रियम्बकं' etc. mantras, Havana should be performed with sesame seeds (तिल) for the nine planets. Lastly the water of the Kalash should be sprinkled on the native and his parents, and the Brahmins should be fed according to means.

अथःभर्दावमदुर्योगशान्त्यध्यायः॥८८॥

Chapter 88. Remedies from evil Effects of birth in Bhadra and Inauspicious Yogas

अथाऽहं संप्रवक्ष्यामि भद्रायामवमे तथा ।

व्यातूपातादिदुर्योगे यमघण्टादिके च यत् ॥ १॥

जन्माशुभफलं प्रोक्तं तस्य शान्तिविधिं द्विज ।

प्राप्ते प्रसूतिदुर्योगे शान्तिं कुर्याद् विचक्षणः ॥ २॥

1 2. The Sage said-O Brahmin! Now I am going to describe the remedial measures for relief from the evil effects of birth in Bhadra, Tithi Kshaya (तिथि क्षय) Vyatipata, Paridba, Vajra etc., inauspicious Yogas and Yamagbants etc. The remedial rites should be performed on the day when the same inauspicious Yoga operates again.

दैवज्ञैर्दर्शिते वाऽपि सुलग्ने सुदिने गृही ।

पूजनं देवतानां च ग्रहाणां यजनं तथा ॥ ३॥

शङ्करस्याऽभिषेकं च घृतदीपं शिवालये ।

आयुर्वृद्धिकरं कुर्यादश्वत्थस्य प्रदक्षिणम् ॥ ४॥

हवनं विष्णुमन्त्रेण स/तमष्टोत्तरं सुधीः ।

ब्राह्मणान् भोजयेत् शक्त्या ततः कल्याणमाप्नुयात् ॥ ५॥

3-5: The remedial rites are to be performed in the following order by the parents of the child in the above inauspicious Yogas-

(1) puja (worship) of Lord Vishnu and other deities on &n auspicious day and auspicious Lagna on the advice of a proficient astrologer,

(2) burning of deep (दीप) with ghee in a Shiva temple,

(3) Abhishek (अभिषेक) of Lord Shiva,

(4) going around (प्रदक्षिणा) a pipal tree 108 times prolongs longevity, and

(5) perform Havana with 108 oblations along with the recitation of "विष्णो रराटमसीत्यादि" mantra of Lord Vishnu and

(6) feeding Brahmins to the best of one's means.

The observance of these remedial measures will give deliverance to the native from all the evil effects of his inauspicious birth and he will enjoy happiness.

अथैक नक्षत्र जातशान्त्यध्यायः ॥८९॥

Chapter 89. Remedies from Nakshatra Birth

अथ यद्येकनक्षत्रे भ्रात्रोर्वा पितृपुत्रयोः ।
प्रसूतिश्च तयोर्मृतुरथैवकस्य निश्चयः ॥ १॥
तत्र शान्तिं प्रवक्ष्यामि गर्गादिमुनिभाषितम् ।
सुदिने शुभनक्षत्रे चन्द्रताराबलान्विते ॥ २॥
रिक्ताववविष्टिविवर्ज्ये च समय शान्तिमाचरेत् ।
शनेरीशानदिग्भागे नक्षत्रप्रतिमां शुभाम् ॥ ३॥
तन्नक्षत्रोक्तमन्त्रेण पूजयेत् कलशोपरि ।
रक्तवस्त्रेण संछाद्य वस्त्रयुग्मेन वेष्टयेत् ॥ ४॥
स्वस्वशाखोक्तमार्गेण कुर्यादग्निमुखं तथा ।
पुनस्तेनैव मन्त्रेण हुनदष्टोत्तरं शतम् ॥ ५॥
प्रत्येकं समिदन्नाज्यैः प्रायश्चित्तान्तमेव हि ।
अभिषेकं ततः कुर्यादाचार्यश्च द्वयोरपि ॥ ६॥
ऋत्विग्भ्यो दक्षिणां दद्यादाचार्याय विशेषतः ।
ब्राह्मणान् भोजयेद् भक्त्या वित्तशाठ्यविवर्जितः ॥ ७॥

1-7. The Sage Parāśara said-O Maitreya! If the birth takes place in the Nakshatras of the brother and the parents, death takes place, without doubt of the brother and father or mother or they have to undergo death like suffering. Therefore, I am going to describe the remedial measures to be adopted to escape from these evil effects. The remedial rites should be performed in a Muhurta (मुहूर्त) when the Moon and stars are favourable and on a day on which there is no Rikta-Bhadra dosha (दोष). The remedial rites should be performed in the following order-

(1) Install an idol of the Janma Nakshatra on a Kalasha (कलश) in the north-east direction from the fire. Cover it with a red piece of cloth and then warp two pieces of cloth round it.

(2) Worship the idol by chanting the mantras of the Janma Nakshatra.

(3) According to one's gotra (गोत्र) perform Havana 108 times with the recitation of the same mantra, facing the fire, with ghee and other Havana material (described in earlier chapters).

(4) Then the priest performing the puja should sprinkle water on the parents and brother (whoever is concerned).

(5) Give presents in cash (दक्षिणा) to the priest and his colleagues associated with the ceremony, to the best of one's means, and

(6) Then feed the Brahmin, to the best of one's means.

For Details please consult
REMEDIAL MEASURES IN ASTROLOGY-By G.S. Kapoor

अथ संक्रान्तिजन्मशान्त्यध्यायः ॥९०॥

Chapter 90. Remedies from Sankranti Birth

घोराध्वांक्षीमहोदर्यो मन्दा मन्दाकिनी तथा ।
मिश्रा च राक्षसी सूर्यसंक्रान्तिः सूर्यवासरात् ॥ १॥
संक्रान्तौ च नरो जातो भवेद् दारिद्र्य दुःखभाक् ।
शान्त्या सुखमवाप्नोति ततः शान्तिविधि ब्रुवे ॥ २॥

1-2: The sage said-O Brahmin! the names of the Sankranti on the seven days of the week beginning from Sunday are Ghorā (घोरा), Dhhvankshi (ध्वांक्षी), Mahodari (महोदरी), Manda (मन्दा), Mandakini (मन्दाकिनी), Mishra (मिश्रा), and Rakshasi (राक्षसी), in that order, the person born at the Sankranti (entry of the Sun in a new sign) is poor and unhappy but he becomes well to do and happy if remedial measures are undertaken. I am now going to describe the remedial measures to nullify these evil effects.

नवग्रहमखं कुर्यात् तस्य दोषोपशान्तये ।
गृहस्य पूर्वदिग्भागे गोमयेनोपलिप्य च ॥ ३॥
स्वलंकृतप्रदेशे तु ब्रीहिराशिं प्रकल्पयेत् ।
पञ्चद्रोणमितं धान्यैस्तदर्धं तण्डुलैस्तथा ॥ ४॥
तदर्धं च तिलैः कुर्याद्राशिं च द्विजसत्तम ।
पृथक् त्रितयराशौ तु लिखेदष्टदलं बुधैः ॥ ५॥
पुण्याहं वाचयित्वा तु आचार्यं वृणुयात् पुरा ।
धर्मज्ञं मन्त्रतत्त्वज्ञं शान्तिकर्मणि कोविदम् ॥ ६॥

3-6: The yajna of the nine planets should be performed to obtain relief from the evil effects of the birth at Sankranti. A clean spot in the eastern part of the house should be purified by besmearing with cow dung. Then prepare three separate heaps of the following-

(1) 5 dronas (80 seers) of paddy (साठी)

(2) 2½ dronas (40 seers) of rice.

(3) 1¼ dronas (20 seers) of sesame seeds (तिल).

On these heaps of grains make a figure of lotus with eight leaves (अष्टदल पद्म्), and then decorate them with flowers.

After doing this, select arid invite a priest who is well versed in. the performance of religious rites and recitation of mantras.

राशिषु स्थापयेत् कुम्भानव्रणान् सुमनोहरान् ।
तीर्थोदकेन सम्पूर्य समृदौषधपल्लवम् ॥ ७॥
पंचगव्यं क्षिपेत्तत्र वस्त्रयुग्मेन वेष्टयेत् ।
कुम्भोपरि न्यसेत् पात्रं सूक्ष्मवस्त्रेण वेष्टितम् ॥ ८॥
प्रतिमां स्थापयेत् तत्र साधिप्रत्यधिदैवताम् ।
अधिदैवं भवेत् सूर्यश्चन्द्रः प्रत्यधिदैवतम् ॥ ९॥
चन्द्रादित्याकृती पार्श्वे मध्ये संक्रान्तिमर्चयेत् ।
प्रतिमां पूजने पूर्वं वस्त्रयुग्मं निवेदयेत् ॥ १०॥
ततो व्याहृतिपूर्र्वेण तत्तन्मन्त्रेण पूजयेत् ।
त्रैयम्बकेण मन्त्रेण प्रधानप्रतिभां पूजयेत् ॥ ११॥
उत्सूर्य इति मन्त्रेण सूर्यपूजां समाचरेत् ।
आप्यायस्वेति मन्त्रेण चन्द्रपूजां समाचरेत् ॥ १२॥
उपचारैः षोडशभिर्यद्वा पञ्चोपचारकैः ।
मृत्युंजयन मन्त्रेण प्रधानप्रतिमां स्पृशन् ॥ १३॥
अष्टोत्तरसहस्रं चाऽप्यष्टोत्तरशतं जपेत् ।
अथाऽष्टाविंशतिं वापि जपेन्मन्त्रं स्वशक्तितः ॥ १४॥
कुम्भेभ्यः पश्चिमे देशे स्थण्डिलेऽग्निं प्रकल्पयेत् ।
स्वगृह्योक्तविधानेन कारयेत् संस्कृतानलम् ॥ १५॥
त्रयम्बकेन मन्त्रेण समिदाज्यचरून् हुनेत् ।
अष्टोत्तरसहस्रं वा अष्टोत्तरशतं यथा ॥ १६॥
अष्टविंशतिमेवापि कुर्याद् होमं स्वशक्तितः ।
मृत्युंजयेन मन्त्रेण तिलहोमश्च कारयेत् ॥ १७॥
ततः स्विष्टकृतं हुत्वाअभिषेकं च कारयेत् ।
ब्रह्मणान् भोजयेत् पश्चादेवं शान्तिमवाप्नुयात् ॥ १८॥

7-18: The religious rites are then to lie performed in the following order-

(1) Install Kalashas without any holes on all the three heaps and put in each of them water from holy places, Sapta mrattika (सप्तमृतिका), Shataushadhi (शतौषधि); Panchapallava (पंचपल्लव) and Panchagavya (पंचगव्य). Then wrap the Kalashas with pieces of cloth.

(2) Place small earthen pots wrapped with thin cloth on the Kalashas.

(3) Then install the idol of Sankranti along with the idol or symbols of Adhideva (अधिदेव) and Pratyadhideva (प्रत्याधिदेव). (Here the Sun is Adhideva and the Moon is Pratyadhideva). Their idols should be placed on either side of the main idols of Sankranti.

(4) Two robes may be given as offering to each of the idols.

(5) Perform worship of all the three idols according to prescribed procedure. The main idol should be worshipped with the chanting of 'त्रयम्बकं यजामहे' etc., the idol of the San with mantra, उत्सुर्य and the idol of the Moon with the mantra 'आप्यायश्व' etc. The worship should be performed with Shod shopchar (शोडषोपचार) or Panchopchar (पंचोपचार) as may be possible.

(6) After touching the main idol, Mrityunjaya Japa should be recited. 1008 (अष्टोतर सहस्त्र), 108 (अष्टोतर शत), or 28 times as may be possible.

(7) Make a small platform in the wet of the installed kalashas, kindle fire on it and perform the prescribed rites. Then perform Havana 1008, 108, or 28 times with Samidha (समिधा), ghrit (ghee) and charu (powder of sesame seeds (तिल) within one's means, along with chanting of 'त्रयम्बकं यजामहे' etc., mantra.

(8) Again, perform Havana, first with the fuel of sesame seeds along with recitation of Mrityunjaya mantra.

(9) After performing another svistkrita (स्विष्तकृत) Havana, sprinkle the holy water on the child born and his parents (अभिषेक).

(10) Lastly feed as many Brahmins as one can afford.

By performing the remedial rites described above, the evil effects are nullified and the native and his parents enjoy happiness.

अथ ग्रहणजातशान्त्यध्यायः ॥९१॥

Chapter 91. Remedies from Birth in Eclipses

सूर्येन्दुग्रहणे काले येषां जन्म भवेद् द्विज ।
व्याधिः कष्टं च दारिद्र्यं तेषां मृत्युभयं भवेत् ॥ १॥
अतः शान्तिं प्रवक्ष्यामि जनानां हितकाङ्क्षया ।
सूर्यस्येन्दोश्च ग्रहेणं यस्मिनृक्षे प्रजायते ॥ २॥
तन्नक्षत्रपते रूपं सुवर्णेन प्रकल्पयेत् ।
सूर्यग्रहे सूर्यरूपं सुवर्णेन स्वशक्तितः ॥ ३॥
चन्द्रग्रहे चन्द्ररूपं रजतेन तथैव च ।
राहुरूपं प्रकुर्वीत सीसकेन विचक्षणः ॥ ४॥
शुचौ देशे समं स्थानं गोमयेन प्रलेपयेत् ।
तत्र च स्थापयेद् वस्त्रं नूतनं सुमनोहरम् ॥ ५॥
त्रयाणामेव रूपाणां स्थापनं तत्र कारयेत् ।
सूर्यग्रहे प्रदातव्यं सूर्यप्रीतिकरं च यत् ॥ ६॥
रक्ताक्षतं रक्तगन्धं रक्तमाल्याम्बरादिकम् ।
चन्द्रग्रहे प्रदातव्यं चन्द्रप्रीतिकरं च यत् ॥ ७॥
श्वेतगन्धं श्वेतपुष्पं श्वेतमाल्याम्बरादिकम् ।
राहवे च प्रदातव्यं कृष्णपुष्पाम्बरादिकम् ॥ ८॥
दद्यान्नक्षत्रनाथाय श्वेतगन्धादिकं तथा ।
सूर्यं सम्पूजयेद्धीमानाकृष्णेति च मन्त्रतः ॥ ९॥
अथा चन्द्रं इमे देवा इति मन्त्रेण भक्तितः ।
दूर्वाभि पूजयेद्राहुं कया न इति मन्त्रतः ॥ १०॥
सूर्येन्द्वोरर्कपालाशमिद्भिर्जुहुयात् क्रमात् ।
तथा च राहोः प्रीत्यर्थं दूर्वाभिर्द्विजसत्तम ॥ ११॥
ब्रह्मवृक्षसमिद्भिश्च भेशाय जुहुयात् पुनः ।
अभिषेकं ततः कुर्यात् जातस्य कलहोदकैः ॥ १२॥
आचार्यं पूजयेद्भक्त्या सुशान्तो विजितेन्द्रियः ।

ब्राह्मणान् भोजयेत्वा तु यथाशक्ति विसर्जयेत् ॥ १३॥

एवं ग्रहणजातस्य शान्तिं कृत्वा विधानतः ।

सर्वविघ्नं विनिर्जित्वा सौभाग्यं लभते नरः ॥ १४॥

1-14. The Sage said-O Brahmin! A person whose birth takes place at the time of solar or lunar eclipse, suffers from ailments, distress and poverty and faces danger of death. Therefore, I am going to describe for the benefit of the mankind the remedial measures required to be undertaken to nullify the above evil effects.

The remedial rites are to be performed in the following order-

(1) The following idols should be got prepared according to one's means-

(a) in gold of the deity of the Nakshatra in which the eclipse takes place (for details regarding deities of Nakshatras see 'notes' on verse 18 of Chapter 3 Vol. I),

(b) in gold of the Sun if the birth takes place during solar eclipse, and

(c) in silver of the Moon if the birth takes place during lunar eclipse.

(d) in lead of Rahu.

(2) Besmear a clean spot on the ground (in the house) with cow dung, cover it with a new (unused) beautiful piece of cloth and install the three idols on it.

(3) Make offerings of the following to the idols-

(a) in case of birth during solar eclipse, all things dear to the Sun, and red coloured akshat (अक्षत-rice), red sandal, garland of red coloured flowers, red clothes etc.,

(b) in case of birth during lunar eclipse, all things dear to the Moon, and white sandal, white flowers, white clothes etc.

(c) for Rahu, blackish clothes, blackish flowers etc.

(d) white flowers for the deity of the Nakshatra in which the eclipse takes place.

(4) The worship should be performed as follows-

(a) of the Sun with the chanting of 'आकृष्णेन' etc., mantra,

(b) of the Moon with the chanting of 'इमं देवा' etc., mantra, and

(c) of Rahu with doorva (दूर्वा-a kind of grass) and with the chanting of 'कयानश्चत्र ' etc., mantra.

(5) Thereafter Havana should be performed as follows

(a) with the fuel (समिधा) of Aaak wood pieces for the Sun,

(b) with the fuel (समिधा) of Palas tree wood pieces for the Moon.

(c) with doorva (दूर्वा) (or Rahu.

(d) with Pipal tree wood pieces for the deity of the Shastra.

(6) Sprinkle the holy water of the Kalasha on the child born (and his parents),

(7) Offer worshipful regards to the priest performing the remedial rites, and

(8) Lastly feed as many Brahmins as possible within one's means.

By performance of the remedial rites in the manner described above, evil effects of the inauspicious birth are wiped off and the native enjoys happiness and is blessed with good fortune.

अथ गण्डान्तजातशान्त्यध्यायः ॥९२॥

Chapter 92. Remedies from Birth in Gandanta

तिथिनक्षत्रलग्नानां गण्डान्तं त्रिविधं स्मृतम् ।

जन्मयात्राविवाहादौ भवेत्तन्निधनप्रदम् ॥ १॥

1: The Sage said-O Brahmin! Gandanta is of the three ands, namely of Tithi, Nakshatra and Lagna. Birth, travelling etc. performance of auspicious functions like marriage etc., luring Gandanta are likely to cause death of the person concerned.

पूर्णानन्दाख्ययोस्तिथ्योः सन्धौ नाडीचतुष्टयम् ।

अध ऊर्ध्वं च मैत्रेय तिथिगण्डान्तमुच्यते ॥ २॥

2. O Maitreya! The--last 2 Ghatikas of Poorna tithi (5th, 10th, 15th) and the first 2 Ghatikas of Nanda tithi 1st, 6th, 11th) (total 4 Ghatikas) are known as Tithi Gandanta (तिथि गण्डान्त) Nakshatra Gandanta.

रेवतीदास्रयोः साप्रमघयोः शाक्रमूलयोः ।

सन्धौ नक्षत्रगण्डान्तमेवं नाडीचतुष्टयम् ॥ ३॥

3. Similarly the last two Ghatikas of Revti and first two Ghatikas of Ashwini, the last two Ghatikas of Ashlesha and first two Ghatikas of Makha and the last two Ghatikas of Jyeshtha and first two Ghatikas of Moola (total 4 Ghatikas) are own as Nakshatra Gandanta.

मीनाजयोः कर्किहर्योर्लग्नयोरलिचापयोः ।

सन्धौ च लग्नगण्डान्तमधऊर्ध्व घटीमितम् ॥ ४॥

4. The last half Ghatika of Pisces and first half Ghatika of Aries, the last half Ghatika of Cancer and first half Ghatika of Leo, the last half Ghatika of Scorpio and first half Ghatika of Sagittarius, are known as Lagna Gandanta.

एषु चाभुक्तमूलाख्यं महाविघ्नपदं स्मृतम् ।

इन्द्रराक्षसयोः सन्धौ पञ्चाष्टघटिकाः क्रमात् ॥ ५॥

5. Amongst these Gandantas the last 6 Ghatikas of Jyeshtha and first 8 Ghatikas of Moola are known as Abhukta Moola (अभुक्त मूल). This period is considered extremely inauspicious.

अथ गण्डान्तजातस्य शिशोः शान्तिविधिं ब्रुवे ।
गण्डान्तकालजातस्य सूतकान्त्यदिने पिता ॥ ६॥
शान्तिंशुभेऽह्नि वा कुर्यात् पश्येत् तावन्न तं शिशुम् ।
वृषभं तिथिगण्डान्ते नक्षत्रे धनुमेव च ॥ ७॥
काञ्चनं लग्नगण्डान्ते दद्यात्तद्दोषप्रशान्तये ।
आद्यभागे प्रजातस्य पितुश्चाप्यभिषेचनम् ॥ ८॥

6-8: Now I will tell you the remedial measures to be adopted to release the child born during gandanta from its evil effects. The father should see the child born only on the morning next to the end of the days of Sutaka (सूतक) or on any auspicious day after the performance of the remedial measures. The remedial measures are-

(1) Giving a bullock in charity, in the case of Tithi Gandanta.

(2) Giving a cow with calf in charity in the case of Nakshatra gandanta.

(3) Giving gold in charity in the case of Lagna Gandanta.

(4) Performing Abhiseka (अभिषेक) of the child along with father if the birth is in the first part of gandanta and along with mother if the birth is in the second part of gandanta.

द्वितीये तु शिशोर्मातुरभिषेकं च कारयेत् ।
सुवर्णेन तदर्धेण यथावित्तं द्विजोत्तम ।
तिथिभेषादिरूपं च कृत्वा वस्त्रसमन्वितम् ॥ ९॥
उपचारैर्यथाशक्ति कलहोपरि पूजयेत् ।
पूजान्ते समिदन्नज्यैर्होम।
कुर्याद्यथाविधि ॥ १०॥
ब्राह्मणान् भोजयेत् पश्चादेवं दोषात्प्रमुच्यते ।
आयुरारोग्यमैश्वर्यं सम्प्राप्नोति दिने दिने ॥ ११॥

9-11. Performance of Puja on the holy Kalasha of the idol of the deities of tithi (in case of tithi gandanta), Nakshatra in case of Nakshatra Gandanta) and Lagna (in case of Lagna Gandanta) made of 16 masas, 8 masas or 4 masas of gold as nay be possible followed by Havana and abhisheka according to procedure already described earlier. At the end as many Brahmins as may be possible within one's means should be fed.

These remedial measures will ensure long life, good health and prosperity for the child.

Notes: Unless one is himself fully conversant - with performance of religious rites, the remedies recommended' in his chapter, earlier and later chapters should be got performed by and under the directions of a learned priest because the full effects

will be derived if the rites are performed correctly and according to procedure prescribed in the religious scriptures on his subject.

अथ अभुक्तमूलशान्त्यध्यायः ॥९३॥

Chapter 93. Remedies from Birth in Abhukta Moola

ज्येष्ठामूलमयोर्यस्मादधिपाविन्द्रराक्षसौ ।
महावैरात् तयोः सन्धिर्महादोषप्रदः स्मृतः ॥ १॥
अभुक्तमूलजं पुत्रं पुत्रीं वाऽपि परित्यजेत् ।
अथवाऽब्दाष्टकं तातस्तन्मुखं न विलोकयेत् ॥ २॥

1-2. The Sage Parāśara said-the ruling deity of Jyeshtha is Indra and the ruling deity of Moola is Rakshasa (राक्षस). As both the deities are inimical to each other, this gandanta is considered as the most evil. A boy or girl born during the period of Abhukta Moola should either be abandoned or the father should not see the face of the child for 8 years. Now I shall describe the remedial measures to obtain deliverance from the evil effects of birth during this extremely inauspicious period.

तद्दोषपरिहारार्थमथ शान्तिविधिं ब्रुवे ।
तत्राऽदौ दोषबहुल्यान् मूलशान्तिर्निगद्यते ॥ ३॥
जन्मतो द्वादशाहे वा तदृक्षे वा शुभे दिने ।
जातस्य वाऽष्टमे वर्षे शान्तिं कुर्याद् विधानतः ॥ ४॥

3-4. In view of the extremely inauspicious effects of birth during Abhukta, I shall first describe the remedial measures to obtain relief from Moola (मूल शान्ती). The religious remedial rites should be performed after the 12th day after the birth, the next Janma Nakshatra day or on an auspicious day when the Moon and the stars are favourable.

सुसमे च शुभे स्थाने गोमयेनोपलेपिते ।
मण्डपं स्वगृहात् प्राच्यामुदीच्यां वा प्रकल्पयेत् ॥ ५॥
चतुर्द्वारसमायुक्तं तोरणाद्यैरलङ्कृतम् ।
कुण्डं ग्रहादियज्ञार्थं तद्बहिश्च प्रकल्पयेत् ॥ ६॥
सुवर्णेन तदर्धेन तदर्धार्धेन वा पुनः ।
नक्षत्रदेवतारूपं कुर्याद् वित्तानुसारतः ॥ ७॥
श्यामवर्णं महोग्रं च द्विशिरस्कं वृकाननम् ।

खड्गचर्मधरं तद्वद् ध्येयं कुणपवाहनम् ॥ ८॥

5-8. Erect a canopy (मण्डप) with four arched gateways embellished with festoons (तोरणादि से सुशोभित) on a sacred spot besmeared with cow dung paste to the east or the north of house. Prepare there a pit (कुण्ड) or (place there a square vessel of clay or metal) for performing Havana. Then according to one's means prepare or get prepared an idol of Rakshasa (the deity of the Nakshatra) of 16, 8 or 4 masas of gold as may be possible within one's means.

The idol should be with a horrible looking face, black in colour, with two heads, two arms carrying a sword and a shield and seated on a dead body.

सुवर्णस्य च मूल्यं वा स्थापयित्वा प्रपूजयेत् ।
सुवर्णं सर्वदैवत्यं यतः शास्त्रेषु निश्चितम् ॥ ९॥

9: In the absence of an idol a piece of gold of the weight mentioned above should be used for worship, as gold is dear to all the deities.

आचार्यं वरयेत् पश्चात् स्वस्तिवाचनुपूर्वकम् ।
कलशस्थापनं कुर्यात् स्वगृह्योक्तविधानतः ॥ १०॥
पञ्चगव्यादिकं क्षेप्यं कलशे तीर्थवारि च ।
शतौषध्यादिकं तत्र शतच्छिद्रघटे क्षिपेत् ॥ ११॥
वंशपात्रं च संस्थाप्य तत्र वै पश्चिमामुखम् ।
अर्चेयेन्निर्ऋतिं देवं शुक्लवस्त्राक्षतादिभिः ॥ १२॥
इन्द्रं तदधिदेवं च जलं प्रत्यधिदैवतम् ।
स्वस्वशाखोक्तमन्त्रेण प्रधानादीन्प्रपूजयेत् ॥ १३॥
देवाधिदेवप्रीत्यर्थं होमं कुर्याद्यथाविधि ।
अष्टोत्तरं सहस्रं वा शतं वा नियतेन्द्रियः ॥ १४॥
मृत्युप्रशमनार्थं च मन्त्रं त्रयम्बकं जपेत् ।
प्रार्थयेच्च ततो देवमभिषेकार्थमादरात् ॥ १५॥
भद्रासनोपविष्टस्य सस्त्रीपुत्रस्य मन्त्रवित् ।
आचार्यो यजमानस्य कुर्यात् प्रीत्याभिषेचनम् ॥ १६॥
वस्त्रान्तरितकुम्भाभ्यां स्नापयेत्तदनन्तरम् ।
शुक्लाम्बरधरस्तद्वत् श्वेतगन्धानुलेपनः ॥ १७॥
धेनुं पयस्विनीं दद्यादाचार्याय च शक्तितः ।
ऋत्विग्भ्यो दक्षिणां दद्याद् ब्राह्मणांश्चापि भोजयेत् ॥ १८॥

यत्पापं यच्च मे दौःस्थ्यं सर्वगात्रेष्ववस्थितम् ।
तत्सर्वं भक्षयाज्य त्वं लक्ष्मीं पुष्टिं च वर्धय ॥ १९॥
अनेनैव तु मन्त्रेण सम्यगाज्यं विलोकयेत् ।
मूलगण्डोद्भवस्तैवं सर्पपापं प्रणश्यति ॥ २०॥

10-20: Thereafter the remedial rites should be performed in the following order-

(1) Select a learned priest to perform the religious rites according to prescribed procedure.

(2) Install a kalasha and put in it Panchagavya (five articles yielded by a cow, namely, milk; curd, ghee, dung and urine) Shataushadhi (शतौषधि) and water of the holy river (Ganges etc.).

(3) Then install the idol of the Rakshasa of facing west on an earthen pot (घट) with one hundred tiny holes. After placing bamboo leaves on it, perform the worship of the idol by offering it white flowers, sandal and clothes etc.

(4) Also, perform worship of its Adhideva Indra and Pratyadhideva Jala (जल - water).

(5) Theo perform Havana to appease the deities. According to one's means 1008 or 108 oblations should be offered in the Havana.

(6) After this to obtain deliverance from death, Mrityunjaya mantra (त्रंयम्बकं) etc., should be recited and prayers offered' to all the deities for the purpose of Abhisheka.

(7) The father, mother and the child should thereafter take bath from the water of the two kalashas. Then the parents dressed in white clothes and with white sandal paste besmeared on their foreheads, should give a cow with calf as a present (दक्षिणा) to the chief priest and feed the other priests and Brahmins according to one's means.

(8) Lastly after reciting the (यत्पापं) etc., (see verse 19) mantra, the father, mother and the child should see the reflection of their faces in the ghee (melted ghee).

By the performance of the remedial rites in the manner described, all evil effects of the birth during Abhukta Moola are completely wiped out.

अथ ज्येष्ठादि गण्डशान्त्यध्यायः ॥९४॥

Chapter 94. Remedies from Effects of Birth in Jyeshtha Gandanta

ज्येष्ठागण्डान्तजातस्तु पितुः स्वस्य च नाशकः ।
तस्य शान्तिविधिं वक्ष्ये सर्वविघ्नोपशान्तये ॥ १॥
मूलशान्तिसमं सर्वमात्रापि मण्डपादिकम् ।
इन्द्रोऽत्र देवता तद्वदधिदेवोऽनलस्तथा ॥ २॥
विज्ञेयं च तथा विप्र रक्षः प्रत्यधिदैवतम् ।
यथाशक्ति सुवर्णेन कुर्यादिन्द्रस्वरूपकम् ॥ ३॥
वज्राङ्कुशधरं दिव्यं गजराजोपरिस्थितम् ।
शालितण्डुलसंयुक्तकुम्भस्योपरि पूजयेत् ॥ ४॥
स्वस्वगृह्योक्तमन्त्रेण गन्धपुष्पाक्षतादिभिः ।
अभिषेकं च होमं च कुर्याद् ब्राह्मणभोजनम् ॥ ५॥

1-5. The Sage said-O Maitreya! Now I will describe to you the remedial measures to be adopted to ensure relief from the evil effects of Jyeshtha Gandanta. The erection of a canopy (मण्डप), installation of Kalasha, selection of a priest etc., will be done in the same manner as has been recommended for the Ahhukta Moola in the previous chapter. In this ceremony, Indra will be the Deity-in-chief, Adhideva will be Agni (Fire) and the Pratyadhideva will be Rakshasa.

इन्द्रसूक्तं जपेद् भक्त्या मन्त्रं मृत्युञ्जयं तथा ।
प्रार्थयेदिन्द्रदेवं च ततः शान्तिमवाप्नुयात् ॥ ६॥

6. Then the remedial sites should be performed in the following order-

(1) Install on a Kalasha full of paddy rice an idol of gold (according to ones means) with Indra seated on Airavat (एरावत) with Vajra Ankusha in his hands.

(2) Perform worship of the chief deity Indra along with that of the Adhideva and the Pratyadhideva, with the recitation of their appropriate Mantras.

(3) Perform Havana, Abhisheka and then feed the Brahmins in accordance with one's means.

In addition to the above, after doing Indrasukta and Mrityunjaya Japas, prayers may be offered to Indra. These measures will wipe out the evil effects of the Gandanta.

अथ वा शक्त्यभावे तु कुर्याद् गोदानमेव हि ।
यतः समस्तभूदानाद् गोदानमतिरिच्यते ॥ ७॥

7. In case the performance of remedial sites described above is beyond the means of any person, he should give a cow in charily. This will also appease the deities and promote relief from the evil effect, of the Gandanta. Because the giving a cow in charity has been considered superior remedial measure than giving in charity all the lands belonging to a person.

मूलेन्द्राहिमघागण्डजाते दद्याद् गवां त्रयम् ।
गोयुग्मं पौष्णदास्रोत्थे गण्डान्ते च द्विजन्मने ॥ ८॥
अन्यगण्डे च दुर्योगे गामेकां हि प्रदापयेत् ।
गोरभावे च विप्राय दद्यात् तन्मूल्यमेव हि ॥ ९॥

8-9. According to prescribed remedial measures, 3 cows, are to be given in charity in the case of Jyeshtha Moola and Ashlesha, Makha gandantas, 2 cows in Relief Ashwini gandantas and 1 cow in other gandantas or in any inauspicious Yoga. If cow or cows are not available, their actual value should be given in cash to a Brahmin.

ज्येष्ठनक्षत्रजा कन्या विनिहन्ति धवाग्रजम् ।
विशाखान्त्यपदोत्पन्ना कन्या देवरघातिनी ॥ १०॥

10. A girl born in Jyeshtha Nakshatra destroys (is the cause of death of) the elder brother of her husband and a girl born in fourth quarter of Visakha Nakshatra destroys (is the cause or death of) her husband's younger brother. Therefore, a cow should be given in charity at the time of the marriage of such girls to wipe out the aforesaid evil effects.

तस्याः प्रदानकालेऽतो गोदानमपि कारयेत् ।
आश्लेषान्त्यत्रिपादोत्थौ मूलाद्यत्रिपदोद्भवौ ॥ ११॥
कन्यासुतौ हतः श्वश्रूं श्वशुरञ्च यथाक्रमम् ।
तयोर्विवाहकालेऽतः शान्तिं कुर्याद् विचक्षणः ॥ १२॥
तत्तदोषविनाशाय यथावित्तानुसारतः ।
धवाग्रजद्यभावे तु न दोषाय प्रजायते ॥ १३॥

11-13. A boy or girl born in the 2nd, 3rd or 4th quarter of Ashlesha Nakshatra destroys his/her mother-in-law and a boy or a girl born in 1st, 2nd or 3rd quarter of Moola Nakshatra becomes the destroyer (cause of death) of his/her father-in-law.

Therefore, suitable measures, as may be possible within one's means, should be taken at the time of the marriage of such boys and girls. There will be no evil effect if the husband has no elder brothers (अग्रज).

अथ त्रीतरजन्मशान्त्यध्यायः ॥९५॥

Chapter 95. Remedies from Effects of Birth of a Daughter after 3 sons

अथाऽन्यत् संप्रवक्ष्यामि जन्मदोषप्रदं द्विज ।
सुतत्र्ये सुताजन्म तत्त्रये सुतजन्म चेत् ॥ १॥
तदाऽरिष्टभयं ज्ञेयं पितृमातृकुलद्वये ।
तत्र शान्तिविधिं कुर्याद् वित्तशाठ्यविवर्जितः ॥ २॥

1-2. The Sage said-O Brahmin! I will now tell you about other kinds of inauspicious births. The birth of a daughter after the birth of three sons or the birth of a son after the birth of three daughters is ominous for both the maternal and paternal families of such children. Therefore, remedial measures described below may be taken to get deliverance from these evil effects.

सूतकान्तेऽथ वा शुद्धे समये च शुभे दिने ।
आचार्यमृत्विजो वृत्वा ग्रहयज्ञपुरस्सरम् ॥ ३॥
ब्रह्मविष्णु महेशेन्द्रप्रतिमाः स्वर्णजाः शुभाः ।
पूजयेद् धान्यराशिस्थकलशोपरि भक्तितः ॥ ४॥
चत्वारि रुद्रसूक्तानि शान्तिसूक्तानि सर्वशः ।
विप्र एको जपेद् होमकाले च सुचिसंयतः ॥ ५॥
आचार्यो जुहुयात्तत्र समिदाज्यतिलांश्चरुम् ।
अष्टोत्तरं सहस्रं वा शतं वाऽष्टौ च विंशतिम् ॥ ६॥
ब्रह्मादिसर्वदेवेभ्यः स्वस्वगृह्योक्तमन्त्रतः ।
ततः स्विष्टकृतं हुत्वा बलिं पूर्णाहुतिं पुनः ॥ ७॥
अभिषेकं च जातस्य सकुटुम्बस्य कारयेत् ।
ऋत्विग्भ्यो दक्षिणां दद्याद् ब्राह्मणांश्चापि भोजयेत् ॥ ८॥
कांस्याज्यवीक्षणं कृत्वा दीनानाथांश्च तर्पयेत् ।
एवं शान्त्या च मैत्रेय सर्वारिष्टं विलीयते ॥ ९॥

3-9: The rites should be performed on the morning next to the last day of Sutak (सूतक), or on any other auspicious day in the following order-

(1) After selecting a priest and some Brahmins to perform the remedial religious rites, the priest after paying obeisance to the nine planets should install four Kaiashas on a beep of paddy, place the idols of Brahma, Vishnu, Mahesha and Indra made of gold on them and perform their worship in the prescribed manner.,

(2) A Brahmin (an assistant of the priest) after taking bath etc. should recite four Rudra Suktas and the whole of Shanti Sukta.

(3) The priest should perform Havana with samidha (समिधा), ghee and seaman seeds (तिल) 1008, 108 or 28 times (as may be possible within one's means) with the recitation of the, prescribed mantras of Brahma, Vishnu, Mahesha and Indra.

(4) Svistkrata and Poornahuti (स्विष्टकृत और पूर्ण आहुति) and Abhishek of the child with his family should be done and presents in cash should be given to the priest and his assistants according to one's means,

(5) The Brahmins should be fed-this also be done according to one's mean.

(6) The father and mother of the child should see their reflections in the ghee kept in a bronze vessel.

(7) Lastly grains and clothes should be distributed to the poor and the needy.

By the performance of the above remedial rites, the evil effects are wiped out and the child and his parents etc. enjoy happiness.

अथ प्रसवविकारशान्त्यध्यायः ॥९६॥

Chapter 96. Remedies from Evil Effects of Unusual Delivery

अथाऽहं सम्प्रवक्ष्यामि विकारं प्रसवोद्भवम् ।

येनाऽरिष्टं समस्तस्य ग्रामस्य च कुलस्य च ॥ १॥

अत्यल्पे वाऽधिके काले प्रसवो यदि जायते ।

हीनाङ्गोवाऽधिकाङ्गो वा विशिरा द्विशिरास्तथा ॥ २॥

नार्या पश्वाकृतिर्वापि पशुष्वपि नराकृतिः ।

प्रसवस्य विकारोऽयं विनाशायोपजायते ॥ ३॥

1-3. The Sage said-O Brahmin! I will now tell you about suspicious and unusual deliveries by women which are ominous for the village, town and the country. These may be of the following kinds-

(1) Delivery of a child 2, 3 or 4 months earlier or later from the approximate due date.

(2) Delivery of a child without hands, feet or any other limba, without head or with two heads.

(3) Delivery of an animal shaped being by a woman or a human shaped being by an animal.

यस्य स्त्रियाः पशुनां वा विकाराः प्रसवोद्भवः ।

अनिष्टं भवने तस्य कुलेऽपि च महद् भवेत् ॥ ४॥

तद्दोषपरिहारार्थं शान्तिः कार्या प्रयत्नतः ।

स्त्री वा गौवंडवा वापि परित्याज्या हितार्थिना ॥ ५॥

4-5. Deliveries of these kinds by women or cows in a house are ominous for all the member of the family living there. Therefore, remedial measures are essential for obtaining relief from their e evil effects. The best remedial measure will to abandon (or turn out from the house) such women and animal, (cows, mare etc.).

नार्याः पञ्चदशे वर्षे जन्मतः षोडशोऽपि वा ।

गर्भो वा प्रसवो वाऽपि न शुभाय प्रजायते ॥ ६॥

सिंहराशिस्थितेऽर्के गौनक्रस्थे महिषी तथा ।

प्रसूता स्वामिनं हन्ति स्वयं चापि विनश्यति ॥ ७॥

ब्राह्मणाय प्रदद्यात् तां शान्तिं वापि समाचरेत् ।

ब्रह्मविष्णुमहेशानां ग्रहाणां चैव पूजनम् ॥ ८॥

सर्वं होमादिकं कर्म कुर्यात् त्रितरशान्तिवत् ।

ततो गृहो सुखी भूत्वा सर्वपापैः प्रमुच्यते ॥ ९॥

6-9: It is considered inauspicious for a girl to become pregnant or to deliver a child in her 15th or 16th year of birth. If a cow delivers when the Sun is in Leo, or a female buffalo delivers when the Sun is in Capricorn, they are disastrous to their owner and the person who looks after them. Therefore, either such cow or buffalo should be given away to a Brahmin or suitable remedial measures should be taken to escape from the e foresaid evil effects. The remedial measures to be adopted are the same as given in verses 3.9 in chapter 95(previous chapter)

एवं त्वरिष्टे सम्प्राप्ते नरः शान्तिं करोति यः ।

सर्वान् कामानवाप्नोति चिरजीवी सुखी च सः ॥ १०॥

10. Thus whenever there is any kind of Arishta (अरिष्ट), adoption of appropriate remedial measures will ensure long life, happiness and prosperity for the person concerned.

अथोपसंहाराध्यायः ॥९७॥

Chapter 97. Conclusion

यच्छास्त्रं ब्रह्मणा प्रोक्तं नारदाय महात्मने ।

तदेव शौनकादिभ्यो नारदः प्राह सादरम् ॥ १॥

ततो मया यथा ज्ञातं तुभ्यमुक्तं तथा द्विज ।

नासूयकाय दातव्यं परनिन्दारताय वा ॥ २॥

जडाय दुर्विनीताय नाज्ञाताय कदाचन ।

देयमेतत्सुरिलाय भक्ताय सत्यवादिने ॥ ३॥

मेधाविने विनीताय सम्यग् ज्ञातकुलाय च ।

पुण्यदं ज्यौतिषं शास्त्रमग्र्यं वेदाङ्गमुत्तमम् ॥ ४॥

1-4. Maharishi Parāśara said-O Brahmin! I have described to you the Jyotisha Shastra as narrated by Lord Brahma to the Sage Narada and by Narada to Shaunaka and other Sages from whom I received the knowledge of this Shastra. I have narrated the same Jyotisha Shastra which I learnt from them. Do not impart the knowledge of this Shastra to one who is insignificative, slanders or calumniates others, is not intelligent, is wicked and unknown to you. Teach this supreme Vedanga. Jyotisha Shastra (Science of Astrology) only to one who is gentle and amiable, devoted, truthful, brilliant and welt known to you.

जानाति कालमानं यो ग्रहर्क्षाणां च संस्थितिम् ।

होराशास्त्रमिदं सम्यक् स विजानाति नाऽपरः ॥ ५॥

होराशास्त्रार्थतत्त्वज्ञः सत्यवाग् विजितेन्द्रियः ।

शुभाऽशुभं फलं वक्ति सत्यं तद्वचनं भवेत् ॥ ६॥

5-6: Only that person who possesses adequate knowledge of time and the positions of planets and constellation (oak Shastras) can understand this Horā Shastra. Only that person who has complete knowledge of the Horā Shastra and who is truthful can make correct favourable or unfavourable predictions.

ये सुशास्त्रं पठन्तीदं ये वा शृण्वन्ति भक्तितः ।

तेषांमायुर्बलं वित्तं वृद्धिमेति यशः सदा ॥ ७॥

7. One who leads or listens with attention and devotion to this most excellent Horā Shastra, becomes long-lived and is blessed with increase in his strength, wealth and good reputation

इत्थं पराशरेणोक्तं होराशास्त्रं चमत्कृतम् ।
नवं नवजनप्रीत्यै विविधाध्यायसंयुतम् ॥ ८॥
श्रेष्ठं जगद्धितायेदं मैत्रेयाय द्विजन्मने ।
ततः प्रचरितं पृथ्व्यामादृतं सादरं जनैः ॥ ९॥

8-9. Thus, was narrated by Maharishi Parāśara to Maitreya, this novel Horā Shastra containing invaluable and uncommon material from (many) ancient scriptures on Astrology, for the benefit of the world at large. Afterwards it came into usage on the earth and received reverence from all.

ग्रन्थेऽस्मिन् पृथगध्यायैर्विषया विनिवेशिताः ।
सृष्टिक्रमोऽवताराश्च गुणाः खेटस्य भस्य च ॥ १०॥
विशेषलग्नं वर्गाश्च तद्विवेकश्च राशिदृक् ।
अरिष्टं तद्विभङ्गश्च विवेको भावजस्तथा ॥ ११॥
भावानां च फलाध्यायो भावेशोत्थफलं तथा ।
अप्रकाशफलं स्पष्टखेटदृष्टिप्रसाधनम् ॥ १२॥
ततः स्पष्टबलाध्यायः इष्टकष्टप्रसाधनम् ।
पदं चोपपदं तद्वदर्गला त्वथ कारकाः ॥ १३॥
कारकांशफलं योगकारकाध्याय एव च ।
नाभसा विविधा योगाश्चन्द्रयोगोऽर्कयोगकः ॥ १४॥
राजयोगस्ततः प्रोक्तो राजसम्बन्धयोगकः ।
विशेषधनयोगाश्च योगा दारिद्र्यकारकाः ॥ १५॥
आयुर्मारकभेदाश्च ग्रहावस्थाः फलान्विताः ।
नानाविधदशाध्यायास्तत्फलाध्यायः संयुताः ॥ १६॥
अन्तःप्रत्यन्तरप्राणसूक्ष्मसंज्ञाश्च तद्भिदाः ।
सूर्याद्यष्टकवर्गश्च त्रिकोणपरिशोधनम् ॥ १७॥
एकाधिपत्यसंशुद्धिस्ततः पिण्डप्रसाधनम् ।
ततश्चाऽष्टकवर्गाणां प्रस्फुटानि फलानि च ॥ १८॥
ततोऽप्यष्टकवर्गायुःसाधनं च ततः परम् ।
समुदायाष्टवर्गोत्थफलाध्यायः परिस्फुटः ॥ १९॥
ग्रहरश्मिफलाध्यायः सुदर्शनफलं तथा ।
महापुरुषचिह्नानि महाभूतफलानि च ॥ २०॥
गुणत्रयफलाध्यायस्ततोऽप्यज्ञातजन्मनाम् ।

जन्मलग्नादिविज्ञानं प्रव्रज्यालक्षणानि च ॥ २१॥

स्त्रीणां च फलवैष्ट्यमङ्गलक्ष्मफलानि च ।

पूर्वपापोत्थशापोत्थयोगा वैपुत्र्यकारकाः ॥ २२॥

सत्पुत्रप्राप्त्युपायाश्च सहैव प्रतिपादिताः ।

जन्मन्यनिष्टलग्नर्क्षतिथ्यादिप्रतिपादनम् ॥ २३॥

तत्तच्छान्तिविधिश्चैव संक्षेपेण प्रदर्शितः ।

प्रसवस्य विकाराश्च कथिताः शान्तिसंयुताः ॥ २४॥

एवं जातकवर्येऽत्र निविष्टा विषयाः शतम् ।

विज्ञाय विबुधास्त्वेतान् प्राप्नुवन्तु यशः श्रियम् ॥ २५॥

10-25: In these verses, have been described the subject matters of all the chapters contained in this book and their importance. This information has been given in detail in the Table of contents in Vol I and II of this book.